Saint Father Confessor

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Apophthegmata

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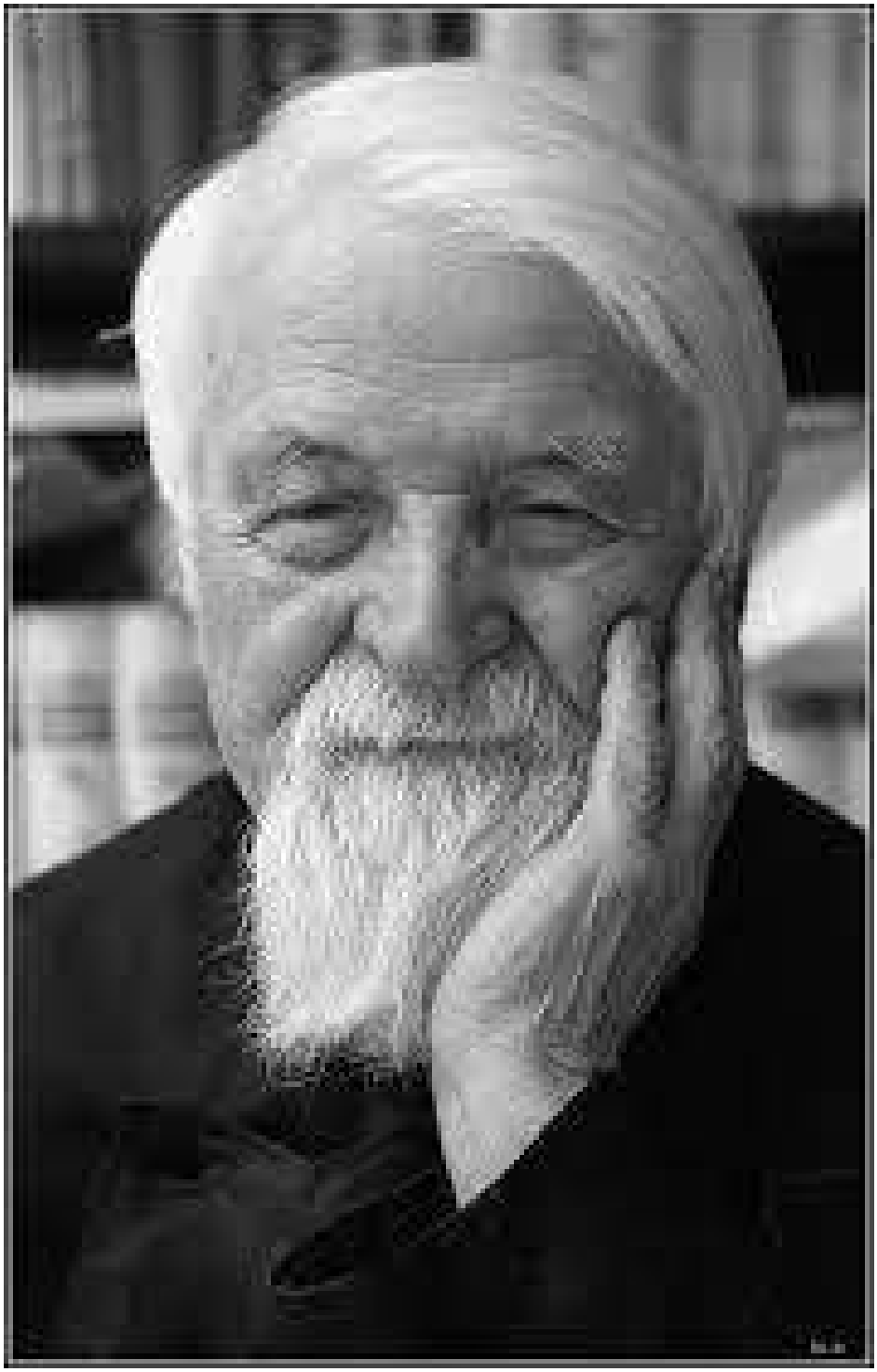

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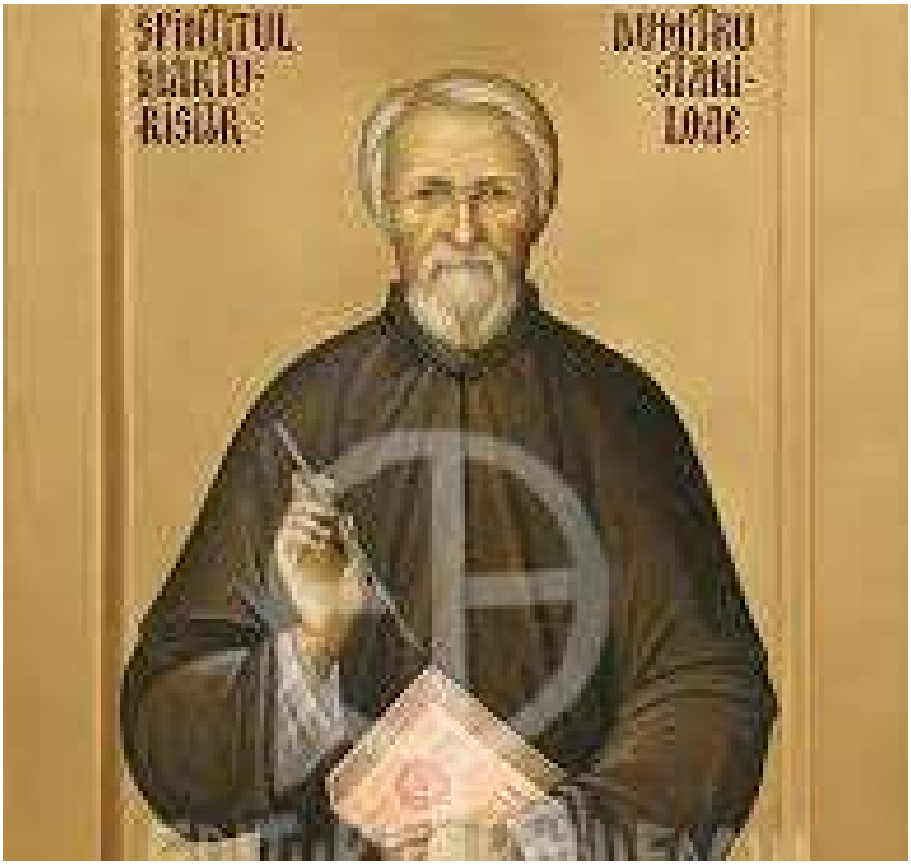

Dedications

To His Eminence Timotei Seviciu, Archbishop of Arad

To His Piousness Nestor Iovan, from the Holy Monastery of Hodoș-Bodrog

Aknowledgement
We owe the idea of the present theological florilegium to Fr. Jerome Machar, O.C.S.O.

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Footnotes to
The Romanian Philokalia
-Volume I -

1. The great role of the reason in practical Orthodox living is highlighted especially by Saint Maximus the Confessor, of whose writings we will put in the second volume. In his conception, the man must pass first over the phase of the knowledge of the rationalities of all the things and of all the virtues, in order the man to reach the Supreme Reason, the Logos from Whom they emanate like some rays. (To be seen for instance: Josef Loosen, *Logos und Pneuma im begnadeten Menschen bei Maximus Confessor*, Münster, in Westphalia. 1941). The Christian mystic is supra-rational and not irrational, because it does not bypass the reason, but it firstly exhausts through its efforts all the possibilities of the reason, by getting steadfastly enriched with the harvest gathered from them. On its supreme peaks it is: love and lack of passions. And who can say a word of reproach to the love, even though the love is not only rational, but also supra-rational? The "mysticism", in a pejorative sense, it is characterized by passion, and its opposite is characterized by love. That is because, the passion darkens the reason, while the love enlightens the reason. All of them have reason in this world, things and deeds, says Saint Maxim the Confessor, only the passions haven`t any. The pious man works "rationally", all the Holy Fathers say. Only the passionate man works irrationally (thoughtless). Then, the authentic Christian mystic is all that is opposed to what it means "mysticism" in an evil sense, either this is marked in religious formulas, or it speaks even in the name of the reason. That is because nothing follows more methodically, more "rational", more "scientifically", the cleansing of the man of all passion, and the increase of love in his soul, more than the Christian mystic.

2. The meaning of this chapter is the following one: the seen material things put their imprint in the mind, but their rationalities do not. It is different in the case of the spiritual realities. From these ones neither the hypostases

(for instance: an angel, or the soul of a man), nor their rationality put their imprint into the mind.

3. The ideas from the chapters 187 and 190, they form main themes in the conception of Saint Maxim the Confessor (G. P. 90, 369; or in G.P. 91, 1081, where it is said: "The being of the virtue from everyone is the Unique Word of God; because the being of all virtues is Our Lord Jesus Christ Himself.": *Ambigorum Liber*).

4. Namely, somebody will not be able to appease his mind if he does not appease also his body; also, it is impossible to cross from the life according to body to the life according to spirit without appeasement and prayer.

5. This was one of the wrong teachings of the Messalians, which upheld that the grace is present only when felt.

6. Into this head it is answered to the wrong theory from the previous head, being shown that the grace is given to us as a power, but the transformation of this power into deeds depends on us. In G. P.: 65, 937, this head is properly connected with the precedent head. Also, the three following heads, 61 - 63, form in G. P. only one head (56), in which Mark the Ascetic exposes the teaching about the grace given as a power from baptism, and about its actualization, in almost identical terms to the ones from the writing *About the Baptism*.

7. The idea that through virtue we increase in knowledge, it forms a main theme of the Saint Maxim the Confessor.

8. *Μονολόγιστος ἐλπίς* can have three meanings: *a)* a hope which occupies entirely the soul; *b)* a hope which does not think but at only one thing; *c)* the hope which does not comprise its object through images but only through a thought without images, given the fact that the images attract the mind towards sensible things and towards sins. Maybe, in this place, are envisaged all three senses.

9. Once appeared a thought makes to be born another thought after it and in connection with it. Or, in another words, it develops into another one. So, we have not to wait that a thought to be developed into another thought, or a thought to appear after another one, from a prolongation of the cogitation, but we must immediately bring any thought of ours to God, namely us to haste our thought towards God and we to put this thought in connection with Him, or to have God as companion in the further development the first thought. This is for the presence of God into our cogitation will stop the development of the emerged thought onto a dangerous slope. Of course,

here is about the good thought. Because the evil thought must be immediately destroyed, also by directing of the cogitation towards God.

10. This guarding of our thoughts from their first apparition, namely us to bring our thoughts to God when they are good, or to be banished away when they are evil, it must constitute, together with the bearing of the troubles and with the ceaseless prayer, the inner service of the pious man, namely the repentance for the whole life. Here is to be noticed that the thoughts can be kept clean only when this endeavor is together with the bearing of the troubles. These they do not stay only into a random annexation, but into a necessary connection.

11. It is about us, the baptized ones, which cannot invoke anymore the inheritance of the ancestral sin as an excuse for our sins. We cannot say anymore that we have the inheritance of Adam`s sin. But Mark the Ascetic does not deny such a presence into the unbaptized ones. This can be seen from the fact that he attributes to the baptism the role of liberating us from the slavery of the sin, of having given to us the power for not committing sins anymore if we want this, and of having given to us the cleanness.

12. It is remarkable the positive attitude of Diadochus towards the medicine, and in general towards science. The nature in quality of natural Revelation is given to our mind as a book, at the deciphering of which every generation brings their contribution, by increasing the thesaurus of the science, which at its turn, it unveils to us the wisdom of the Creator, and it puts into value the power stored by God into nature just on this purpose. Diadochus goes further in recommending the medicine, so that he considers the refusal of medical help as being pride. Of course, the Christian must not put his hope only in the power of the medicines but also in the Maker of this power, in order the result to be sure. Only the hermits are comforted for the lack of the doctor, by telling them that their faith must be so great as to substitute the lack of the doctor.

13. From this explanation of the place from I Corinthians: 3, 13, one can see that the fire about which Saint Paul speaks about is the last judgment, which will definitively examine the sincerity of the good deeds, and it will be determined whether they are only apparently good ones, in order us not to be only some Pharisees self-praising with our good deeds.

14. This is a new proof that the “fire” from I Corinthians: 3, 13 it is the “judgment” or the “trial” of the good deeds, and it is not any fire, which cleans the one who has not cleaned himself from here.

Footnotes to The Romanian Philokalia -Volume II -

1. *P. Viller, Aux sources de la spiritualité de S. Maximoise Revue d'Ascèse et* de Mystique (1930), 136-184, 239-268, 331-336. The same thing it is sustained by J. Hausherr in the article "Ignorance Infinie", from Orientalia Christiania, year 1936, page 357 and the followings, that Maximos is totally tributary to Evagrios reckoning as that one did (and also as Origen did), that the mind must not come out from itself to know God, as Dionysus the Areopagite affirms too, according to whom God is above the mind and above the laws of understanding, being into the darkness of a supra-mental ecstasy, of a nescience, which it is outside of any knowledge. According to Hausherr, at the basis of the writing of would stay on all the line the immanentism and the mental and rational naturalism of Evagrios. From Dionysus he hasn`t but verbal adding, unassimilated in the ground of his cogitation. But H. U. von Balthasar highlighted in *"Kosmische Liturgie"* the original synthesis made by Maximos between Evagrios and the Areopagite.

2. It is not the place here to illustrate this short presentation, at any step, with citations. We are giving here only one that comprises all the ideas up to here: "The first man, losing the movement toward the goal of the natural faculties, he ignored his cause... In this way, by transgressing the commandment and by ignoring God, and by mixing his entire mental power into whole the feeling, he embraced the compound knowledge of the sensitive things, which leads one to the passion so that the man becomes like to the thoughtless beasts... and by falling down to irrationality, he changed the natural function of the rationality in one against the nature (Introduction to *Quaest ad Thalas*, G. P. 90, 253).

3. Properly said the human nature is one, but people are different through their opinions and through the inclinations of their will (*γνώμη* = opinion). When the will of each one is put in accordance to the nature from himself, it is reestablished the same will withing everybody, so the unity of the nature is restored. *Explanation at the Lord`s Prayer*, P.G. 90, 901. See also the introduction to *Quaest. ad, Thalas.*, P.G. 90, 256.

4. The simple meaning of the thing (*φιλόν νόημα*) it means, according to Saint Maximos, the detachment of this meaning from any passionate thought.

5. These are the three steps of the spiritual ascent: a) the striving with the deed for purification of passions, b) the contemplation of God through things and c) the unmediated knowledge about God. This is an enlargement of the idea of deacon, priest and bishop.

6. So, the one who has elevated himself to the level of the contemplation, he must not neglect the moral activity.

7. Here we have again the three steps, but the highest one is being called not as the mysterious knowledge of God – of the theology – but it is called as the step of the prayer.

8. This is Sophia, the point of passing of God toward the created world, and the way in which the creatures are elevated through deification and the place where they will live forever. It is the Kingdom of Heavens.

9. The creatures have even within themselves a contrary virtuality. Their existence is menaced by nothingness, their goodness is menaced by evilness, and their kernel, taken in itself, it is the "nothingness" (*Nichtigkeit*, as Heidegger calls it). In God, there isn`t any contrary virtuality. His existence isn`t menaced by the non-existence, nor His goodness is menaced by evilness. Because if it hadn't been so, who would have helped God to remain in existence, as God helps the creatures, or what would have been if God had ceased to be good?

10. In Greek language the word is *παθος*, like the same word as for the passions, which are disapproved by all the ascetic writers. But in the next chapter the Saint Basil tell us that there is a blessed passion, one differing from the dishonorable ones. This must accompany the knowledge of God, in order the knowledge of God not to remain a simple theory. This blessed passion is the love. From here one can see that the dispassion searched for by the saints, it is not insensitiveness, but it is a supreme love for God and people.

11. I believe in the past, present and future ones, I hope for the future ones, I love the present and the future ones. To the love nothing belongs to the past, nothing is dead, but everything is alive.

12. From this head and from the previous one it is seen that the love and the knowledge give birth to one – another, and they increase on one – another, according to Saint Maximos.

13. Contemplate the rationalities from within you and know God in an unmediated way.

14. Often, the Holy Fathers used alternatively the terms "mind" and "heart", and even "ghost". The "heart" would be, according to them, some sort of center of the mind, the mind being the center of the human being. See also Diadochus of Photice, Romanian Philokalia, volume I.

15. God excludes from His being, the time and any other determined modality of the existence, because this would take away from Him the character of absolute infinity.

16. There is no principle, or spring, from which something to start within God, or to have a development, as to the creatures there is their existence, the principle, the spring of their movement, and the movement is the mean which leads them to an accomplishment, as an end or as a final target.

17. (It is here about, *E. l. t.'s n.*) the interval between the point of departure - or between the beginning - and the final point or the end. Undetermined (indefinable, not rounded in Himself) means the lack of a departure basis; unmoved means the lack of an interval between the basis of departure and the end which to be traveled through movement; infinite means the lack of an end, of a target, which once being realized God would have finished His work.

18. Here Saint Maximos the Confessor corrects the opinion of Origen and of Evagrius that the movement doesn`t belong to the nature of the creatures, but it appeared after the falling into sin. See Hans Urs von Balthasar, Die "gnostischen" Centurien des Maximosus Confessor, Fr. i Br, (Herder), 1941, p. 110.

19. In God can`t be thought separately: the being, the power (the movement) and the accomplishment; that`s why at God the being is in the same time also movement and working, which doesn`t cease by reaching an end. God is in the same time eternal and both beginning and end, *ἀρχή καί τελος*, as says Evagrius (Hans Urs von Balthasar, cited work, 110); God is not at first a beginning (principle) and then reaching an end.

20. On the other hand, God is Maker of the being, of the movement, and of the accomplishment in the world, namely of the beginning (and of the beginnings) and of the end (and of the ends) from within world. If it is so, the movement into the world will be no longer a product of the sin, as, according to Hans Urs von Balthasar, would say Origen and Evagrius.

21. Each creature is divided or stretched by the time in the beginning, or point of departure, in the middle, or in the dynamic interval between the beginning and the end, and in the end, or the accomplished form.

22. According to Balthasar, the work cited: page 112, the difference between time and age is taken by Saint Maximos the Confessor from Saint Gregory of Nyssa, but the last one separates them more consistently. The time is measured, and therefore is limited, and that`s why is circumscribed by a precise number. This one is against the neo-platonic ones who reckoned the time infinite. The age (the eon) is the being of all that is created.

23. The term "distance" or "interval" (*διάστημα*), the central term of Gregory of Nyssa, expressing through it the "distance of the doing of itself", the road traveled from its point of departure (being) to the point of accomplishment, through movement, it is taken by Saint Maximos the Confessor, as *διασταση* (dimension), according to Hans Urs von Balthasar, cited work, page 110.

24. Here is positively shown that the moment of departure, the middle, and the end of the things is God; as also of all the other positive characteristics, contemplated in the created world. And God does not suffer, in Himself, these determinations, but He only does them and sustains them on the account of the creatures. They do not reflect upon Him, to be also in Him a beginning, an end, and a development. As Maker, He is principle, as Providential He upholds the movement toward the target of the creatures, and He is the interval between the departure point and the target which they tend toward, and as a final border of their development, and He is their end.

25. Nobody will be able to reach the knowledge of God (the Gnosis) until he hasn`t strived himself with the fulfillment of the commandments (as practice). The body is the neighbor of the soul. Let it striving with the moral deed of the body before reaching to live God within the soul.

26. Three levels: the beginner cuts off; the progressed listen, being all ears; the perfect ones cry out toward God with daring.

27. Any knowledge of God (Gnosis) is by the grace.

28. Saturday is the end of the moral activity; it represents the dispassion reached by the soul through the fulfillment of the commandments, and once the soul will have reached this state, the soul will pick up through contemplation the rationalities from the creatures, as some wheat ears. Only when the soul has reached at this phase, the rationalities of the creatures "are ripened for him, are ready to nourish him".

29. The three steps of Origen: the simple believer, the disciple, and the apostle.

30. Here begins the string of the heads about the Sabbath, in which Saint Maximos exposes his own theology, through types used by him before. Look at what Balthasar considers this theory like (cited work: 118): To Origen and Evagrius, the Sabbath is the resting after the movement brought by the falling into the sin, and in the same time it is the consummated actualization of the mind of the inward man. To Dionysus the Areopagite the resting is the ecstasy of the doing above his nature, and so it is no longer a work but a suffering. Maximos, however, by following to Gregory of Nyssa, he acknowledges a temporary movement, which has an end, and an eternal one, which, after any accomplishment of a target, it starts forward again. But this eternal movement doesn`t belong to the nature of the created spirit, as it seems to reckon Saint Gregory of Nyssa, but it is by the godlike grace. In the old Law the Sabbath was honored through resting, because it was reckoned that it ends the movement in time, by not following anything after it. In the Gospel it is honored through the doing of the good, being shown that after the consummation reached through the practical activity there starts the climbing toward a new consummation, it starts the study of the spiritual knowledge. But the contemplative one doesn`t stop himself either from fulfilling the commandments, he doesn`t stop himself to be also a believer (*πρακτικός*), as was said in the head 34. That`s why the new stage is inaugurated also through deeds, but committed with another understanding.

31. Here we have a gradation: Moses remains outside of the place of God (Canaan), somehow, in the yard of the temple; Joshua Nun introduces the ones led by him, through the second circumcision (it is an increased cleanness) in the Place of the Lord (the Holy); and the ones who enjoy the twofold harvesting from it, they will have reached in the Holy of the Holies.

32. In the heads 36-47 are being described the three stages of the spiritual ascension, corresponding to the ones of the Evagrius: a) the active stage (the practical one) of the cleaning through the fulfillment of the commandments; b) the stage of the contemplation of the rationality from the world, which he calls it natural contemplation (*φυσική θεωρία*) (physical theory), but not because it would be done with the mind`s natural power of contemplation – it is the contemplation through grace and into ghost; and c) the stage of the mystical direct knowledge of God, to the ecstasy of the love.

The three types correspond in their gradation, approximately, like this:

Sabbath	Sabbaths	Sabbaths of the Sabbaths
The circumcision	The second circumcision	
The reaping	The twofold reaping	
The practical activity		
The natural contemplation	The mystical theology	

In the head 36, from the first type, it is taken the first stage (Moses), from the second the second stage (Joshua Nun), and from the third one the third stage (the twofold reaping). In the heads 37-47 it is developed latter the theme from the head 36.

33. Saint Maximos the Confessor uses the term *γένεσις* (Genesis), which comprises any doing and development, and not the one which means "birth". That`s why we have translated "the passionate affection (respectively the natural movement toward the ones which are born and perish", and not "toward the birth" (see Balthasar, cited work: 121). In the head 40-41 the two circumcisions mean the achievement of the full dispassion through the killing of the affection towards the things, so the first stage or the purification (corresponding to the Sabbath); the two harvestings from the heads represents the second and the third stages.

34. At this head it is announced and in the following three heads it is described the total stopping or cutting off, of the natural works of the creatures, which takes place through the resting of God from the activity which supports this works. It is the resting from the future age, when all the created ones come back to God, or God is everything in them. It is the replacement of the created work through the godlike work. The creature becomes pure "place" of the apparition of God. This is the highest stage reached by creatures. God gathers all of us like to a harvesting, and He circumcises us, namely He cleans us through His exclusive work and He rests us from the natural work from within us.

35. The natural work of each one will end when he will have reached the border of the powers in his endeavor to know God (*όπόταν τήν κατά φύσιν*

ὁπίση ἐνέργειαν). It is some kind of mystical death of the creature in God (Compare head 62 from the *Second Hundred of the Heads about Love*).

36. This head stays in connection with the previous one. If God will rest Himself from sustaining the created activities, there rises the question: what is created in the creatures and what is not created? Created are in the creatures the realities which exist through participation, and uncreated are the realities which these realities are imparted with. For instance, in human kindness there is distinguished a striving of the man to impart himself with the divine goodness, which on the other hand is also a force that attracts and upholds the human endeavor. In the future life, the human endeavor, by reaching its limits, will be entirely resting in the good-doer grace of God, not remaining there but the human goodness into the creatures. The human creatures will continue to exist as subjects, but they will be fully filled up by the divine powers, works, and characteristics; by the goodness, by the immortality, by the infinity of God, and not through their nature but through the grace. It`s to be noticed here that also these ones are called by Saint Maximos things or deeds (*ἐργα*) of God, and not as God Himself Who is infinitely above them, as the next head will show it. That`s why Saint Gregory Palamas used this head and the following one to prove the thesis about the difference between the uncreated works of God. At the ceasing of the perishable ones and at the continuation of the uncreated realities into creatures, Origen applied the word of God: "The heaven will pass, but My rationalities (*λόγοι*) won`t pass". It is about the dynamic rationalities which created and are deifying the creature (see Balthasar, cited work, 104-5).

37. The idea that God is infinitely infinite above His uncreated works, among which we find even the infinity, it is understood in the sense that the created creature, even achieving the divine works, it still doesn`t have them from the beginning, and even never entirely, but the creature continues eternally to progress into them, as Saint Gregory Palamas would explain latter. And in the identification with the being of God Himself, the creature will never end. It is then to be noticed that also these uncreated works and characteristics, Saint Maximos calls them as the created things (*πάντων των όντο καί μετεχόντων καί μετεχομένου*), so he considers them in a solidarity with the creation. From this follows that the uncreated works and attributes, about which it is spoken, are works and attributes specially destined to the creatures and having the purpose to give them subsistence and to perfect them. So as ones that are anyway adapted to the creatures, and „descended" to them, these works are infinitely bellow God in His absolute sovereignty and transcendence. An immortality of the creature won`t ever be equal to the immortality of God, despite being received from God, because it is an immortality adapted to

the measure (*αναλόγως*) of the creature. Saint Gregory Palamas was right speaking about superior and inferior godhead. To be noticed here again that Saint Maximos the Confessor, even though he makes a categorical distinction between the nature of the man as a creature and the uncreated grace, he still tells us about the grace that is innate to it, in the sense that the human nature aspires to the grace, and that only through the grace the human nature can get developed, and that the grace is for the human nature a "natural" necessity. The Holy Eastern Fathers make a distinction, but not a functional separation between nature and grace. The concrete world is to them a totality constituted of nature and grace.

38. This head announces the theme developed in the heads 52-57. Through the icon of the day 6, 7, and 8, it is tackled again the problem of the passing of the creature to God. As the sixth day the Creation ends and it reaches its fulfillment, there will follow soon to begin a new stage beyond its natural border. On the seventh day totally ceases any movement within its content. "It is the moment of the gap between its natural movement reached at the limit and the presence of God in it", as Balthasar says (cited work, 124), for the eighth day to has the meaning of the new state, beyond nature and time. About the symbolism of the numbers at the Holy Father to be seen: F.L Dolger, *Das Octogon und die Symbolik der Achtzahl, Antike und Christentum* 4, 3 Heft (1934), 153-187 and Staehle, *Die Zahlenmystik bei Philo von Alexandrien* (cf. H. Urs v. Balthasar, *cited work*, 125-126).

39. We have here another mystical interpretation of the sixth day, of the seventh day, and of the eighth day. These three days understood in the spirit of the law, they helped the man only to become a *πρακτικός*, but they do not bring him to the mystical union. This state is also achieved in three stages: a) the running away from passions, b) the dispassion as simple absence of the passions (the wilderness), and c) entering the land of the virtues. These stages were already known by Evagrius, (Balthasar, cited work, 126-127). The three days lived accordingly to the spirit of the law correspond to these three stages. The icon of the three stages it is weaved with the ones of: a) the running away from Egypt (the land of the demons); b) the entering in the wilderness and c) the entering in Canaan (Joshua Nun who lives in the new country in the eighth day. The one who has passed from a state to another one, he must feel himself separated as through a sea, or as through a river, from the previous one.

40. The second stage of the ascension toward consummation, it is at its turn divided in three stages, imagined through the three days (the sixth, the seventh, and the eighth one) lived evangelically. a) the first stage (the sixth day) means the uprooting of the last roots of the sin, namely of the first thoughts of it; b) in the second stage (the seventh day) it has been achieved the liberation even from the imaginations of the passions; c) in the third stage (the eighth day) the mind, reached in the land of the

mysterious knowledge of God, it is built by the peace that has been achieved, in the Temple of God.

41. The third stage and the last step has also three stages (it is to be noticed that each stage takes again, somehow, the previous stages, by radicalizing their work. Each one of them cleans, lightens up, and approaches one to God. As, according to Dionysus the Areopagite, each angelic stage is cleaned, it is lightened up, and it is consummated, though a superior stage that is above the level obtained through an inferior stage). The three stages of the last level are: a) Pious deeds and thoughts – virtues (the sixth day, a day of work, the day of the last things); b) On one hand the contemplation of the eternal realities, and on the other hand, the "emptying" through the exceeding of all the existences (the seventh day); c) "And the seventh day isn`t the last one, but the ultimate state which appears only with the eighth day, the mystical resurrection to the godlike life. Because everything that is created, it must die for achieving this godlike life" (Balthasar, cited work, 128). Everything that has been created passes through death to resurrect, or the mortal one must cloth himself into immortality (I Corinthians: 15: 51-53).

42. We have here a short recapitulation. The three days show the three stages of the spiritual ascension: the working of the virtues, the enlightenment through the contemplation of the rationalities from the creatures, and the deification through rising up above the nature. Better said, it shows the one who has perfected himself in each of these phases, as being at their end and about to pass to the superior phase. The sixth day being also the last day of work represents the perfection into the committing of the virtues, but right by that is the closing point of this phase, and of passing to the seventh day, in the phase of the enlightenment. On the same way the seventh day represents the contemplation of the rationalities, but also the finalization of this thing and the resting from it, and the gap that expects to be filled up by God in the eighth day, or in the third phase.

43. After we have shown in the heads 57-58 what does it mean especially the sixth day, as the last phase of labor, and therefore as the stage of finishing, of consummation of the moral activity, in the head 59 it is specified that it is the stage of the preparation (in Greek language: *παρασκευή*, which is the name of the Friday), and the one who has finished this preparation he will pass to the Sabbath day, which is the second phase of the spiritual ascension of the man, namely the contemplation of the rationalities from within the world, but in the same time it is the finishing of this thing and so the resting of the mind from any movement. After this phase, or after the Sabbath day, there follows the kidnapping of the mind to the seeing of God, without any activity from mind's part. But the one who has reached this stage, which is on the eighth day, he has resurrected himself into the Lord. So, starting

with the head 60 and up to the head 67, Saint Maximos transposes the symbolic of the three days from the plan of the creation and of its consummation, on the plan of the sufferings and of the resurrection of the Lord: Friday (the sixth day) is the phase of the preparation for the death of the natural works from within us (the Sabbath), in order to resurrect within us only the godlike work of Christ (Sunday).

44. This is the death of the Lord for us, through which He has rested from His earthly activity. This resting is a parallel to the resting of God, from the activity of the natural powers from us. And this resting and the resting of Christ are taken by God for us. God "descends" to us both with His works and with His resting. The idea of the order of God in the seventh day is weaved with the idea of the death of Christ. Hans Urs von Balthasar (cited work: 132), says that the weaving of the two symbols makes of the following heads up to the head 67, the deepest and the most beautiful of the entire writing. In them it is highlighted the Christological character of the mysticism.

45. For the simple believer, being at the beginning of the spiritual ascent, who believes but who still doesn`t have the evidence of the knowledge, the world is the tomb of the Lord because he knows that the world hides within itself HIs rationalities and everywhere His powers, but he doesn`t see Him in an obvious mode. Knowing that the world is a tomb of the Lord it is a privilege of the faith, which the unbeliever doesn`t have it, because the unbeliever doesn`t grant to the world this character of hiding God. But to him who has progressed into the spiritual life, God is no longer hidden within the world, but God is transparent through the world, by being come out from under the covering of the tomb.

46. In the same way, he who is in the phase of striving for the virtue, and who believes but he doesn`t have yet the evidence of what he believes, he is sure about Christ being in the depths of his heart since the Baptism, and he gives the entire power of his striving for virtue. But he knows this thing through faith and not through evidence, unlike the one who has progressed to the mysterious knowledge (the Gnostic). Christ is within himself, but covered.

47. On the second stage, the stage of the enlightenment, we see the shrouds of the Lord but not the Lord Himself, namely we see the divine rationalities from within the world, or the modalities of the virtues from within us (Saint Maximos, following to the Saint Mark the Ascetic, he distinguishes between the rationalities of the things and even of the virtues, and the ways or their modalities, namely between the senses and the different appearances taken by them), as proved signs that He was and He is within the world together with us, but when to be noticed by

us He escapes as being above our power of understanding. Even the towel from the head, or the unitary and not-discursive intuition of the divine wisdom from the world, it is not a noticing of God Himself Who remains always above our comprising. We can have an always more overwhelming understanding and mysterious and not-conceptual evidence of His presence, but we can`t comprise Himself, like Mary Magdalene couldn`t touch Him after His resurrection (John: 20: 16).

48. They who believe that the world, or their own heart, it is the tomb of the Lord, they burry Him with honor, as Nicodemus and Joseph of Arimathea did. These ones prepare themselves to see also His resurrection, by striving through the deeds of the virtue to reach the evidence of the knowledge. But the ones who don`t start from there, from the faith which doesn`t want to see from the beginning, and from the striving assumed on its bases, but they want to see Him in a palpable way from the beginning, as proven one, or as shown like any material object, they will not see the Lord. These ones are His enemies, or the lazy ones. You must admit at the beginning that the Lord can`t be seen, but to keep as a sure thing that He is within the world and within yourself through Baptism, and on the basis of this faith to take upon yourself the long toil of your purification, and of the achievement of the virtues, so that, then after, you to see Him resurrecting from your depth, or from the depths of the world where He was buried, but from where He has been gifting to you the power of the moral life. Who wants to see God from the beginning, and after that to engage himself to the faith in Him, he won`t reach ever seeing Him. This is the one who wants to know Him from the beginning through reasoning and seeing, and not through faith. But the one who enterprises his own purification through working of the virtues, he kills himself, and he ascends together with Christ, namely he kills himself as a former man in order him to resurrect thereafter, also together with Christ, as new man.

49. They who burry the Lord with honor, they do this thing with the hope that He will resurrect, and by being they doing everything for this by fulfilling the commandments. These ones believe in His presence and in His power hidden within them. But they who seal the tomb and put soldiers to guard it, are them who believe that He died definitively, that He won`t resurrect again, and when someone says that He has resurrected within certain believers, they bribe him up to explain in a different way what happened. The Gnostic who has progressed up to the last stage of experiencing the resurrection of the Lord within himself, he knows that the Lord is crucified and He resurrects within him for many times, because the spiritual life doesn`t progress in a straightly ascending line, but it has countless zigzags and turning back. He who has reached on the highest level he won`t remain there forever, but he

must always resume his fight against the temptations of his passionate thoughts, and so he will ascend again, for a little while, to the clean living of the presence of God.

50. This head and the following heads introduce us in the sanctuary of Saint Maximos`s cogitation. In a certain sense they constitute the center of his work, because within them it is woven the speculation about the Logos, of Origen (the oikonomia), with the doctrine about the Sabbath, and with the problem of the transcendence (the theology) … The embodiment of the Lord is the center, the sense, and the purpose of the world; and even the death and the resurrection of Christ are only the concrete forms of the universal law in general, as the following head shows it, even leaving the sin aside. Of course, Maximos doesn`t exclude the sin - so he isn`t a direct witness for the "Scot's" theory of the embodiment (doctrine of the medieval thinker Duns Scot, a synthesis of the Augustinian Platonism with Aristotelianism, as represented by Thomas Aquinas, attributing preeminence to the will over the Aristotelian intellectualism) but he shapes the law of the embodiment according to the law of the nature, and even this one is shaped in the godlike counsel as regarding that one. "The world is through its nature destined to be sacrificed to God, and that`s why the salvation of Christ has the form of the death as sacrifice; but this destination has been given to the world for the mystery of Christ" (Hans Urs von Balthasar, cited work, 135). Or, on a higher plan, voluntary and spiritual, Christ fulfills a law which, involuntarily and naturally, have to be fulfilled by the entire creation. It is a supreme law, according to which everything that is mortal must die in order to receive the immortality, because of being impossible to coexist the mortal and the immortal element in the same being, or the created with active function together with the uncreated received as grace. Or, in other words: the creature either is spiritually consummated as homage brought to God, if the creature wants to live through Him, or the creature is killed by sin and by punishment. It must choose a death, either the death towards life, of the death towards death.

51. It is the explanation of the Pauline word: "To me the world was crucified". But not only through my will to reckon them as death, but through the fact that it teaches me to see that everything withers and perishes, and that appeases my passion for them. The world of the creatures crucifies itself to me in a very objective way: through the fact that everything is through itself dead. Through this it wants to create inside me the habituation (the aptitude (*ικανότητα*) to refrain myself from the affection toward it, to exit the relation (*σχέσις*) which ties me by it, and "it needs" this habituation of mine to crucify it. This habituation is the cross through which I kill my affection towards them, or through it I kill them for me.

52. The intelligible realities need, through their definite and relative character, a tomb. And their tomb is the stillness of our mind towards them. After it has known them, the mind stops thinking at them. The whole mind's activity ends, for the ming is waiting within itself for the work of God through which to know Him in an unmediated manner. It won't be possible to say that the mind has buried those intelligible realities outside itself, since the mind hasn`t know them. But only by cogitating at them the mind has buried them into itself, while still being they good to mind's sharpening, through which the mind will know easily their rationalities in God.

53. Everything must die for us, phenomenal and noumenal realities, in order Christ to be resurrecting for us alone, from everything, from all these dead things. The Resurrection being a transcendent state of the entire natural existence and activity, all this one must die within us, namely the entire noumenal and phenomenal human being, so that to be able to reach it through grace. Neither the mind in its natural state can`t achieve Christ, as it seems to be argued by Evagrius, but only the transcendent man, from beyond; not the nature, but the grace. The mind (*νοῦς*) is only the faculty capable to receive God through grace, but not that one which comprises God potentially (Hans Urs von Balthasar, cited work, p. 136), until the human being acting through its natural powers still is tied to the Logos through a natural relation. But the salvation is effectuated beyond the rational plan, exclusively through grace. In this sense, that Christ is the One Who gives us also the power to receive Him, it ought to be understood that everything that is natural dies, in order to appear Christ alone, but not in the sense of creature's the disappearing, for everything within us and outside us to become Christ (pan or iso-Christ-ism). It is this told by Saint Maximos in the last rows of this head, by declaring that Christ circumscribed everything within Himself, but He doesn`t abolish them, so that He elevates them through grace on the plan of the relation with Him, namely He saves them through His love and not through His natural powers.

54. He one who has God, he will be above time, space, and eons, because God doesn`t exist joined with any of these ones.

55. We are having here the same idea from the previous head, argued with the scheme: beginning, middle, and end (target). He who has reached the target, namely to God, he will no longer be able to have anything from the ones from the middle (centuries, times, and the one which depend on these ones). In the one who has reached God everything is transcendent within him, supra-natural, and not through the development of the natural but through the death or stopping, and then through its

surpassing. God is "the beginning without beginning", namely the beginning or the principle for the world, but not for Himself.

56. God is an "endless target", namely there is an eternal process in Him, but though, once the natural has been surpassed and once one has entered His zone, he has entered in the zone of the "end", and he has come out from the ones from the middle.

57. The same idea as in the two previous heads. The knowledge through the modes of the world - the ones of the middle – it is a partial knowledge. When we will reach face to face with God, we will leave these modes of knowledge.

58. To Maximos "the rationality of a thing is in the same time that thing's border, and its definition, and its measure, and therefore the thing's rationality expresses that thing's being and limitation (Balthasar, cited work, 106). The knowledge of this rationality, which uses the realities from the middle (centuries, times, places), it is not a consummate knowledge. Of course, it is not only a knowledge of these rationalities, so only through rationality, because they still are a mirror of the Infinite One, but the "much more" of this "seeing" it is though transparent through the mirror of the rationalities perceived by the rationality. So, this neither is an intuition, which dispenses itself of "rationality" as an objective instrument, nor it is the "rationalities" as its object. But it must be noticed that only the rationality guided by faith "sees" through rationalities more than they are; only for that rationality the rationalities are mirrors having a nature of a symbol, as also the guesses or the types of the law. To the fallen rationality, the rationalities aren`t only mirrors pointing on something else, but they are the ultimate reality. The fallen rationality kills the Godlike Truth. And another rationality than the fallen one, or of the one guided by the faith and by the grace, there doesn`t exist. This is going to be said by Saint Maximos says in the following heads (71-73).

59. The heads 71-75 are a transposition of the Crucifixion of the Logos on the interior plan (Logos-mystic), in the sense of Origen. What is characteristic is that in this interiorization, the Logos is reckoned more as Truth or virtue, and not so much as a Person. Herod, Pilate, Caesar, the Jewish people, are diverse psychological factors, which collaborate to the killing of the Truth, or the Rationality within us. The Jews are the passionate thoughts of the soul, which, led by Herod or by the bodily thought, they attach themselves to the kingdom of the sensitive and corruptible things, and they let the Truth on the account of the perception of the senses, which properly-said doesn`t see Him anymore, namely it will kill Him if the Truth doesn`t consist of the matter perceived

by the senses, but in their rationalities, and in what is transparent beyond them.

60. From here it is seen again that the superior stages of the spiritual ascension do not exclude the inferior stages, but they imply them. The contemplative mustn`t forget about the virtues with the deed.

61. The numbers can be understood according to Saint Maximos the Confessor, as: *πρακτικώς* (practical), *φυσικώς* (physical), and γνωστικώς (Gnostic); namely differently on the three stages of the spiritual life: on the active one, on the one which contemplates the rationalities from within nature, and on the one which directly contemplates God. To the one from the active stage the number thirty, resulting from multiplying the ten commands with the three powers of the soul, it represents the virtue with the deed. To the one from the stage of the contemplation of the nature, resulting from the ten categories of the reality and from the same powers of the soul, it represents the sensitive nature (*Quaest. ad Thalas*. G.P. 90, 544 A). The number eight, the one which contemplates the rationalities, it represents the bodiless beings, and to him who raises above it represents the knowledge of God (the theology).

62. From here we are finding out that even though the virtue is won on the first stage of the spiritual ascension, the steadfastness into it is assured only on the highest stage when somebody has come out of himself (*έκτος εαυτοῦ*: outside/beyond yourself) and he has raised himself into that quietness above understanding. Until the man has ideas, he still passes from an idea to another. But this movement from an idea to another idea, it easily can move him also from an attitude to another attitude. And if there are many ideas no idea will represent God. Only if the entire mind fixes itself steadfastly and with the thought to God, there won`t take place either intellectual or moral movements. And he who is fixed with his entire thought to God, he has forgotten about himself; he has exited from the preoccupation with the self.

63. The cogitation isn`t a simple act, but it is a synthesis of the following factors: cogitation being-power, like a subject being-power as an object.

64. The soul must surpass this interweaving with many things, if the soul wants to enter the unity of God. That`s why Saint Maximos the Confessor says in his *"Ambigua"* that God is above subject and object (G.P. 91, 1220 A). God is above any contradictions and syntheses from the world, even above truth and lie (G. P. 296 C). God is monad in an absolute sense. Because, everything from the world, by having its origin into Him, is encompassed within Him, and He isn`t an ulterior synthesis of the divided realities, but He is a simple principle of them.

65. It is continued here the idea from the two anterior heads. Hans Urs von Balthasar (cited work, p. 197) says that here, Saint Maximos the Confessor overcomes the contrast between Dionysus the Areopagite and Evagrius, with the help of the Philo. Dionysus would sustain that the man must come out beyond even his mind to meet God, while Evagrius would admit a meeting with God in the depth of the mind. (At Dionysus there is a total transcendence, at Evagrius there is immanence). At Maximos the mind itself will contemplate God, but after the mind raises above its natural cogitation, as synthesis of the many. – "The imaginations (*φαντασιώσεις*) concerning God, which the mind contemplates, are according to Balthasar, a daring and surprising expression, as Maximos also says that the mind must pass beyond any sensitive and intelligible imprints. But Balthasar quotes Dionysus the Areopagite, who says that all the ways of the human knowledge can be applied not only apophatically but also cataphatically, to the knowledge of God (*καί εστιν αυτοϋ καί νόησις καί λόγος... καί φαντασια*, De div. nom. 7, 3; 872A).

66. The "tabernacle of the Cogitation", and above all the ascension of Moses on Sinai, as symbol of the mystical ascension of the soul, we find it first at Origen (Num. Hom.: 17: 4), then at Saint Gregory of Nyssa and at Dionysus the Areopagite.

67. The "darkness" of Dionysus is at Saint Maximos the Confessor "the place without shape and matter of the knowledge", - namely not an absolute ignorance, but a knowledge, which doesn`t notice anymore an object consisting of something, as the creatures are, because God isn`t neither one nor another, or: God is above this duality.

68. It is repeated here the same characterization of the "darkness" from the peak of the Mount Sinai. In that darkness the soul receives a positive knowledge; it is the knowledge of the models according to which were created realities are being developed the things (*παραδιγμα των όντου γνοσις*). They are imprinted in the spiritual being of the ones who are near to God, namely not only as ideas but as total state or existentially, which also a life of virtue. In our course of mysticism, held at the Theology Faculty of Bucharest, we have been trying to clarify these imprints, which Dionysus the Areopagite and Saint Gregory Palamas called by using the notion of "structures". The "imagination" from the previous head (84), the "picturing" from the present head, they must be the same things: they are total states precisely structured, but not conceptual forms. (See the term *τύπος* = type, at Maximos, in this sense, in *Ambigua* G.P. 91, 1117; 1149). This state being modeled also as a virtuous state, it is shown again that to Maximos the contemplative one is not a theoretician who dissolves himself into the world, but he

descends from his visions among the other people, and he exercises, as role-model, an influence upon them. The heads 81-85, as also 68-70, have described this supreme stage of mysterious knowledge of God (the eighth day), after in the heads from before he has been speaking about the first stage of the moral activity represented by the sixth day, and about the contemplation of the rationalities or of the resting after the natural activity that is represented by the burial of the Lord, or by the seventh day.

69. Through Baptism we have received a virtual incorruptibility which we could lose. It has not been yet assimilated by us through will and deeds (it is according to the body and not according to the ghost). But through the perseverance into deed, it becomes to us incorruptibility onto the ghost, and we can`t lose it anymore.

70. Saint Gregory of Nyssa (*The Life of Moses*, G. P. 44), and Saint Gregory of Palamas, (*The Third Treaty*, in the last one) they tell us that the tabernacle seen by Moses is Jesus Christ Himself Who, as God and man, He embraces all of them. Here we are told that the tabernacle built on earth is the mirroring of the divine wisdom. But the divine wisdom, which embraces the ideas of all the things, without shape and matter, it is the Divine Logos, as Gregory of Nyssa says in the same place. He administers everything as a tabernacle or as a universal temple. He isn`t only the Truth, but He is also the virtue, and he who is shaped by His sight, he is shaped also by the heavenly virtue, and therefore with the whole his being. Balthasar (cited work, p. 85) showed that the idea of this head is taken from Philo (*Quis rerum divinarum heres*, 126).

71. The idea that he who is on the stage of cleaning of his passions and of the struggle for achieving the virtues has Christ within himself, in the humble form of the first parousia, and he who is on the stage of dispassion and of the mystical knowledge, he has Him anticipated in the glorified form of the second parousia, shown for an instant of the Tabor Mountain, it started from Origen. This idea is intertwined with another one: that through Baptism Christ hides Himself within depth and He stays there invisibly and in the supreme dose of kenosis, until by fulfilling the commandments and by cleaning ourselves we become more conscious of Him, and He mirrors Himself more in our bettered being. This is an idea developed especially by Mark the Ascetic and by Diadochus against the Messalians who told that we must feel Christ within us from the first moment from which He has dwelled inside us; otherwise, we don`t have Him.

72. Christ, present inside us since the Baptism, thought not in a felt way, He gives us the power to overcome our passions. This is the working

power of the first Parousia. At the beginning, Jesus urging us only from under the veil, through commandments, He appears to us though, without "beauty". Only later on He shows Himself to us and He attracts us through the sweetness and the beauty of His knowledge.

73. It is the same idea as in the head 82 (The First Hundred). God cannot be subject, different to the object, or object different to the subject, because otherwise He would be finite. But this doesn`t mean that God doesn`t cogitate, or that God isn`t cogitated (contemplated), but it means that He is in the same time Subject Who cogitates and object to be cogitated.

74. A more profound argumentation of the act of the plurality of the act of cogitation (see the head 82, the First Hundred). It doesn`t presuppose only a subject who cogitates and a cogitated object different by the first one, but in the subject himself there is a duality. For, the cogitating subject consists of a subject who cogitates and of the act - or the power - of the cogitation. The cogitation can`t exist by itself, alone, perhaps because it springs out from a being (substance), and also through the fact that the cogitation is oriented towards the being from which it starts. But God is not only above the subject – object duality, but God is also above the being – cogitation duality. Neither the term "subject who cogitates" is entirely appropriate to God, because through the subject could be understood a support different from the act of the cogitation.

75. According to Hans Urs von Balthasar (cited work, 193), Saint Maximos isn`t aiming here so much at the absolute God, but he rather aims at the passing point from the divine unity to the multiplicity of the world: "Sophia".

76. This head values also the endeavor of the man to know the rationalities of the things in a special way. Through this his mind is exercised to recognize them in an undivided way in God.

77. The parallel between the life from here, on one hand, and between knowledge (Gnosis) and the life from beyond, it is Alexandrian. Neither Origen, nor Evagrius knew beyond a doing (Balthasar, cited work, 89).

78. In this head and in the head number 5, the mind is reckoned as estranging from its nature, when it divides its cogitation according to the multitude of the things. In this way it is according to its nature (*προσφυως*: justly) to unite itself with the Word, after exiting from the forms of the multiple ideas, which have been altering it. And the retrieval of its not-changeability produces to the mind an unspoken joy.

79. Jesus Christ - or His grace - hides since Baptism in the depth of our heart, as in a soil, as Mark the Ascetic says. By cultivating Him through virtues, He develops and He emerges encompassing us entirely. The "rationalities" of the commandments are their meanings, and the "modes" are the modalities to apply them.

80. At Origen, on the measure that God-the Word grows up within man's soul, the other meanings will disappear. That`s why, to Origen, on Tabor, Moses and Elijah (The Law and the Prophets), are absorbed into Christ (Levit. Homilies: 6: 2; Matthew Co.: 12: 43). On the opposite, to Maximos, the apparition of the Logos is accompanied by the *λογοι* (= rationalities). Right the apparition of the glory of God makes the world to appear in its whole clarity and distinction (Balthasar, cited work, 45).

81. We have here the following parallel schemes, partially taken from Evagrius:

Christ	Moses	Elijah
Monad	Providence	Judgment
Theology	Gnosis	Virtue
Consummation	Contemplation of the nature	Committing
Wisdom	Righteousness	Manhood and temperance

82. The spiritual ascension is done from the stage represented by the last terms, through the stage represented by the middle terms, towards the one represented by the first terms. To the virtue or to the committing it corresponds the judgment, as a harsh disciplining of the man by God, in order God to elevate the man to the understanding of the Providence, or to the contemplation of the positive rationalities of God from nature, and then to consummation or to the knowledge of God, as a unitary spring of the diversity of the things.

83. Even the knowledge of the gnostic still is knowledge in mirrors and riddles, in comparison to the knowledge of the future age. The self-

standing images are spiritual realities not covered by the envelops of the symbols. So are, especially, the Persons of the Holy Trinity. And he who has only the icon and he lives under its regime, he is like a stranger who hurries up towards reality. Even the virtue is something provisory, and it only gives us the promise that Jesus is hidden into us, because He hasn`t yet showed Himself in a plain way.

84. Here are again appearing the three stages, from which the last one is called here "of the prayer": a) the doer; b) the knower, and c) the man of the prayer, who is closer to God. The first one must advance from virtue to virtue (the virtue is called here power); the second one must advance from knowledge to knowledge, to an ever more spiritual and to a deeper understanding of the divine rationalities from nature and Scripture; the third one, who has elevated himself above the ones of the middle and directly to the godlike realities, he must advance towards the realities which are ever more godlike. The godlike energies descended to us are infinite, but they stretch themselves upwards to the bosom of the divine being, on an infinite ladder; this is for the divine being is "infinite times infinite", above His infinite energies (Capit. theol. I, 49).

85. These energies fitted to our stages of understanding and of encompassing of the necessities of the creation, they and governing of finite creatures, they are Sophia or God descended next to the world. In its content it is made the ascension of the people and of the angels. In this sense says Saint Gregory of Nyssa in "The Life of Moses", that, on one hand the man "stays" in his ascension (he stops himself), namely he doesn`t fall anymore from where he is, but on the other hand, he advances eternally. This ceaseless advancement is described also in the head 19.

86. Any word or any rationality of God it concentrates in itself a multiplicity of meanings, which can be exposed in many human words. It is a parable about the way in which, in God-the Word are concentrated and can be unitarily contemplated all the rationalities of the things. As much as somebody has habituated himself to watch in a separate form many meanings, as much he will be able to notice them quicker and fuller, in a single word or in a comprising rationality. In this way it is shown the importance of the human striving to know in the present life as many as possible rationalities of the things and events, to be able to see them in a unitary way in God-the Word and in the external life. These ones constitute the Sophia, about which the next head (21) says that it can dwell also in us as full as in God–the Word, but in us through grace, and in Him by being.

87. The coming of Christ in each soul is not only a repetition of His historical coming and of His sufferings and of His Resurrection, but it is an anticipation of the second coming, namely it is starting their

deification from here. In the same way Christ anticipated the first coming into body through the "intelligible" visiting of the Patriarchs and of the Prophets, preparing also those ones for the understanding of His Embodiment. Thus, the entire history is in a development for its raising into the godlike Sophia, by having in its bosom as a dynamic factor but still transcendent and not immanent to itself, on Word-God Himself Who draws it and attracts it towards the target.

88. The philosophy is the virtuous living.

89. The mind becomes elevated when the body in humbled, and vice-versa.

90. There are two infinities: the positive one of God, and the negative one of ours; or: the infinity of the Life and the infinity of our nothingness when we want to stand by ourselves, namely into the sin. The abyss of our infinity into nothing is one with the death. All the creatures by themselves are dead. Only through the Word of God, the One Who upholds them through Providence, they live. They are alive for they participate to the life of God; but this it means that in the same time by themselves they are dead. Origen regarded the participation as a sign of the intrinsic death. Gregory of Nyssa did the same. But these ones regarded the death only from a moral point of view; as weakness brought by the sin, Saint Maximos identifies the "participated life" itself with the dead life (Balthasar, cited work, 40). The Word is in this way not only the re-creator of the supra-natural life, through the salvation work, but the Word is also the upholder of the natural one, through Providence. Without Him there isn`t and there doesn`t continue anything into Universe. He is the cause and the engine of everything.

91. Origen speaks about a thickening of the spirit through sin (Io. Co.: 13: 21). According to him, the Logos destroys the thicker and the more material cogitations from the soul (Io. Co.: 2: 7). But he doesn`t use the term "thickening" for the existence of the Logos into the World. This formula is used only by Gregory of Nazianzus (*Or. in Epiph.*, G. P. 36, 313 B). Saint Maximos comments it in *Ambigua* (G. P. 91, 1285C, 1288 A). "The thickening" is made through likenesses and images, through "the book" of the things from the nature, and in the end through embodiment, for we, the ones "thick with the understanding", to be us able to comprise Him and to be us able to ascend to the spiritual contemplation of Him. In this head it is made the first "oikonomia" application of the idea of "thickening" and "thinning". The Logos is "thickened" in the work of the man, in the doing made through the body, and the Logos is thinned in the work of God, into knowledge.

92. Evagrius said also about the natural contemplation that is a spiritual body of the Gnosis (Cent.: 2: 5), or the "last coat: (Cent.: 3: 8), which being then put on by the mind, after the mind has disrobed the thick coat of the doing, the mind will show itself naked before of God". Even more, Evagrius calls the virtue and the Gnosis as bodies of the mind (Cent.: 2: 18). The exact parallel to Maximos is however the sentence: "The body of the Lord are the virtues... the blood of Christ is the contemplation of the nature... the heart of Christ is the knowledge of God (*Sent. ad. frates*; G. P. 90, 377 C D.) (Balthasar, *op. cit.*, p. 34-35). Not from this kind of ideas, which can be found also at the thinkers from antiquity, have been developed the fantastic theories of the theosophists about the different bodies of the beings, which though, differently by those ones, they conceive them so materialistically?

93. As Dionysus the Areopagite did it too, Saint Maximos considers the negative theory superior to the affirmative one. The positive theology knows God as a simple cause from doings. The negative theology knows more of Him (more "substantially"), because it doesn`t know Him from creatures, from the ones which can proper-said to be, through His unmediated discovery. From here it is seen that Saint Maximos doesn`t understand through the negative theory an intellectual theology, parallel with the affirmative one, but a mystical living of God, which cannot be comprised in the concepts and the terms borrowed from the created world.

94. Still, to Origen the only meaning of the "descent" of the Word into the world it is His "ascent" from the world. The believer must do everything either not to retain God-the Word down into the world, but to facilitate in his own ghost His ascent to heaven. Every believer must understand Christ increasingly according to the ghost and not according to the body, even for his own benefit, and not to be pleased only with this, but to raise himself to a higher understanding of Him. It is about the one who still is on the stage of the doing and who hasn`t the Lord unveiled yet, to tend towards exceeding this phase. The Lord descended into the world is the Lord hidden into commandments. The one who still is in the exclusive phase of fulfilling the commandments he keeps the Lord descended and His glory covered by the body of the ascetic-moral deeds (Cap. theol. II, 94).

95. This is a spiritual interpretation of John: 20: 19-23. Galilee is the region of the mystical discoveries. Saint Gregory of Nazianzus interpreted the room of the Last Supper as the place of the Gnosis (Or. 41 in Pent; P.G. 36, 444, A. B.). Now the upper room from the region of the discoveries is, as height of the mystical views, the place of union with God-the Word. There the Lord gives to the souls the peace of the dispassion, and He imparts to them through instilling the powers of the Ghost, and He shows them His side from where it flowed out blood and

water – the symbols of the Eucharist. The height of the contemplation is not detached from the mystery of the Eucharist, but only there it actualizes its entire power. The mysterious showing of the Lord in the soul is produced when the soul ceased any of its natural activity. This is a fundamental idea of the mystical ideology.

96. There is a kenosis of the gifts, of the divine energies, according to the capacity of the ones who receive them.

97. Until the mystical parousia doesn`t pass into the eschatological one, it remains partially absent.

98. Here the spiritual ascension is having four steps, corresponding to four works of the Holy Ghost, which all of them have been potentially given to us since baptism. This is a wide vision of the effects of the baptism. In fact that the grace of the other mysteries must be connected somehow to the grace of the baptism, or better said, to one or to another of the sides of this grace, carrying it further more. The four steps are: a) cleaning of the passions, b) achieving of the virtues, c) removing of the last roots of the passions from the soul (of the thoughts), and d) achieving the wisdom and the knowledge. In the tripartite division the first two constitute, on the other hand, the practical phase.

99. Saint Maximos describes in the heads no. 64-64 the way in which the natural faculties of the human being are imparted with the Sunday (with the resting) of the mind, and how the body, from an irrational animal, it becomes – through education – a rational servant (*ορθολογική*). In the head no. 65, the place of the body is taken by the mode (*τρόπος*), namely that personal practical way towards the fulfillment of a virtue, which to Maximos is the practical parallel of the theoretical logos of a thing (Quest ad. Thalas. 90, 321 B) (Balthasar, cited work, 144). The rest of the body and of the soul after the endeavor of fulfilling the virtue it is not an exit from the state of the virtue, but on the contrary, a steadfast consolidation into it. The rest it means only that the man mustn`t strain himself so much anymore for the accomplishment of the virtue, because it has become to him a habit. This habit, raised above agitation and straining, it is just the state of dispassion, which therefore isn`t a state of neutrality, or of carelessness, but it is a state of firmness into virtue. The dispassion, as an ending phase from the spiritual ascension, it is just the Sabbath from the end of the practical activity.

100. The teaching that the Lord is hidden into His commandments, taken from Mark the Ascetic, it becomes through development a fundamental theme in the system of Saint Maximos. (At Mark the Ascetic, in the Spiritual Law, head 190,

Romanian Philokalia, volume I, first edition, p. 249; at Saint Maximos in *Quaest. Et dubia* 90, 833; *Ambigua* P.G. 91, 1172).

101. The dispassion is the unshaken habituation into virtue; this cannot come but at the end of the endeavors for purification of passions and of achieving of the virtues. But then it is given as a gift, and it won't be simple result of the human efforts.

102. A new mentioning of the active step and of the contemplative step. He who is in the active phase, through his sufferings for the virtue, he glorifies God by diminishing himself, and by straining all his powers only in the service of the commandments of God. But as a reward he will receive the knowledge, and the light, and the deification, through which he will be glorified by God. So that God will work His glory within that man by exalting him in front of everybody.

103. As the mind disrobes itself of different clothes or bodies, for becoming naked, in the same way the godlike Logos disrobes Himself to the naked mind. "The feeling above the feeling of the knowledge" is not a sentiment in the modern psychological sense of the word, but it is an act of feeling and of noticing a simple spiritual presence. Even Origen spoke about the "insensitive feeling" (*μη ευαίσθητα αισθητήρια*). Gregory of Nyssa calls it "the feeling of some presence" (*μερικοί αίσθηση της παρουσίας*) (*Cant. hom.* 11; P.G. 44, 1001 B), and Diadochus originally develops it, in the sense that the soul leaves the five external senses when it is actualized the unique and mystic spiritual sense of the mind. The cave is the hidden place of the mysterious knowledge, but it necessary is on the mount Horeb, namely on the peak of the habituation into virtue. The one who has reached at the knowledge he must not leave the virtue.

104. After in head no. 76 it was made the difference between the fullness *(πληρότητα)* of the grace and of the truth which are in Christ as a man and between His existential godhead, this fullness being one with the godlike things destined to the created world (Sophia) and after he said that from this fullness placed in His human nature, we gradually receive at any spiritual advancement, in this head he is showing how long it is the distance to our true house, or to the house of God, which we must go to through this advancement. The divine energies descended to us and, thought infinite from the first moment that we start to receive them, they stretch on an infinite distance to the divine being, Who is of "infinite times infinite" above them. The world of Sophia is an infinite field, opened to the eternal progress of Sophia-nization of the creature, namely of deification, or of increasing of the divine energies from it, and it became subject of them according to the grace.

105. On one hand the progress in the impartation with the godlike wisdom (Sophia) is endless, but on the other hand, when the man has left all that is created - and therefore changeable and fickle -, by not having any longer in himself but the uncreated divine energies and so the steadfastness in virtue and in conscience, he will have reached at home.

106. The clean heart is a gift from above which surpasses any human effort. The soul was reckoned even by Philo and Origen as a spiritual world (Balthasar, cited work, 91). This heart becomes an ever bigger a world as it receives within ever more from the world of the divine rationalities and energies (Sophia).

107. The idea of Evagrius that the mind or the heart must become shapeless, if it wants to contemplate God, it is completed in the heads no. 80-82 by the idea that God writes into the human mind His characteristics, signs, and shapes.

108. *Τύπος* to Maximos means also the original model, the idea of the thing in Logos (heads: 2, 60).

109. Looking at of these *τύποι* is equivalent with the watching of the world of God.

110. Through *τύπος* is named the model of the tent seen by Moses on the Mount Sinai, while the idols of the Jews are called *αντιτύποι*, namely counter-models. From here it follows that the one who contemplates God is shaped according to the original model of his being, but his mind being elevated above all the finite shapes. It is a ceaseless shaping through which the being of the man is brought ever closer to its model, by entering in the same time in ever tighter connection with the models of all things. It is interesting that clean heart is reckoned here the heart which has stopped any natural movement, as movement which, through the fact itself that it is finite, it cannot notice God, but it stops itself to finite things. Even when it wants to dream of God through one of them, it does it in an imperfect form unworthy of God.

111. The dwelling of Christ into us doesn`t have as a result an absorption of the created spirit into the divine Logos, but a divine and supra-natural activity of the natural faculty, which as faculty remains natural. As Saint Maximos says in another part: “Because the grace never destroys the power of the nature. On the contrary: the grace makes the nature that has been weakened by the unnatural abuses, top be capable again of its natural affectivity” (Quaest. ad. Thalas., 59; P.G. 90, 608A).

112. The kingdom of God is above movement of becoming of the created ones. The ones who reach in it they rest from any movement. To it nobody reaches through the natural movement of the spirit, but it comes as a gift from God, as a coronation of these efforts, but when these efforts have ceased. It is the last thing towards which we tend, and this is like a new motif due to which, reached at it, we rest ourselves of any temporal movement.

113. Is it the eternal life static or dynamic? This is the great question formulated by Origen and Gregory of Nyssa. Origen had remained to an unsatisfactory dualism of the state and of the movement, for he reckoned the movement as being tied to the finite world, and he did not reckon the state as a fulfilled movement but only as a stopping which implied the peril of the boring. Saint Gregory boldly introduced the idea of the eternal movement, fulfilled and happy, which exceeded the contradiction between state and movement and even realized an identity (*Vita Moysis*, G. P. 44, 406). Saint Maximos also searches for a reconcilement, but discerning stronger than Saint Gregory the movement of the finite world from the element of movement which enters the state of the eternal life.

114. In the sense of this synthesis, he speaks about "the unmoved mobility" or about "the mobile stillness" (Quaest. ad Thalas, G. P. 90, 769A), or as he said in this head, of a ceaseless tasting of the spiritual goods, but neither in order of increasing nor of preservation of the achieved consummation.

115. It has been said in the head no. 25 that then will not be any "spatial distance" between God and the worthy ones. Properly-said, spatial distance there never will be, if God is present everywhere. Through this it is said that there will be nothing in the middle between our sight and God. Because all the realities will be deified or Sophia-nized, namely everything that is created in all realities it will be overwhelmed by the godlike attributes. All are clothed in godlike, as in sunlight, and so the godlike is seen firstly and through its transparency the creatures turned back to Him and in Him. They remain creatures according to the being, not becoming themselves springs of the godlike attributes, and this excludes any pantheism. But all of them live in concrete through the attributes of God and in God, but with their conscience of creatures essentially different from God. So, if in this life we see firstly the creatures and only through them with great difficulty we see God, then we will see God firstly and in His transparent light all the creatures in a clearer and deeper way than we see them in the earthly objectivity. Being the creatures in God, this does not mean that they cease to increase to be deified in Him; because they are not in His being, but in the Sophia-nic environment of His energies, which is more infinite than an ocean. Of

course, God as a subject, He is in entire this environment, and who is in this environment he is "in front" of God. But the interior of the godlike subject is different than this environment of His manifestations. Inside this environment there still are stages and on them the angelic world and the categories of the righteous ones. And Jesus Christ comprises and penetrates all of them. So, on one hand, there is no distance between God and each righteous one, but on the other hand each one has "such a long way" through which to advance in God. But because this increasement in deification is not a growing up of the natural faculties, because all of these have ceased from growing up since they have been consummated, but it is an increasing through suffering the divine work, it is right to be said on the other hand that the creatures in the future life they will "stay".

116. So, the different dwelling places from heaven are not different spatially, but they express the progress of the soul from a sphere in another sphere. Saint Gregory of Nyssa reckons that the souls are different only by the degree of the height of their virtue. At his turn, Saint Maximos removed the spatial distance (second hundred, head no. 25). But what does it mean quantity and quality? Evagrius reckons the prayer of the working one as quantity, and the prayer of the contemplative one as quality (*About Prayer*, The Romanian Philokalia, volume I, first edition, pg. 75). The "quantity" of the soul is so the degree of practical virtue and the "quality" is the achieved knowledge. Saint Gregory of Nazianzus explains the "many dwelling place" as different degrees of virtue achieved and he asks for nobody to remain in one of them, but to pass through all of them (*Or.* 14, 5; G. P. 35, 86 B).

117. This is the problem of the report between Logos (or God) and Sophia, which will be debated later on. In Logos there are in the same time the divine energies and the world, as ensemble of eternal ideas of the things (Sophia). According to Saint Maximos they are not separate as two substantial realities, but they still are not confounded for cogitation. That`s why the contemplations of the ideas of the world in God, whatsoever perfect it would be, it is not the same thing as the participation to the energies of God Himself. As Origen reckoned; to him there was no difference between the two kingdoms, what easily led to the absorption of the world in the being of God.

118. The Logos from commandments or from the virtues it is in the same time the rationality from the commandments or from the virtues, through which it kills the rationality of the passions or it liberates the rationality from the slavery of the passions, by making it steadfast in its objectivity, through which one can know the truth.

119. The three stages of the spiritual climbing: deeds, the contemplation of the nature, and the mysterious knowledge of God.

120. Combefis declared that it is hard to understand this text; anyway, from this text cannot be deduced an apocatastasis of the ones who do not repent on earth, and even less an apocatastasis of the evil spirits.

121. The Holy Fathers call the pride and the hidden enchantment consequent to the virtues, as sins of the right side.

122. Here we have another place from Saint Maximos that show his conception about the concrete unity of the human nature.

123. This is an interesting ascertainment of this likening of the Ghost with the Voice. This stays in harmony with His likening with the Life (in the interpretation of the "the Lord`s Prayer"). If the Son represents in Godhead something analogue to the complex of senses of the world, by being some kind of sense of all the senses, of all the rationalities, and so more than they are, the Ghost is something analogue to the aspect of life of the world, by being some sort of sense of all the senses, which, though united, they cannot be identified with the life. The life has different stages on the created plan and all of them must stay in a special connection with the Ghost (the natural spiritual life, even the biological one, and upwards, through uncreated energies, the spiritual one). That`s why the Grace is brought in a special connection with the Holy Ghost. But on the other hand, the life in Ghost being also a life of revealing of the divine rationalities, He places us in connection with Christ. All around, the world of the divine energies (of the Sophia), being on one hand a world of the divine rationalities, but on the other hand being the dynamic and moderator grace, this world is a world of Christ, but also of the Holy Ghost. Maybe this report between rationality and life explains why at the beginning Christ is brought in the conscience of the world by the Ghost, and then Christ makes to be revealed the Ghost, but only the revealing of the Ghost fully opens to us the eyes to see Christ as God. Namely first a life unknown (inexperienced) by us it reveals the rationality, and this one draws after our attention upon the life, for later bursting out with all the power through a new wave, to highlight all the profoundness of the rationalities of the things and of God. (To be seen, also, the parallelism between the Ghost and the woman in conceiving the human soul). The Ghost as Life has a different character by the rationality, but both of them are in the same time, from the depth that reveals Himself simultaneously under these two unseparated aspects, but non-confounded. "Through the mediation" it means only that you must cogitate firstly at the sense for in connection with it to discover the

life. The sense and the life are in the same time also together, but the cogitation, even concerning the life, it looks firstly at its sense.

124. It may be about the wafers from proskomide and some more cups, when there are many believers to be imparted. Never the breads and these cups are in equal number. Combefis, G.P. 90, 819 note f.

125. After we have accustomed ourselves to discern the spiritual states, we will reveal the passion with its abomination. But by this the passion will dies.

126. The entire ascension along the three stages (doing, knowledge, and uncovered seeing of God) it is sustained by Christ dwelling inside us and ascending together with us, and by unveiling Himself to us even more.

127. The willing passions are the ones attracting us towards pleasures, the unwilling passions are the sufferings from which we want to run away. Therefore, let`s not take care either about pleasure, or about the pain, either about the ones from the front, or about the ones from behind.

128. Here is not taught that the sinners will be "saved" in the sense that their punishment will cease sometimes in the future, but that they will not perish together with their things, but they will be "preserved" but into the eternal fire". Saint Maximos agrees Saint John Chrysostom, who said in his Homily no. 9 to I Corinthians: 3: "What he says is this: he won`t be lost as the things which melt in the nothingness, but he will remain into the fire". See also other places from the holy parents in the same sense; take also the note of Combefis, G. P. 90, 847.

129. All the ages (eons) are carried by the dynamics of Jesus the One Who descended into them, by thickening Himself on the measure of their thickening and by ascending Himself on the measure of their ascension. Jesus was into the world through its rationalities, through Providence, through the Old Law, even before coming into the body for making Himself the first fruit of the deification of the human nature. And after that, He has been ruling also from above and from within the bosom of the history, the process of deification of the human nature, and this process will last for the people and for the angels even after the end of this world, namely forever. So, there isn`t age which to remain outside of this mission.

130. The rationalities of the Providence interweave themselves and they alternate ceaselessly with the ones of the Judgment. God urges the people towards the good things both through aspirations and positive

gifts, and through trials and punishment. These dynamic rationalities (force-ideas) which work into the bosom of the history, they give to it a unitary sense. But the history isn`t uniform, because neither these rationalities remain the same; and each generation is guided by other rationalities, by being given to each generation other missions and other ways to work. It is to be noticed that also about the future life Saint Maximos says that it will be guided according to the rationalities of the Providence.

131. The things that we ask for in our life are the ones comprised into the Lord`s Prayer (Our Father). And the purpose of the thoughts of God is to fulfill these ones to the end. So, it is appropriate to be clarified the things which we are asking in the Lord`s Prayer to know what God pursues through His thoughts.

132. The Holy Fathers likened the Father to the mind, the Son to the rationalities (or with the word), and the Ghost to the life. So, the Word embodying Himself He remained united with the Mind (the Father) and with the Life (the Holy Ghost), namely mental and alive.

133. The word “Logos” can have here three meanings: rationality, word, and meaning; the Rationality or the Godlike Word in all these three meanings, the Logos is the connection for uniting the separate realities. The passion, that separates, it is the lack of the rationality; likewise, it is the egotism that doesn`t understand to obey a major rationality which frames everybody. The rationalities from the things and from the people tend to a higher rationality which is more comprising. A particular rationality which doesn`t want to subordinate itself to a more general one it is no longer a rationality. In this sense the rationality unites the things of the rationalities of the separated things. And the Supreme Rationality Who is on the top of the pyramid of all the rationalities, towards Whom tend all the rationalities, He is God-the Word. But also, the word of the man toward man is a characteristic of the union between them. Having this purpose, it is understood that the true word is an expression of the unifying rationality, of a rationality which elevates itself from the individualistic rationality to the superior rationality which bows over the particular rationality of the two ones. Otherwise, the word is no longer rational, it is no longer from the rationality. But Logos means also meaning. A particular thing will have a meaning only if it is partaker to an ensemble. The individuality, if it would stay totally by itself, it would mean a non-sense. The sense unites the things.

134. It is a steadfast teaching at the Holy Fathers that only through doing, through practice we achieve the true rationality (and in the same time appears Christ into our conscience as He have been hiding Himself within us since our Baptism). The union with the angels through the virtue it shows that the virtue remains a permanent good into the one who raises himself above the stage of the doing, to contemplation. It is to be remarked that the achievement of the true rationality is necessary also for mystical knowing of God through the apophatic gnosis. To be able to deny everything to God, for ascending to His knowledge, you must have been firstly penetrated by rationality about their limitation and their relativity.

135. The gentle one and only him raises himself on the highest step of the simple contemplation, a not discursive step of the Divine Rationality. From this one we see that to Saint Maximos the rationality is not clearly distinguishable from the mind, neither it necessarily means discursive cogitation, nor the discursiveness passes naturally into the simple and unitary contemplation, or vice versa. In this sense "rational" man is not a non-contemplative man, but a man without anger and lust. The rationality doesn`t oppose itself to the mind, or to the contemplation, but to the passions. A clarification: on the stage of the moral doing the man still bears in him affection within the limits of the nature, but on the Gnostic stage, the ghost has overwhelmed even this affection.

136. Both to Evagrius and to Saint Maximos we find often the idea of some clothes or bodies which must be taken off, for the man to reach having an empty mind. The first coat which must be taken off is the one of the passions. The one who takes this coat off he must put on the coat of the virtues; on a higher step it must be taken off also this coat of the virtues, for putting up the coat of the views of the natural contemplation, for at last to be this one also taken off and the mind to remain "empty", in order the mind to meet the naked Rationality of the unveiled God. (In this sense it is spoken also about taking off the former man). The one who, like Elijah, has passed even over the natural affection for the sensitive realities, he must also disrobe the work of the body`s mortification, namely the care for ascetics, as a sheepskin. But this care must be put on by the disciple, namely the one who has remained on a lower stage. This doesn`t mean that the one who disrobes the care of the ascetics can now to romp with the body, but that in himself the state of mortification has become something that is maintained by itself, without a special care. Now his ascetic care for the body would impede him from contemplation. The mortification is a help of the ghost against the enemy power, namely through it is accentuated the character of the ghost of our nature.

137. God is simple according to His nature but we can divide ourselves from the nature through the will making ourselves composed. So also, through the will we can again come out from composition, by uniting our will with the nature.

138. From all of these it is seen the moral character of the rationality, according to Saint Maximos. The rationality is more what it opposes itself to the passions, resisting against the lust and the anger. Only in this way it is not perverted, it is not altered.

139. The great kingdom of the Ghost is the world of Sophia, or of the divine energies, which wholly fills everybody up, on the measure or according to the power of everyone, as the same light fills up everybody, and it unites them all. But the life of the Ghost is not given on a way that would be stranger to the rationality of the individual, so that is not separated from the divine Rationality (Logos) to Whom the individual rationality opens itself.

140. The birth of Christ is here the conscious apparition of Him into the conscious life of the one who has purified himself, a fact called sometimes the resurrection of Christ from the tomb of the nature, into which He buried Himself from the Baptism, and from where He works in a hidden way to the purification of the man.

141. Saint Maximos makes difference between creation (*γένεσις*) and birth (*γέννησις*). The creation is any natural beginning of existence, which is in a natural way followed by corruptness. The birth, when it is natural, it is a special way of the creation. But when it is not natural, as in the case of Christ, it is not subsumed anymore in creation, though He has taken the birth, He did not receive the corruptness or the creation followed always by corruption. The soul which begot Him has become a virgin and that soul has also escaped from this kind of birth which leads to corruption.

142. The deiform attribute clarifies in a satisfactory way the meaning of the rationality, at Saint Maximos. It is not the rationality opposite to the contemplation, but the rationality is opposite to the passions and soaked by the intuitive and mysterious knowledge of God.

143. If the separation between "barbarian and Scythian" refers to the "distancing" (*διαχωριστικό*) and to the voluntarily uprising of the nature against itself through the quarrels between people, the division in «servant and free man» is an order which is imposed most often against the will of the many ones, through the despotic will of a minority, or of an only one man. This one «tyrannizes» the dignity of the human image to

the man whose composition supposes the freedom as an essential feature.

144. It is a voluntary state of "dispassion" for all the pains that come upon the body. This isn`t a general lack of feeling, because while he doesn`t feel the pain of the body, his soul is full of feeling of some spiritual joys ("the mental or the spiritual feeling"). But it is also a "dispassion" on the soul`s plan, at which must reach the one who searches for the consummation: the calmness in front of the praising and revilements. The lack of this denotes an egotistical sensitiveness, a preoccupation for the self, an inferior moral state which can reach a morbid susceptibility.

145. Here we have a proof about the confidence of Saint Maximos the Confessor in rationality, which is active also in angels. The Rationality is vigor. The lust and the anger weaken this vigor, by weakening in the same time the vigor of the nature. Therefore, the strength and the vigor of the nature mean the predomination of the rationality into it. We are noticing here again that the rationality doesn`t oppose the contemplation, but these two are almost as a whole. The rationality opposes the lust and to the anger, by having a moral character, and therefore a steadfast rationality is interweaved with a strong will.

146. It is a mysterious "descent" (kenosis) of the godlike gifts, which is potentiated to the level of each one, for everyone on the measure on that he increases in the capacity of receiving, in the unfolding of his spiritual powers, to take more from the treasure of the gifts hidden into itself, but to our disposal. In this universal oikonomia of God is comprised also the historical embodiment of the Son of God, as also the embodiment into each man, growing then up and manifesting himself according to the natural gifts and according to the circumstances of the life of everyone. The process of this ceaseless actualization of the divine uncreated energies lasts even into the eternal life; the Sophia isn`t but the infinitely nuanced form of the divine energies "descended" to the level of the creatures, to be elevated together with them. And endless dynamism crosses this world of the divine energies, which descends to the level of each creature in order after to ascend together with each of the creatures. This is a huge net descended into the content of the entire ocean of the created world in order to elevate us who want to grab it, but which continues to elevate us also after we have ascended into the heaven of the eternal life. "The bread" is beside or inside of everyone. But one sees or uses from it only a small piece, another uses a bigger morsel, another used a bigger morsel, and so on; and from its endless sweetness everyone notices as much as he is able to.

147. Body soaked by rationality or rationalized (*λελογισμένου* as he says here, or *λογικός*, as he says somewhere in the theological heads) it is that body through which are worked the virtues. Because of being the body a working tool, the rationality shown through body is a rationality oriented towards deeds. But the deeds that are conforming to rationality are exclusively the deeds of the virtue. The "rationalized" body is a parallel to the "spiritualized body".

148. To shape his mind: *να διαμορφώσουμε του νους*. It is a structuring of the mind both theoretical and affective, namely an existential structuring. The same term of *τυπικαι* it is used by the Holy Fathers also for naming the continuous shaping of the human and angelic minds by the godlike light.

149. It is a frequent idea at Saint Maximos that: the will can incline towards what is against nature, and that causes a division both in the individual`s nature and in the general human nature through the division between individuals. The nature has rationality. When the will unites with it, it is a rational will, otherwise it is irrational. The rationality of the nature is its general rationality, to which must be subordinated the particular rationalities of the different tendencies and limbs of the nature. The usually sinner will, it unites itself with the particular rationality of a tendency, disregarding the general rationality of the nature, which jeopardizes the unity and the health of the nature, endangering it through the anarchy that it encourages. The nature through itself tends towards unity. What tears it apart is the bad or the particular inclination of the will. But a worthy to be noticed thing is that a divided nature cannot either be, according to Saint Maximos, united with God. Within such a nature there is a war and where is a war there cannot be any union or love. Everything that is contained in the vortex of the war is dominated by hatred, by the affirmation of their particularity, and not by the tendency towards the union with something.

150. The godlike grace dwells into the hidden of our nature, but it waits for our will to unite with it. Only by uniting the will with it, it transforms our life entirely. Properly-said, what the human will gains from the union with the grace, from its interpenetration with the grace (*διαπλοκή με χάρη*), it is just its will to harmonize itself with the nature.

151. The idea that the death progresses within us on each day, that our nature bears into itself the death from the moment in which it is born, it has been formulated by Heidegger in the definition which he has given to the human being as "*Sein zum Tode*". This truth as a permanent fact of conscience it structures in a characteristic way the entire existence of the human being. The one who tries to cover the transparency of this

evidence, he takes refuge for himself in the plenitude of a social life, running away from himself. But the ones who receive this truth, they live their own identity in a sort of sober resoluteness. The anticipation through the will of this unavoidable end, where the nature will reach, we find it out also at Heidegger, who said that the human being is characterized by the fact of being always launched before himself, "je vor Sich sein", in which it is shown, in the first place, the preoccupation with the death.

152. The sin can`t be inspired by the nature. The nature can`t give but fears and good inspirations. The sin comes as an adding (*επισυμβαίει*), through the fact that the human will accepts inspiration from elsewhere, or maybe the human will doesn`t want to take everywhere in account the rationality of the nature.

Footnotes to

The Romanian Philokalia

Volume III -

1. The good for the bodily feeling is the pleasure, and the evil is the pain. This "good" and "evil" are produced by the seen world which is thus the tree or false "good" and "evil".
2. So, the deification doesn`t exclude the knowledge of the creatures. But then, the man knows them without passion, as God and into God, and not with passion that is the forgetfulness about God. All the ones have their own time, to know and to be committed rightly, having to wait for the growing up of the man at their height. The tree of the knowledge of the good and of the evil (or the world), as being also planted by God, it was not something bad through itself. But the man was not grown at the state into which he could watch it justly and without danger. So, the interdiction of touching it is was a postponing, and not an eternal interdiction. The same idea is developed by Saint Gregory Palamas in "Natural Heads, Theological, etc.", The Greek Philokalia, volume II, Second Edition, p. 319.
3. The evil is not identified to the hypostasis of some reality, but it is a wrong way of behaving towards the realities, which comes also from man's entering the relation with a thing before being grown up to the capacity of a right relation.
4. In the same sense also Saint Gregory of Nyssa understands the fixation and the unchangeability of the man in that life according to God, without being excluded the possibility of advancing into God.
5. Without having somebody the godlike light (the good, the love, God) in himself, he cannot see either outside himself.
6. In addition to that nescience from above knowledge, of God, there is another savior nescience. It is that nescience which doesn`t notice anymore the possibility of the passionate side of the things. To this one the world has irremediably become transparent to the godlike glory, after its glory has been "torn" apart - namely its opaque surface that was built by its gaze exclusively through the feeling.
7. The unveiled face of the feeling is that gaze that is unimpeded by the spiritual considerations and that is unashamed of the exclusive feeling, which sees only the sensitive aspect of the world, or only the material veils. And as much the face of the feeling is unveiled or rejected, insomuch the unveiled face of the mind appears, and the veils of the world are removed.

8. The natural affects are reckoned, according to Saint Maximos, as irrational characteristics penetrated into the nature of the man after the falling into the sin and getting him close to the animalism, because the animals also react irrationally through these affects to what they see. Through them the body is quickly set in movement towards everything appears to the man as worthy of being craved for, as also quickly retires from before the dangerous ones. In the primordial state, the man guided his life totally rational. The body did not escape, through anarchical and disorderly movement from under the control of the rationality and of the will. Now, even in the state of rebirth, these affects cannot be anymore removed from the nature. But they can be used towards a good purpose. The clean and rational thoughts would not be able to easily move our body, which has ended under the power of these rational but very dynamic factors, towards the targets fixed by them. That`s why he tries to gain the affects for this target, for through their impulse to easily move the body through them. It is known that the theoretical idea has not so much effect in what concerns the transformation of the man, until the idea does not gain the feeling of the man in its favor. The way from the idea to the good decision leads through the sentiment. This is called Vîşeslavţev calls "the sublimation of the affects", into which he attributes a big role to the imagination (Etica preobrajenago erosa) (The ethics of the transfigured eros. This is also the way in which the faith becomes a transforming power of the men. It converts the affects towards other targets, towards God. A faith that does not bring this kind of fruits, which to extend upon the whole man, it is something unconceivable and. God is without affects. Also, the angels are pure minds (*νόες*). This will be also our part in the future life. Because Saint Maximos says: "The affects that preserve the nature in the life from here cannot move together with us to the immortal and eternal life" (Answer 55).

9. Maurice Blondel (*L`Action*, volume II, Paris, Alcan, 1936) says the same thing in other words: "Because all depends on all, that the Universe is in a continuous growth, that the relative fixity of the being supposes a development of which multiple phases cannot be, without bad consequences, isolated ones from the others" (p 326). The work about which Saint Maximos is speaking here it is the universal action, a unitary one, which, according to Blondel, it is beyond the phenomenal deeds, having the source in the primary cause. As Maximos in this answer, Blondel also sees a "universal independence" and the "human perspectives" from the world, unlike the "the hypotheses which stabilize the things in closed cycles within which all things would stay juxtaposed in separate compartments" (p. 327). While the creation is an exclusive act of God, the development of the created Universe, through the work of the Divine Providence, it engages also the cooperation of the creatures which, by collaborating with the primary cause, they reciprocally cause and influence themselves.

10. We especially draw the attention on the fact that Saint Maximos admits: a) "a more general rationality of the rational being", from where it follows that there are also more particular rationalities; and b) "a different will of the particular ones", from where it follows that there is also a more general will. We find this idea also developed at Blondel (*L`Action*, volume II). According to him, any tendency from within us it has a rationality, due to which it comes out its appearance of rightness. This particular rationality, by attracting the will towards its side, it becomes the will of a part from us instead of being the will of the whole from us. So, the normal deed is not going to suppress the various tendencies from within us, but to subordinate them to the whole or to harmonize them. The more general rationality is like a pyramid top towards the particular rationalities. The most general rationality of our being seeks to subordinate itself to a higher general rationality which embraces more beings and things, and the most general rationality is the Divine Logos. But working in conformity to the more general rationality from within our being, we satisfy, in the same time, the true interests and aspirations of our parts. On the opposite, by satisfying the anarchical tendencies, we disintegrate the organic whole and we throw it into a tormented existence.

11. It is to be noticed that according to Saint Maximos this work according to the more general rationality, or the union of the will with this rationality of the nature, it meets the work of the grace from within us. (See also the interpretation to the Lord`s Prayer). Towards grace and towards deification we elevate ourselves through the raising towards the normal state of the nature, towards the activity according to the ever more general rationality of it. There is a harmony between rationality and grace.

12. Here the spiritual ascension is divided in two steps: a) the doing, b) the contemplation. To the first one it corresponds the Old Testament, to the second one the New Testament. The symbol of the first step is Peter, and of the second one is John. To the first one it corresponds the man with the pitcher and to the second one the master of the house, or the practical mind and the contemplative mind.

13. When we become lazy in working the commandments, Christ is crucified inside us, but they undress Him, before, of the unitary shirt of the virtues. This is for in the eyes of the ones inside whom Christ has been crucified, the world is not contemplated anymore as a unitary vestment which clothes the solidary system of the divine rationalities, so, in the last analyze, the supreme Rationality from which irradiate those, but it is reckoned as a juxtaposition of matter meant to satisfy the man's lusts.

14. The soul is the shirt that cannot be divided. The body is the garment divided in component elements (four in number, according to the belief of the old ones) as consequence of the sin.

15. In Greek language it is said *κατά αναγογια* (through anagogy). Mister professor PhD Iustin Moisescu (*The Holy Scripture and its interpretation in the work of Saint John Chrysostom*, Chernovtsy, 1942, p. 98-102) interprets: anagogic sense, which he considers as one of the four senses in which the Holy Scripture can be interpreted: literary, anagogical, allegorical, and typical. About this anagogical sense he says that does not suppress the literary one, but it completes it by adding a higher idea. This fact distinguishes it from the allegorical one. The anagogical interpretation is for instance the one which, without suppressing the truth about the two vestments of the Savior, it sees in them a higher meaning. The allegorical interpretation is the one which, considering for instance that king Ishbosheth could not have as guardian to the door a woman (II Kings: 4: 1), it sees in this episode only the misfortune that comes upon the mind when it is guarded only by the feeling (see the word of Nilus the Ascetic, chapter XVI, *The Romanian Philokalia*, volume I, p. 167; G. P. 79, 740). The most interpretations of the Saint Maximos are anagogical and very few are allegorical.

16. The passions are "the deeds of the man", in the sense that they aren`t born by the power of God. The virtues are the deeds of God, because they are born by the power of God.

17. The natural contemplation is a contemplation helped by the grace. It is named natural because it sees God (the divine rationalities) through nature.

18. We have here, again, the three steps of the spiritual ascension: the eating of the earth (the cleaning of the body through virtues), the eating of the grass (the contemplation of the nature), and the eating of the bread (the seeing of God).

19. This theme is treated according to Mark the Ascetic, *About Baptism*, G. P. 65, 985-1028 (The Romanian Philokalia, volume I). If we connect this answer with the answer number 15, in which it is shown that in a larger sense in each man there potentially is a gift of the Holy Ghost, the whole problem is put in an universal light by the considerations made by Blondel (cited work) related to the question about how can God, who is the source of the entire power and of the entire activity, He cedes from this power and from this activity also to His creatures, without those being like some automated machines, but in the same time without Him ceasing to be the source and the master of their free activity? "How can God grant us His power and His light and to make it our own, without ceasing to be His own, in such a way that He wants and to make free the ones to whom, though, He remains their master, source, and judge? And

this one is without suppressing the free will and the fair responsibility of the human agent? A first condition seems to be necessary for this maneuver to be possible and to succeed. It consists of the subconscious preparations and in partial clarities or equivocal at the beginning, from which, are born the options to be done and the decisions to be made, for the imperfect agents, of whom contingency and implications imply a possibility of mistake and a relative infirmity. God does not communicate at once His constraining evidence and His immediate work, because it would be not only a metaphysical impossibility, but it would in the same time be ruinous to the plan of His kindness, which tends to incite to work true and active beings and not extras. Thus, for the existing causes to be in the same time second and initiators, their action ought to take its roots from obscure states and to develop itself across the shadow of and ascension towards an intellectual and moral order which to give place to the work of the cogitation, to the appeals of the conscience, and to the rational and voluntary choice". "If God gives Himself to the spirits by hiding Himself under the cover of the physical greatness or of the obscurities of the unconscious, that is for making Himself sought, it is for making Himself found by the ones whom He stimulates from outside, through unrest and desire, through trials and certitudes, through this whole pedagogy of the nature and of the soul: advances and withdrawals which compose our state of debtors towards the Creator Who aims to make us gaining what He has put at the beginning to our disposition, for this acquisition to permit us to transform this thing in a gift (de transformer ce prêt en don)". "Without any doubt it may seem strange, for the divine action, to veil itself, to limits itself thus, and to suspend its shininess and its power, for offering itself under the features of some partial truths, of some occasional and particular goods, in front of which our conscience and our free will have to bring judgments and to make decisions. But it is not this the only one and the true mean for the finite and imperfect spirit to put something from itself, to accept the light and the kindness instead of refusing them, of using what we call «le prêt divine» for turning it back fructified and for receiving it as a gift?" (p. 200-202). "Our spiritual aspiration is not born through some sort of spontaneous generation. It has roots downwards in the entire universal and of the life movement, which is already a divine advancement done with the goal of preparing the apparition of the spirits; it has roots upwards in the infusion of the divine transcendence, which lightens the spirit and it is given for making itself sought along with the insufficiencies themselves of the immanent and contingent order" (p. 420). We can say that that what the natural man is, it is the aspiration towards the higher realities, and this is the tendency in the baptized man. An initial gift, which drives the man upwards, as a stimulant, as a dynamic impulse, towards the development of the gift from within him, towards his transformation from an object of an undeveloped knowledge

into an object of a more and more explicit knowledge, for his growth into God or of God into him. The trials have also a role in this ascension.

20. At the end of the virtues God makes Himself evident to us as light.

21. In this answer the spiritual ascension is divided once in three steps (beginners, advanced, and consummated), and on another time in two steps (actives, and contemplatives), and in the end in four steps (the fulfilling of the commandments, the contemplation of the nature, the contemplation of the intelligible ones, the sight of God).

22. The ones with the apostolic understanding are the ones on the highest stage of the contemplative ones. Lower than them are the disciples. And lower that disciples there are the simple believers.

23. In this sense neither the sinners in hell can better themselves.

24. Here, the existence of the creatures is reckoned as image of the Father, and their wonderful organization as a unity in diversity, as image of the hypostatic wisdom, namely of the Son, and their movement or life, as image of the Holy Ghost; in the three aspects of the world, there are reflected, and there are working, the three Persons of the Holy Trinity.

25. The virtuous life is a higher stage than the faith is. The simple faith is the first stage, the virtuous life is the second stage, and the contemplation is the third stage.

26. Here, as also in the answer no. 13, it is shown the tight connection and in the same time the difference between God-the Word and the Holy Ghost: it is the same report like between "the natural rationality" from the man and "the power which moves it". "The natural rationality" can be darkened through passions; it can slip away from its objective judgment. The Holy Ghost through His energy can move it, He can activate it, and through these ones He awakens the conscience, when a committed deed wasn`t in accordance to the conscience. The world mirrors even in its natural state both God–the Word and the Holy Ghost, in its rational and dynamic aspect, tightly united.

27. But the conscience is chocked when the will is in a contrary to the nature disposition. About the conformity or the inconformity of the disposition of the will with the rationality of the nature, to be seen in the "Interpretation to the Lord`s Prayer", *The Romanian Philokalia*, volume II, p. 278.

28. All the believers have the adoption according to the grace, as gifted through faith. It is the first stage of the life in Christ. But the wisdom, the simple and unitary and above understanding knowledge, it can be reaches by somebody after the cleaning of his passions and after achieving the virtues. It is the highest stage of the spiritual ascension.

29. This imagination (*φαντασία*) is the fantasy, which is influenced in its work by the imprints left in it by the old sins. The imagination to a man with an experience in his past does not have a neutral power, but it always is influenced, it is determined by the imaginings that he contrives from the deeds which he committed and by the images that he has, even though these ones do not move themselves anymore into conscience, but they are sunk into subconscious.

30. This idea is taken from Evagrius (*Heads about the Discerning of the Passions and of the Thoughts*, Philokalia, Romanian translation, volume I, p. 63). Evagrius splits the passion of the love of money in: a) the money itself; b) its meaning; c) the mind which has received it; and d) the passionate pleasure that ties the mind to money. At Saint Maximos the division is more psychological: a) object; b) perception; and c) a natural faculty deviated from its natural work, which expresses the b) and c) points from Evagrius. Through c) Saint Maximos gives us also an explanation of what the passion is in itself, what Evagrius didn't do it, by being satisfied to indicate it through the "enemy pleasure".

31. In Greek language the rationality is of masculine gender (*λόγος*). It is the rationality from inside us, which is a herald (an angel) of the will of God. The rationality slips from its objective position when the man surrenders himself to the sin, contriving to him arguments for his sinful deeds. But in the beginning, when the temptation occurs, the rationality still fulfills its role of showing the liar character of the deeds, towards which the temptation wants to allure the man. This moment is described here. The halt from advancing into virtue is not yet a falling into the sin, but it is a moment of hesitation, to which the danger of falling is very close; into the virtue one must always go ahead. Any hesitation is dangerous. A prolongation of it will surely lead to the sin. Not only in this moment of hesitation the rationality heralds the truth that must be committed, but it does that also after the man has fallen into sin and the rationality has slipped to the role of contriver of arguments in the service of the sin, in a hidden way, the rationality still continues with a part of itself to herald the truth. It is a kind of doubling the rationality. At the surface, the rationality loudly sustains the lie of the sin, but in hidden it protests more or less perceptible, against the lie. The rationality has in both these two case the form of the conscience. Because it is a fact that also the conscience has a rational element in itself. Neither the conscience must be perceived as a blind movement nor the rationality as a purely theoretical function. The conscience is rational and the rationality is moral power, it is the movement of protest itself of our rational nature against the irrationality and the lie of the sin. But the movement of protest of the rationality is awaken also by the Holy Ghost, like we have seen in the *Answer no. 15*, and from the present *Answer* it results that, properly-said, also the angels move our rationality.

32. Each commandment or virtue it has its own rationality, like ray of the divine Logos. But this rationality is acknowledged by the one rationality from within us, which in this way receives diverse forms. Each time the rationality from within us harmonizes itself with the rationality from a commandment and pleads for it. In this way there are many rationalities, but though only one.

33. The rationality from within us is truly moved by an angel, for coming back to its right judgment after falling into the sin. Or, the rationality of each thing is imposed to our rationality when this one has separated itself from that one through the sin, by an angel. And then in fact through the righteous movement of the rationality or of our conscience, there is manifested the goodwill of an angel towards us.

34. By and large, according to Saint Maximos, the life into virtue is conceived dynamically. The virtue requests a continual movement of the nature upwardly. On the opposite, the sin is a stopping, and then a rolling downwardly. The virtue asks for a continuous effort, even though we would want only maintaining it at the same degree. Nobody can maintain himself to the same degree into virtue, but he either advances himself into virtue or he will fall off the virtue. The simple ceasing from advancing, it means, as weakening of the effort of the virtuous life, a falling downwards.

35. A second things that must be noticed is that the virtuous life, on one hand, it is the only one according to the nature, "as it ought to", and on the other hand that it is not possible without the angels. Therefore, a flat separation between nature and grace is not possible at all.

36. God-the Word, as beginning he is the Maker of all, as middle He is the order according to which also the power through all things is moved and developed, and as end He is the target towards Whom tend all things and Whom they reach by fulfilling of all the law and order. Out of Him, in Him, and towards Him are all the things. The Word Who dwells in everyone like the Great Rationality (Logos) speaks to everyone through their rationality, even to the ones who are in the natural state.

37. *Από τη σύλληψη και τη γέννηση*. The creation (*γένεσις*) shows the direct provenance from God through an act of creation. The birth (*γέννηση*) shows the provenance from man and woman by copulation. Jesus took some of the characteristics of the birth, but not all of them, and especially not the sinful ones. That`s why He did not also lose all the characteristics of the genesis. In this way, in Him were shown again some of the characteristics of the old Adam from before the sin, as also some of the characteristics of Adam from after the sin. From that Adam from before the sin He took the lack of sin and the incorruptibility received through creation; from that Adam from after the sin He took the suffering characteristic come through birth, but not the passion against

nature, which would have annulled the lack of sin and the incorruptibility. According to the opinion of Saint Maximos, as also of other Fathers, the people were not destined to multiply through "birth", but through another way. "The genesis" means here also the characteristics which the human nature has, or had them through creation, and "birth", those characteristics which the human nature has through this way of coming to existence. These are the characteristics consequent to the sin, which choked some of the original characteristics. Instead of "characteristic" it is possible to say also "mode" (*τρόπος*), as it is in Greek language.

38. The suffering characteristics are the affects (*τά πάτη*) entered, according to the answer no. 1, into the nature, after the sin. They are not sinful, but they ease the birth of the sin. For instance, the appetite is a sinless affect, but its extraction or deviation it is a sin. They have become as some sort of a natural law, namely they accompany in a necessary way our being during our earthly existence. But do not take on the eternal idea itself of the nature, and so they won`t belong to it in the heavenly existence. From here results the natural character of the marriage in report with the earthly existence and the natural character of the virginity in report with the eternal existence at which the nature is called. The marriage is natural, but is appropriate only to a passing stage of the nature.

39. While Satan was the one who lured the man before, through pleasure and through the promise of a false life, because of desiring covetously the death of the enslaved ones, now Jesus lures him with the opinion that He could die. The death of Jesus became bait to Satan.

40. This charter was a contract always confirmed by the will of Adam, through which, driven by the lust of the pleasure from the suffering characteristic, Adam accepted the slavery to Satan. Jesus refuses to any longer accept the pleasure offered by Satan, and so He abrogates the contract with that one.

41. This "answer" is a wonderful page of Christology and anthropology. The main notion with which operates Saint Maximos in this answer it is that of "suffering characteristic" (*τό παθετόν*), which the human nature has achieved consequently to the Adam`s mistake. This suffering characteristic, introduced by sin, it differs from the passivity which human nature it has in general just by creation, which it means in general the characteristic which makes the human nature to easily endure internal states and movements or strange influences in opposition with the wanted attitudes, and active, of the nature; in this sense passive is even the nature by its creation or definition. **Even the movement is passivity because the nature can decide how to move itself, but the movement is a must**. But the special suffering characteristic emerged after the sin it comprises three elements: the

suffering capacity, the passions according to the nature (the affects), and the passions against nature. In this *Answer* it is about only the last three ones. Using in translation the word passion (*πάθος*) of Saint Maximos, we have added in parentheses, when it was felt the need of a special clarification, to the passion in sense of sufferance, the word suffering of sufferance, to the passion according to nature the word affect, and to the passion against nature we haven`t added anything. The natural affect is for instance the hunger, or the fear of death. The passion against nature is the hunger become pervert appetite, or the fear of death transformed in despair which leads to any moral abdication to escape death. Saint Maximos does not understand through the word *πάθος* only the evil passion in the sense of the other saints from Philokalia, as sin become habit that enslaves us, but in it he lays besides this meaning also the meaning of the affect according to the nature. In the suffering characteristic (*τό παθητόν*) that entered the nature after the sin, there are also comprised these three meanings. But the passions against nature are at the beginning only as virtuality. Firstly, it means only the passions according to nature and with the capacity of sufferance; in a necessary manner the nature manifests itself in such affects. But the necessity manifested in these affects easily leads to their exaggeration in passions contrary to nature. The sin is generally comprised in this suffering characteristic and it has its source of growth in it. Although sinful are properly said only the passions against nature, in the common man the natural affects are developed so quickly, so automatically, and so surely in affects against nature, that one can say by and large that the whole suffering characteristic is touched by sin, or it tilts towards sin. Saint Maximos says that “when the natural affects are satisfied over necessity, they are the way on which the devil comes into the soul”, but “when they are satisfied according to the necessity, they will be the way on which that one must return in his country” (*Answers towards Thalassius* 49, *Scholium* no. 15, G.P. 90, 461). That`s why Saint Maximos says that “the power of the evil hides their works in the bosom of the natural affects, for whipping these ones to become due to the necessities of the nature in affects contrary to nature”. Another division of the suffering characteristic, clearly presented by Saint Maximos, it is that between affects of pleasure and affects of pain. It is clearly understood that under the moral aspect both these sorts can be according to the nature or against nature. Jesus took also the suffering characteristic of the human nature after the Adam`s falling into the sin, but Jesus by being without sin He had not from this characteristic but the capacity of sufferance and the natural affects of pleasure and of pain. In other words, these affects were restrained by His will, than never were developed or were transformed in contrary to the nature affects. But the evil power thought that by setting these affects in movement also in Jesus, they will make

them to become contrary to the nature, sinful affects, leading also Jesus to sin.

42. They tried to do this once with the affects of pleasure. Jesus had pleasure for a piece of bread in the state of hunger, but Satan could not push this pleasure to the searching for that piece of bread at any cost. So, Jesus restrained the movement of Satan on this plan, for that one was proven to be weaker that the power of Jesus. Saint Maximos says that Jesus through this has totally removed from nature the side of pleasure of the suffering characteristic, namely the affects of the pleasure. The affects are that what dominates. But by defeating the temptation from Satan, Jesus did something more than not letting the affect to become and affect against nature. He by and large placed the affect under His will. But a mastered affect is no more a properly-said affect. So, the pleasure in it is no more a forcefully power above the will, but it is a movement always in accord with the will.

43. For the second time, Satan tried to push Jesus into the sin through the affect of the pain, at crucifixion. But Jesus defeated, this time also, the power of the evil one, and by this He not only stopped the natural fear of pain to be develop into a fear contrary to nature, but by and large, he eliminated the fear of pain from the nature by putting it under the domination of the will. In this way He eliminated, by and large, the suffering characteristic from the nature; or: He plucked out the fangs or the needle through which Satan was injecting the poison into the human nature. The affects of pain were dangerous because of the will in its desire to get rid of them and, by and large, because of the dread of death that was throwing itself in the opposite direction, by being attracted by pleasure. And the pleasure was dangerous through this powerful attraction which exercised it upon the will to the slavery. Jesus has raised through Himself, by and large, the human nature above pleasure and pain, above the suffering characteristic. And this effect from His human nature is prolonged, by and large, into the nature of all the people who enter the communication with Him. Let`s not confound the capacity of sufferance - or of feeling the pain - to the affect of the pain. This one remains in the human nature also after the man overcomes the affects of pleasure and pain. But through sufferance the man will always be above the affect of the pain, if the affect is something that is dominated and not something that dominates.

44. *εγκραθήαι* = to be mixed. The Holy Fathers use the term “mixture”, but not the one of “merger”, between the human nature and the godlike nature. The mixture is the tight union but which preserves the identity of each one; the merger changes these identities.

45. The end of the ages destined to the deification has reached the end as virtuality in faith (*δυναμει τες πίστεως*), whether in the faith there is virtually comprised the state of ultimate consummation which we will

reach through the power of Christ, which is in it, for the time being as beginning, having to develop itself and to lead us to the middle state and to the consummate state. Because in the beginning is virtually comprised also the end; our deification, or the identification with Christ according to the grace, hidden as power into the faith, it will be shown as seen reality (*κατ ειδος*) and actualized in the future.

46. The rationality is a practical power through which we judge what is good to be done and what is not. The cogitation (a function of the heart) knows the different rationalities of the created works. But after we have ended with the knowledge of these ones, we cannot know God through some natural power of us, because the Infinite One cannot be encompassed by our finite intellectual powers. Then God will give us an infinite godlike power as organ through which we will be able to encompass the Infinite One. God Himself will know Himself through us. We will suffer His knowledge – this knowledge won`t be our product. That power will also deify us.

47. Are known through nature not in the sense that are know exclusively through the natural powers, but in the sense that the natural powers of the creature are still active, while in the state of deification there will not be working but the grace.

48. In the ways of the virtues and in knowing the divine rationalities from nature, when the natural power of the creature is active, God is the One Who upholds this power of the creature in activity. So, God works somehow as a man, in the manner of the creature. After this sort of work has ended, being reached the culminating state of it, the created work of the creature is transformed in godlike uncreated work. If before God transformed Himself in a subject of a created work in man, (or man), now the man becomes subject of godlike work (or God); before, God was covered by the man, now the man is covered by God. And the growth of the godlike work into the man, or the deification of the man, it will last forever.

49. The godlike work, through which the man will work, it has no border. The man will always advance in it, but without ever becoming exactly like God, because the man cannot identify himself to God according to the being - or to the spring of his being.

50. The sin becomes passion drives us without our will. The insanity, as the last degree of the sin, of nature`s alteration, it does not leave any trace of voluntary initiative into the man, but the man is in a total passivity. That`s why in hell the man cannot do anything for his salvation. In this state the man cannot even repent.

51. By participating to God, the mind does no longer pass either the desire from a thing to another. That man remains forever totally unchanging. But that is not a dead change, but a living (an intense suffering of God in

the self). He is God not only because he has in his self the godlike works, but also because he is unchangeable as God is.

52. This is the first step of the spiritual ascension. Because this ascension begins with the simple faith, it reaches the working of the virtues (*πρακτικός*), and then it reaches the contemplation of the rationalities from nature, and in the end, it reaches at seeing of God.

53. The working philosophy is the endeavor for purifying, which is the first stage of the spiritual ascent, supposing the starting with the faith. With the help of this one (or of the rationality = its angel) the mind evades from the two prisons, from the sin with the deed and from the habituation to the sin. And then the mind reaches in front of the world, which no longer urges the mind to sin, and it still is non-transparent to the mind, but it is as an opaque wall or as an iron gate in the way towards the spiritual world, so that the man doesn't know how to see the world except only with the senses. This gate is opened or it is made transparent by the natural contemplation in ghost, respectively the reason (its angel). It is to be noticed that Saint Maximos doesn`t call the first stage as working wisdom (*σοφία*), but love of wisdom (*φιλοσοφία*). The wisdom is achieved on the highest stage. In front of the endeavor for virtues, the man doesn`t have the wisdom yet, he is not wise yet, but he has only the love for wisdom.

54. Here, through the unveiled man and through the covered woman, it is indicated the second stage of the spiritual ascension, the contemplation of the nature. This contemplation, though it is called natural according to its object, it is made in ghost, and therefore in the grace. It is a work of the rationality helped by grace. Only such a work of the rationality rightly knows the nature.

55. Here is described the third stage of the spiritual ascension. The rationality of the faith of this stage isn`t anymore the faith as obvious norm from the first stage, but it is the Logos Himself directly known, but above understanding, after the exceeding of everything, and in this sense reckoned rather as object of the faith. Here is shown that the apophatism doesn`t mean a total nescience, but parallel to apophatism there takes place mysterious enlightenment.

56. The prayer, accompanying the man on all the stages of the spiritual ascension, to the union with God, is different on each state of the man. The prayer as mysterious quietness is the pure prayer.

57. Saint Maximos often says that God is outside relationship, meaning that He is not necessarily tied to the things, for when we cogitate Him, to cogitate that the things necessarily derive from Him. God can be cogitated without things.

58. Through the falling into the sin the godlike image hasn't totally disappear from within man.

59. He is not troubled anymore by the movements caused within man by the seen things, and he has achieved the virtue with the deed.

60. Apostle Peter urged everyone who has achieved habituation in virtue not remain here, but they to go higher to the superior stage of the knowledge.

61. Here we have again the three stages of the spiritual ascension. Each of them represents a new detachment from the things that fall under the senses (a new sacrifice of them). The one from the stage of the virtue doesn`t change himself together with their movement, namely he isn`t happy for achieving them or sad for losing them, namely for their producing or for their disappearance. The one from the stage of the natural contemplation he has detached his cogitation from the slavery of the sensitive images of the things. And the one who mysteriously know God, he has forgotten even about the intelligible rationalities of the things, namely about their being.

62. Like the Eucharist follows after Baptism, so the knowing of the truth follows after the virtue, as a higher stage. Through Baptism or through virtue, we kill our egotistic will, but we don`t kill the energy of the virtue. Through the impartation with the truth, we forget about ourselves, even as subjects of the virtue, by no longer living except the truth.

63. Sophia is the unitary content of all rationalities. The prime and perfect Sophia from ever is the divine Logos. But then any mind becomes Sophia, according to its progress in gathering all the rationalities in itself and in their depth.

64. So, that union from above nature and cogitation, with God, and the stopping of the natural working of the cogitation, it takes place also in this life, but for short periods of time. The union with God and the deification of the man doesn`t mean identifying to God according to the nature, but it is lived as a state into which the cogitation of the man doesn`t no longer discern between itself and God, for the cogitation isn`t anywhere in function. But into the deified man there remains though the conscience that he isn`t either only him, or only God. It is something analogue to the relationship of love between two persons. They no longer discern between me and you. But though they don`t live themselves as one, as me or you, but they still live as two, they live in the same time as a fullness, as a communion, one different from the singular state.

65. Our created nature won't be able to know through its finite power the realities of God, but only if it receives the power of God, as for through Him to know the His realities.

66. The general knowledge leads to virtue, and the virtue leads to a special knowledge.

67. Saint Maximos the Confessor, as also Nilus the Ascetic, distinguishes in three stairs the ones who dedicate themselves to a life of awe: *οἱ εἰσαγόμενοι οἱ προκόποντες καὶ οἱ τέλειοι*, which correspond to the ones who purify themselves, or to the active ones, to the ones who contemplate the rationalities from nature and to the ones who see God in a mysterious way. The Jewish people were on the first step. That`s why they don`t ate but the bodies of the animals, but not also their blood.

68. The rationality is in the same time the divine Logos Who is the substance of the virtue and of the knowledge.

69. The mind eternally walks on the paths of the knowledge of God. In this sense this knowledge is a without evening light. But also in the sense, that isn`t defined by anything limited.

70. The natural modes of the virtues or the coming back of the nature to itself, through virtues, are not done only through the powers of the man, but through the coming to it of God-the Word. The living in conformity with the nature is conditioned by the help of the grace, a separation between nature and grace isn`t known by the Holy Fathers.

71. Only Christ restores the human nature. But He does more than that. He fills up the vessel with water and then He transforms the water into wine.

72. *ἡ φύσις ενουται τω της γνώμης μοναδικω* (or the nature of the opinion is unique) = the nature unites with a unitary orientation of the everyone`s will and thus it regains itself the unity, which the different reckoning of the everyone`s will torn it apart. But just for the fact that each individual`s will unites itself with his nature, his will unites itself with the wills of everybody. This is for immediately that somebody puts himself in accord with the will from himself, he will has put himself in accord with the nature in his fellow humans.

73. As the water becomes wine not through itself and not according to the substance, but through power from above and through given quality, so our nature is deified not through itself, but through a quality differing from our being, and which is given to us by God.

74. *Καλόν οινον, τόν πρός θέωσιν εκστατικον της φυσεως λόγον* (Good wine, to the eloquence of the nature). I don`t believe that the Latin translation is justified: the good wine is the rationality of the nature, which elevates us towards deification. The rationality of the nature can`t deifies us, like the natural power of the water didn`t make it this one wine. The rationality which gets out from nature is, as it is said below, the divine Logos Himself, the supreme Rationality. But the divine Rationality lowers Himself to make possible to be received and drunken by this one as a

good wine. He unites Himself with the human rationality, transforming this human rationality, like Jesus transformed the water into wine, but in wine that can be endured by the man, and the getting out from nature doesn`t mean the getting out of his one from its being, but only for its power.

75. The man became incapable of understanding the divine Rationality, because of his mind being thickened through sin.

76. Saint Maximos often places in parallel the existence (*τό ειναι* (it is) and the happy existence (*τό ευ ειναι* (it is good)). The first one we have it from God; for the second one we must collaborate also us through our free will. The first one we have it exclusively from God in quality of initial cause; the second one we have it through God as final target towards which we have to tend.

77. Our virtue from here, regardless how consummate, it is only a mirror through which one can see the future consummation, which on the other hand it won`t be a so-called virtue, if the virtue is a mirror, or a transparent veil, and which will cease once. And our knowledge from here, as higher stage of the virtue, regardless how rich it would be, it isn`t but a riddle through which the future can be foreseen, which at its appearance it will abolish any riddle or the knowledge from here.

78. So, the virtue and the knowledge have a paradoxical constitution. On one hand they comprise the future reality, and on the other hand they dissimulate it, they hide it, they deceive us regarding its true image *(κατ ειδος)* (depending on the type). It would be interesting to compare the idea of dissimulation involved in the Christian virtue and knowledge, to the one from the Blaga`s (Lucian Blaga, Romanian poet and philosopher) gnoseology for instance. It could be possible to say about the stylistic categories defined by Blaga, or about the Kantian categories, which on one hand present something from reality, and on the other hand they dissimulate it, that they are the expression of our finite powers of understanding the reality. When these powers will cease and their place will be taken by the infinite godlike power, then we will know the Truth "face to face".

79. The truth is the cause of the virtue, but it is useful to the man to reach the truth through virtue.

80. *Των εν τοις πάθη ίδιομάτων* (Of the same sufferings). The rationality of the human nature is the same into the man and into the woman. But the passions grafted on it has different characteristics into the man and into the woman. These characteristics which come out from passions are cleaned by Christ from the rationality of the human nature, by showing it the same into the man and into the woman. But this uniformity is achieved only into ghost, namely only if the bodily life is overwhelmed within them – the life of the feeling – through the ghost opened in their

depth through the godlike Ghost and flooding their entire existence. Into ghost the man and the woman are the same, only the body with the corresponding feelings differentiates them.

81. This earth can become again through our clean life and through the good understanding between people, the sensitive paradise which it was at the beginning. Not a geographical border separates the original paradise from the earth which we inhabit, but the border of the sin. Through Christ the earth has become again a paradise in potentiality, and therefore into development, like within the man has been inaugurated the order of the resurrection.

82. The modes of the commandments are: the ways of applying them practically; their rationalities or of the things; their meanings; their purposes in the ensemble of the Universe and of the existence.

83. The knowledge from here isn`t the gnosis in general, through which God is known, but the *διάγνωσις* (diagnosis), through which the man recognizes the union between body and soul and consequently the necessity for the body to obey to the soul.

84. *Μοναδικως* (unique). In each individual the particular meets the universal in a unique way, which is not repeated anymore.

85. Through virtues, but not without grace, we reach the body of the Lord, namely our body is shaped according to His body in all its feelings; through the simple and undivided knowledge we reach His soul, our soul being in a pure contemplation of God. Then we have that human "mind of Christ", namely we climb there where He descended and we meet Him in the crossroads point of the godhead with the humanity, in the state of the deified man.

86. *τε κατ ούσίαν της επ αύτω γνώσε* (either, in essence, he has known connection into it). So, it could be translated also like this: that rationality according to the being, on the basis of which we recognize the respective creature. Either in one sense, or in another, the rationality of whatever creature it is a fortification which cannot be broken or altered. This rationality keeps together, like a tower, the parts of a creature. In the same way it does also the more general rationality of more things, like these ones.

87. *ή της κατά φύσιν σχέσης προς γένεσιν αφαίρεσης* (of the nature of relation to deduction). It is the pleasure for the things caught in the torrent of the becoming. Or: the pleasure for the phenomenon of the emergence and growth of the things and the sadness for the phenomenon of theirs withering and disappearing.

88. The unification of all the soul`s tendencies in a good direction gives a great power to the people. But it is very difficult to be achieved. This is because there are some tendencies which oppose it. And then a war is

started inside man for defeating the recalcitrant ones. Behold how Blondel describes this strategy: "There is within the man a multiplicity of tendencies, of appetites more or less concerted or divergent, a poly-psychism of which it was possible to be told that they are like a numerous people which are to stay under the leadership of under the government of the rationality and of the will and among whom there can be found both the docile and disciplined subjects, and the recalcitrant and dissident ones. What was called as the ascesis and the spiritual fight is not else but the applicable manifestation and method in this inward history, in this *militia hominis adversus et propter semet-ipsum*" (man`s campaign against him and his account of self). "And this is because in front of any defined and decided attitude arises, out of contradiction spirit, the party of the discontent ones... Any initial effort is like a declaration of war against the laxity and the scattering of the living forces, which also have the instinct of independence and conservation". These ones wake up within us "strange or hostile states of conscience, new desires which arise against the will". (M. Blondel, *L`Action*, volume II, p. 194-6). The fierce fight starts only in the ones who have decided for a life more conform to the godlike commandments. And upon Hezekiah the enemies are coming after they have seen the consolidation work which he proceeded to accomplish.

89. The natural contemplation isn`t bad. But it can be done without danger only in the second stage, after cleaning the passions, and even then, it must be stopped when it is felt the temptation from the evil one to associate the thought of lust to the meanings or to the images of the things.

90. *Τυπουσ προς παθος τον νουν* (the types of the passion in the mind). It is the idea which, to Evagrius and Nilus the Ascetic, it comes from Aristotle (see *The Romanian Philokalia*, volume I, the preface to Nilus the Ascetic).

91. The Scripture`s word resembles more to the uncircumcised God than to the limited man, from which God borrowed it. For in the mouth of God the human word widens it content to infinite, according to the one who uses it.

92. The two stages (the practice and the gnosis) don`t exclude each other, but the stair of the knowledge preserves the virtue doing.

93. The cognizance about God through nature, though it is an act of the rationality, it is not an act which is due exclusively to it, because not the rationality builds "the rationalities from the world", on which it would climb after, as on a scaffold, to God. But those rationalities are placed within nature by God Himself, as a readymade meal on behalf of the human rationality, which has nothing to do but to ascertain it. Not being built by rationality, through demonstration, the rationality accepts them somehow through faith. Thus, the contemplation of the rationalities from

the world is on one hand an act of the rationality, and on the other hand it is an act of faith, of the rationality`s faith we would say. The creation brings them through the human mind to God, because only the man reports them consciously to God, as to their cause. If the rationalities are offered to man by nature, or through God through nature as readymade, not the same thing can be said about the laws of the nature. In order the man to impropriate them, he is required a long effort. Only after that he truly has received them. The effect is upheld by repenting because of the previous life, the one not according to the nature.

94. Everything that is made by God it has a rationality and a legitimacy into existence, contributing to the Universe`s harmony. Only the passions have no reason, and therefore no legitimacy, and they cause troubles in the relations among creatures. Therefore, the sin unjustly claims having a reason, and even with so much exclusivity! The sin claims having a reason by fraud as it exists by fraud. It is seen from there that the passion drives a creature to destruction. There cannot be conceived a true and eternal consolidation of the existence through passion. But also, it is unjustly reckoned that the virtue, the faith, and the mystical living in God, are deprived of rationality.

95. Firstly, he receives through the cleaned of passions contemplation, the images and their rationalities into himself, and then he raises himself above them to God, to seeing Him above understanding; this happens by the as rich as possible cognizance of the world, and not by avoiding the world.

96. Through virtue the passions are overcome, through cognizance first there are known (through the natural contemplation), and then are overcome (through theology) the created things. The virtue unties the man from the things as ultimate values and through this it liberates him from passions. The one who seeks the things in themselves for the pleasure that he has from them, he works driven by passion, or he is tied by them (*σχέσις* = relation). Immediately that he searches through the things a goal above them, he will have escaped from the passion and he will have achieved the liberty of that "pure silver" - not burdened by passivity, or passion – that Blondel speaks of (*L`Action*, volume I, p. 235).

97. But the virtues working accordingly to the nature of the things, they have also the purpose of showing the rationalities of the things by developing the virtuality from them. Because the rationalities sown in the things` nature aren`t some static entities, but dynamic factors (Blondel, cited work, p. 229).

98. About the mystical death of the mind into God, namely about the ceasing of its natural movements, for being replaced by the uncreated godlike works, Saint Maximos has spoken also in the chapter 62 from the *Second Hundred* in the chapter *About Love* (*The Romanian Philokalia*,

volume II, p. 139). In *Ambigua* (G.P. 91, 1113) he says that the soul has three kinds of movements: of the mind, which, by moving itself in an unknown way around God, no creature knows Him, due to His transcendence; of the rationality which defined the unknown One only according to the cause, through the rationalities gathered from the world; and of the feeling, which from the icons seen outside gathers like some symbols the rationalities mentioned above. All these three movements must be surpassed. The one of the feelings, by forgetting the sensitive icons and by preserving in mind only their rationalities; the ones of the rationality through unifying all the rationalities in a sole simple and undivided cogitation; and the ones of the mind by the detaching from all the created ones and by resting it even of the natural work, gathering itself whole into God. Therefore, the mystical death of the mind means the surpassing even of its supra-rational, intuitive, and undefined cogitation.

99. The true contemplation from the stage of the gnosis (*η κατα την γνώσιν αληθης θεωρία* (the true theory). So also, the gnosis must be rejected when the mind leaves its works.

100. The trouble as state of confusion and passionate disorder exists before any descending of the mind as critic spirit into it. But, as a fact of conscience, it is unveiled only through this awakening and penetration of the mind into it, on the basis of the repentance. That`s why one can say about this first descent of the mind into it, that it is seed thrown into "trouble", or "seed of the trouble", namely having to show to the conscience this trouble or confusion. It is not less true that the shown objective trouble or confusion it is another kind of trouble than the one which exists as an objective fact. It is already a "shame", a "trouble" which carries into itself the germ of the repentance. This showing of the objective trouble and therefore its transformation in subjective trouble, it happens in the second phase, in the "dawn of the trouble".

101. Both the trouble as passionate state and the trouble as shame for the sins are scattered in this third phase, when the mind through the light of its knowledge becomes master within the soul and it scatters the domination of the passions.

102. If in the third phase the mind lets the powers of the soul to direct themselves not-passionately towards the sensitive things, in the fourth phase the mind sends them towards intelligible realities, and in the fifth one the mind rests itself even of this activity by gathering itself into God.

103. This disposition, as face of the soul, it is not a momentary state, but it is a permanent image of the soul achieved by the man through many habits. Even though it is hidden into the soul, is reflects also on the external face. When the face from within is a synthesis of all the virtues, it is no longer an ugly face, but it is a beautiful face which represents in

the same time the state of dispassion. For the state of dispassion consisting of the absence of any passion, it is the same thing with the presence of all virtues, once any passion has been banished away through the corresponding virtue.

104. The most satisfying definition of the godlike glory: it is not a feature or a singular work of God, in row with the other works, but it is the total brightness irradiating out of the ensemble of all the divine features and works.

105. *κατ ἐρωτικήν τινασύγκρασιν* = in a loving admixture. The Holy Fathers use the term *ένωση* both for the union of the soul with God and for the union of the human nature with the godlike nature into Christ. This "admixture", though, it is not the same with the "merger" *σύγχυσις*, which is forbidden by the Chalcedon council. The admixture is the interpenetration of two substances without losing their identity (for instance of the body with the soul). It would be better for the Romanian theology to impropriate this term, for defining the union as reciprocal soaking of substances and energies which preserve their identity, by not reckoning it as a simple sticking together.

106. From virtue (Judaea) one advances towards dispassion or towards the totality of the virtues (Jerusalem), and from this one to knowledge (temple). And the knowledge (the gnosis), as result of the human contemplative striving, helped, of course, by grace, it receives the wisdom from above as a coronation. The idea that the temple, as peak of human endeavor into virtue and knowledge, it receives the divine Wisdom as grace, it has received its expression into the great church of Justinian, dedicated to the godlike Sophia, as collective mind, as one that has been destined to be filled up by the godlike wisdom. The cleaned and gnostic mind, as subjective temple, and the sanctified church, as collective mind of the faithful congregation, as mind of the cosmos, are the vessels destined to be filled up by the Sophia of the creature in the process of deification.

107. Through Providence God guides in a positive manner the man through the benefactions which He gives to him in every instant and through meditation upon them; through judgment He deviates the man from evil, by sending him diverse tribulations. These two modes alternate or even interweave with each other, like in a parental pedagogy. On each day God gives us His goods and almost each day He also rebukes us. He stays daily at judgment with us to escape us from the unmerciful judgment from the end.

108. The Son of God made the human nature unchangeable in Himself (as on a "tent" in the "place" of the supreme solidity of the godhead), for making it not falling anymore, by being held by God Himself. That`s why even the embodiment constitutes a deification of the human nature; the

embodiment makes this nature no longer able to slip from this consolidation of the human nature into the lack of passions; but this mustn`t be misinterpreted in the sense of a physical salvation. The human nature of Christ, from spiritual reasons, it won`t slip anymore. It is too close the truth and the supreme good to it, so that it will no longer be attracted by something inferior.

109. The eyes of the faith are evidence of the truths of the faith, faith achieved through deeds, though they are within us and helping us seeing, though they aren`t ours but they are the gift from God or His works. Therefore, though we see through them, they are the eyes through which God Himself looks inside us and around us. And we see through these eyes of God. In this sense God is known by the one who is known by God.

110. The one who is not written inside himself by the pen of the Ghost, he is neither written in heavens. This is because he doesn`t fit the heavens; he hasn`t become a piece of heavens. Will go up in heavens only the one who has accustomed himself, from here, to heavens, only the one within whom the heavens have previously descended.

111. For the wisdom is in unmediated closeness to God, for in it are comprised in a concentrated manner all the gifts which we receive from God and the wisdom it is all that concerns the creature from God, one can say that God makes contact with the world through Sophia, and that the culminant stage to which the world can be elevated is Sophia.

112. The look of God is affectionate, it is creator and modifier. The ray of the look of God produces our virtue, by sending into us a true spiritual energy. But we open the eye of God by striving to fulfill His commandments. We receive these commandments externally. But God transforms this external striving into a steadfast and pleasant quality of ours. The virtue is therefore also a kind of union with God, but through "looking at", from distance, and not a union which removes the "distance" (the diastase). The difference in degree between the union accomplished between man and God by the morality and by the contemplation has been shown by Paul Hankamer, with the example of Schiller for the first one, and with the examples of Ekkehart and Goethe for the second one. For the last ones "the morality still was a step towards a final goal", Jacob Bohme, Bonn, Cohen, 1924, p. 25.

113. Saint Maximos discerns between nature and the realities which are in connection with the nature (*τα περι την φύσιν* = nature). The nature is the totality of the things which are born and which perish, and the realities in connection with the nature are the time and the space.

114. The Providence sustains the nature according to its blessed rationality.

115. The idols are taken here with the meaning of definite images and concepts, reckoned as God. (Gregory of Nyssa reckoned them likewise). The mind as it receives in itself definite images and concepts, or as widens itself to contemplate the borderless godhead, it makes itself temple of idols, or temple of God.

116. The immobility, or the resting on the superior stages of the spiritual life and in the future life: it is not inertia, but it is gathering together from scattering and agitation, in a unitary and intensive living.

117. God as being is above the infinity of His energies, with which the creatures can be imparted. There is an "infinite" ranking in infinity. Infinite is the joy of the creature`s meeting with God, but the progressing into this joy will never end.

118. The virtues are the first stage of our union with God, and the knowledge is the second stage. Between ascesis and mystical doing there is no opposition but continuity; in the active phase the union that is not so existential and so durable, because the godlike is only partially present, leaving room also to the creational. In the mystical phase the creational has totally made room to the godlike. Paul Hankamer (Jacob Bohme, *Gestalt und Gestaltung*, Bonn, Cohen, 1924) by showing that Schiller believed in the union of the man with God through the moral deed, and Eckarth and Goethe through mystique, he reckons that the first one is a union through will, and the second one through being; the first one is non-existential and passing, the second one is existential and steadfast. "This union through deed it remains always limited, and somehow temporary. Through the moral deed God doesn`t become existentially lived within man. He remains outside the man and above man". To Eckarth and Goethe the man is no longer separated from God through will, but through being, through the fact that he is individuality. Here is not about deed, but it is about being. No moral doing heals such a shortcoming. Only the destruction can help, the death and the resurrection, the deep secret sacrifice, which is the necessary destiny of the entire humanity. The salvation is here a "supra-moral, real, and existential union between the universal Spirit and person" (p. 24-25). But from this place of Saint Maximos the Confessor, and out of the places where he says that Christ is the essence of the virtue, it results that there cannot be operated such a categorical difference between the union with God through virtues and the mystical union. The union through virtues isn`t only a union in the sector of the will, but it also touches the being of the man. And the union through being cannot be done without the union through will.

119. This interpretation is related to the trichotomy-ism: the soul is the nature, the ghost is the grace; or: the soul is the natural inward man, and the ghost is the inward man, namely the soul is crossed through by the grace.

120. The spiritual joyfulness means a suppression of the sensual pleasures, as the sensual pleasures produce sadness into soul.

121. The willing passions are the sinful passions. They cause sadness to the soul. The unwilling passions are the pains, or the tribulation. They cause the sadness of the senses.

122. The unwilling temptation, which is a sufferance, a trouble, a labor, it is more appropriate to be called trial. It is a temptation too, because the sufferance also determines the man to commit sin for get rid of sufferance. But while the temptation of the pleasure (the temptation in a narrow sense) must be rejected, the temptation of the pain (of the trying) must be accepted. So, the attitudes towards them must be directly opposed. It would be bad if both of them were rejected (the indifference, the apathy), but it would be even worse if one accepted the temptation of the pleasure and he rejected the temptation of the pain. The temptation (of the pleasure) brings pleasure to the feeling and sadness to the soul, while the trial (or the pain) brings sadness to the feeling and joyfulness to the soul. One cannot rejoice with his soul and in the same time to delight himself with his senses, namely you cannot receive in the same time both the temptation and the trial. Therefore, the drunkenness and the delight which we feel during voluptuousness, though they seem to us that have penetrated the whole our being, they are only a pleasure of the senses and not of the soul. The soul could deepen, in those moments, when we don`t feel in the middle of that voluptuousness an internal sadness, as sign of the soul`s presence. In other words, we have become on those moments entirely of the senses; in no way the voluptuousness is also of the soul.

123. The eastern mystique and the contemplation don`t mean inactivity. The contemplative stage doesn`t abolish the previous stages.

124. The pains are contrary to senses.

125. So, to Saint Maximos the Confessor the two pleasures, from the soul and from the feeling, they cannot be together at all. Nobody can have them both in the same time. On the contrary, to the pleasure from the soul it corresponds the pain from the feeling, and vice versa. The man, therefore, he must choose together with the pleasure from one of them, the pain from another.

126. *ἡ ἀεικίνητος στάις* (or an inactive stage). For the explanation of this eternal state is to be seen *The Romanian Philokalia*, volume II, p. 203, footnote no. 1. Gregory of Nyssa asked to himself the question: how can be the same thing both state and movement? And he answered: “the more somebody remains more firmly and more unmoved into good, the more he advances on the road of the virtue. This is because the unsure

one and the slipping one to its thoughts, without a firm steadfastness into good, engulfed by storm and carried to all sides, as the Apostle says, he doesn`t advance towards the height of the virtue. For instance, the ones who walk on sand, even they look like crossing long spaces with their feet, they are vainly toiling themselves, their step sliding downwards due to the sand. They make the movement, but their movement doesn`t make any progress. But if somebody else, as the Prophet says, by getting his feet out from the slippery depth, he leans himself on stone, and the stone is Christ, (the consummated virtue), the firmer he becomes and the steadfast he becomes, according to the advice of Paul, the quicker he will walk along the road using the stability (*στάσις* = stasis) as some wing, that wings him for the trip upwards through the steadfastness in good" (*Vita Moysis*, G.P. 44, 405 C. D.). As Saint Gregory synthesizes the movement and the stability into the consummated one, who continue to become even more perfect, like it is defined at Saint Maximos the eternal resting, they aren`t in a stiffness. Though they are seeing the desired One, His infinity makes them never finish loving Him and knowing Him, but it makes them eternally desiring to know and love Him ever more.

127. "The joy, says Saint Maximos, it doesn`t have anything opposed, neither a past, nor a future. This is because the joy doesn`t know either past sadness, or it doesn`t wait fearfully for the future saturation (boredom)" (*Ambigua* G.P. 91, 1088). If it is so, the true joyfulness, which cannot be but the eternal joyfulness, it cannot be compared to the created and limited goods but only to the godlike goods, which never end, which make the ones who is partaker to them to get out of time.

128. The exit from the natural ones (*η κρείττων των κατα φύσιν εκβασις* = the nature`s creatures by their nature) isn`t an exit downwardly, a leaving of the natural powers, but it is an overcoming of their highest stage.

129. As long as God is within the creature only as beginning, the creature contributes with her/his work to develop the gift received as beginning. But when God has made Himself creature, namely the beginning has united Himself with the end, there doesn`t anymore work but God.

130. Any creature must reach a ceasing of her/his natural work (the Saturday) and a dwelling within herself/himself of the exclusive work of God; the good creature does that by developing to the upper limit of her/his possibilities, while the bad creature does that through the total corruption of her/his natural powers.

131. The ascesis and the moral doing, they resurrect the will. The ulterior stage, the gnosis or the deification, which follows after ceasing the moral activity, it resurrects also the nature into incorruptibility and immortality. Until the will is not consolidated into the not-changeability into good, neither the nature can achieve the not-changeability. Between ascesis and mystic there is a necessary continuity.

132. The ones who are elevated above time, they must have the feeling that they are without beginning and that what is within them it hasn`t an end.

133. *φύσει* (natural). There is a difference between *φύσει* and *κατα φύσιν*. The Son of God hasn`t become man "according to the nature", but He has become man "through nature", namely by really taking a human nature and not only apparently.

134. This is a very interesting deduction of the lack of alteration of the human nature into Christ; the Hypostasis of Christ is an undivided whole. And this hypostasis being godlike, it cannot change in anything of what it has. Consequently, neither the human nature - that has become part of the Godlike Word - can come out from its definition.

135. The movement is taken here in a bad meaning, as exit of a nature from its own normality. This sinful meaning of the movement we have seen that is known also to Saint Gregory of Nyssa (*Vita Moysis*, G.P. 44, 405 D). Maybe only this beginning of the movement is reckoned as beginning of the sin also by Evagrius of Pont, and not the movement in general, as Hans Urs von Balthasar reckons it (*Die gnostischen Centuries*, p. 118). For instance, about these two groups of movements Evagrius speaks in the *Second Hundred*, chapter 72 (Gnostic Heads): "Who cogitated the first separation and who knew the first movement (it is the separation of Adam from God and his movement towards sin, translator`s note) and who knew how the rational being through their toils (the good movement, translator`s note) turn back at their inheritance" (Frankenberg, p. 179).

136. This idea is expressed by Saint Maximos the Confessor also in the Gnostic Heads: 1: 66-67. Commenting these Heads Hans Urs von Balthasar (cited work p. 135) said: "The embodiment of the Lord is the center, the meaning, and the purpose of the world, and even more, the death and the resurrection of Christ are only the concrete form of the universal law in general, even making an abstraction of sin. Of course, Maximos doesn`t exclude the sin – therefore he isn`t a direct proof for the Scot-ist theory of the embodiment – but he shapes the law of the embodiment according to the law of the nature, and this is even composed in the godlike counsel regarding that one". (The Romanian Philokalia, volume II, p. 148-149). In this place, Saint Maximos the Confessor says that not only the sin of Adam, but even the constitution of the world, as it has emerged from the thought and the creator act of God, it guides the world towards Christ. In Gnostic Heads 66-67, it has been said that all the created ones have been founded towards Christ, because all of them desire the cross, the tomb, and the resurrection. Now he says that this foundation towards Christ consists of that that all the created realities ask themselves after the union with the uncreated one, a fact started through the embodiment of the Word of God. Related to this conception we mention here that Serge, the formal Patriarch of Moscow,

in an epistle taking attitude against the teachings of Serge Bulgakov, he declared as wrong the affirmation of this one that: "God created the world by having in sight the embodiment of the Son of God". He literarily said: "According to the Bulgakov`s conception, on the opposite, the embodiment of the Son of God isn`t a simple accident (*Zuffälligkeit*) in the plan of the world, but "God created the world just for the embodiment" ("Orient and Occident" Review, *Neue Folge*, Erstes Heft, Marz 1936, p. 5). Without defending the Bulgakov`s conception in its ensemble, it is obvious that his affirmation from above is more in accordance with Saint Maximos the Confessor than the affirmation of Patriarch Serge. This is truer as Bulgakov doesn`t exclude the causality of the sin from the embodiment of the Son of God. (See in the same place, p. 19, where Bulgakov quotes from his "The Lamb of God", Russian edition, Paris, Ymca Press, 363-438, the following phrases: "The embodiment of God has been fulfilled in its whole importance and extent as it was decided from eternity into the counsel of God; it has been though fulfilled for the fallen humanity; after this falling the embodiment has become, before all, a means for salvation and for redemption, but it has maintained the whole plenitude of its importance also beyond the redemption, because it does not exhaust itself in the last one").

137. It seems that according to Saint Maximos the Confessor the problem must be solved in the sense that even without the sin the world was predestined to an embodiment of the Logos into it, to a death and to a resurrection of the humanity of the Logos and of the world into Him. But the sin gave to this embodiment the character of extreme kenosis, and it gave to the cross the bloody and expiator character, and it gave to the resurrection the character of victory upon death. Without the sin there would have been an embodiment, a cross, and a mystical resurrection, in the sense that also the created as such (even reached at dispassion) must look within itself at God in a fuller way (embodiment), to rest itself from its activities and features (death) and to resurrect to an activity which is exclusively godlike (deification). The Logos wish His humanity would have been our forerunner on this road. Therefore, the mystery of Christ was ordered from ever and the world was created with a constitution corresponding to this mystery, but the sin has shaped the fulfilling of this mystery in a new manner. But beyond the redeemer sense imposed by the sin, His embodiment, His death, and His resurrection, they have also the mystical meaning, and in this sense, they must be repeated by any creature.

138. In this meaning the mystery of Christ circumscribes all the ages, or all the ages have been created for this mystery. All the ones are gathered together again into God according to the grace. But God, the One in Whom all the realities are gathered together again, He is Christ the embodied Logos. And through this one, through the fact that God, the One into Whom all things "come to an end", he is also man, the identity

of the human being is forever provided. Wonderful is this mystery. This mystery makes possible the closest union of the human nature with the godlike nature, by assuring the human nature's changing. And we have seen before that this non-changeability doesn`t mean only an alteration into evil, but it also means an exit from its borders upwardly, because the human nature is the nature of God-the Word and this thing doesn`t change anything of His. But through this it is assured also the non-changeability of our deified nature. A human nature that is united with Christ will be much less altered into evil. Through this it is rejected the theory of the preexistence, according to which the souls have preexisted to God and then, due to the sin, they have been sent into bodies.

139. The pain and the death are by and large a flux meant to wash up the beginning out of sin of the human nature, which defiles its entire existence. But to the ordinary man they don`t succeed to remove this mud. To Jesus, though, this flux does not smash into the wall of an own passionate origin. That`s why to Him this flux passed beyond His person, cleaning with impetuousness the origin out of sin of the ones who are partakers to His human nature, and therefore removing also the death which results out of this origin.

140.[1] As the first origin, the pleasure of the bodily mating, was driving the nature, through perpetuating the love of pleasure, towards pain, corruption and death, so the new origin, of the grace, urging the nature to pains and toils opposite to the pleasure, it leads the nature towards the pleasure of the true life.

141. The Adam`s "life" is cause of common death. The "death" of the Lord is reason of common and eternal life. This is because the "life" of Adam was a false life, or a consumption of the true life by the worm of the pleasure. And the "death" of the Lord doesn`t mean a killing of the life, but it means a killing of the worm which was chewing the true core of the life.

142. Adam`s death, as also the death of Christ, they aren`t only some final events which end the earthly life of the man, but they are an active power which kills slowly, the first one killing the nature while the second one killing the sin. Each one of these two deaths is given as power, the one out of Adam into the birth out of pleasure, and the one into Christ into that adoption according to the grace. And each of these deaths passes from potentiality into the actual reality, by being worked the first one through continuing the living into pleasure, and the second one through fulfilling the commandments. Better said, the second death isn`t another death, but the first one, the death of the nature suffers a change of the use, of its purpose.

143. *Ἀδιάστατος* (non-dimensional). It can be translated also: without intervals. Between God and the saved man there won`t be any interval; or the saved man reached into God, he will advance in Him like in a

continuous place, without intervals, by not having to do any jumps or to interrupt his progress. On one hand the life in God is a resting, by no longer having to change the "place" in order to pass from a place to another or from a thing to another; on the other hand, it is an eternal progress.

144. The embodiment of the Son of God is both blessing and curse; it is blessing to the man and it is curse to the sin. This is because what is curse to the sin it is blessing to the man.

145. But the words blessing and curse are referring here to the embodiment of the Lord, for they are referring firstly to the pain and death willingly brought over the nature by the Adam`s sin. These pain and death were a curse to the sin, and in a certain sense even to the human nature. But their purpose was especially to be a blessing to the nature, because they urged the man to stop willingly committing the sin. The Son of God by taking the second curse upon Himself, through His embodiment, He sets us free from its burden.

146. As in many places also here *λόγος* means Christ Himself, but also the word of the preaching, or the rationality (the meaning) hidden into the words and into the ceremonies of the law. Better said, the rationalities of the meanings of the Scripture are the rays of the godlike Logos.

147. In this fragment the rationality, to which opposes the feeling, it could be also the divine Logos, or better said the rationality from within us is in the same report with the Logos as the meanings of the things are with Him.

148. The death of the feeling is meant to save the man from the death of the nature. Death as condemnation has been caused by the increasing of the senses` work which tied the man to the seen world by separating him from God. The death of the feeling is the death of the bodily man, of the man leaned towards the realities from outside him, of the spiritually "dead" man, and it is meant to resurrect the inner man, the true man, the rational man, and the self of the man.

149. Not only the one who teaches has an honored level into the Church, but also the one who listens attentively. And he even follows immediately after the first level of the wise ones, by being on the level of the understanding. Besides, often the one who teaches feels how his word`s power increases and how he is enlightened due to the understanding listening of the one whom he teaches to. The listening with understanding is also a grace, and the graces compose together a whole as also the ones whom these graces dwell within. The unveiling of the truths is in certain measure the fruit of the communion between the preacher and the listener. These levels differ from the levels of the ordination entrusted with administrating the Mysteries. The two systems presuppose each other.

150. After the danger of mistaking has been overcome in what regards the knowledge, it will have been achieved the moral non-changeability. Therefore, the moral fickleness is due to the knowledge mistakes, and the man endangered is by this sort of mistakes until he still is among the created things. But once the man has reached the unmediated connection with God, he couldn't mistake any longer. The mistakes come out of the possibility of wrong deductions from the things created by God (from Truth). When the Truth is directly lived, the mind cannot mistake anymore, because the Truth overwhelms its works through which it would be wrong. This Truth is God being contemplated by the created mind. He is directly contemplated but still by a created mind. As such, this Truth is one with God, between this Truth and God there isn`t anything amidst, but still is not God as God knows on Himself. This is the Wisdom. It is the supreme form in which God can communicate on Himself to the creature; in the frame of the wisdom the created mind can advance infinitely. But it will never be able to pass beyond it.

151. The two Testaments complete one another, as the activity and the contemplation complete each other in the man`s spiritual life. The contemplation is fueled by the olive oil of the virtues, symbolized by the Old Testament, and the virtues are fueled with the olive oil of the contemplation, symbolized by the New Testament. Or: the olive oil of the two olive trees, the virtuous activity and the contemplation, the Old Testament and the New Testament, they fuel one and the same light of the unitary spiritual life. The two Testaments ceaselessly complete one another. This is a new proof that the contemplative one doesn`t reckon himself as untied from the virtuous activity.

152. BY and large, the Providence is shown in all the positive gifts which God bestows to us on natural way and on supra-natural way, and the Judgment is shown in all the trials and in all the punishments which God sends to us for correcting us and for consummating us. But both the Providence and the Judgment culminated in the embodiment and in the sufferings of the Lord. That`s why His embodiment was a special manifestation of the Providence, and His sufferings were a special manifestation of the Judgment. Or through the embodiment of the Lord have been poured out all the godlike gifts for the whole world, and in His sufferings was poured out the whole pedagogical harshness for all our mistakes.

153. Through contemplation we enrich our soul; through the deeds of the ascesis we clean our body.

154. Jonah swallowed by the whale symbolizes also the Lord`s kenosis during history, having to be shown at the end of the history. As the whale isn`t tranquil while he bears Johan in its belly, neither the history doesn`t remain uninfluenced by the presence of the Lord in its depth. Often, the harsh forces of the history bear great ideas in their bellies.

Unwillingly, they serve Christ Who once will reveal Himself. Frown currents and forces of the history bear in their belly great ideas, which otherwise couldn`t have been imposed to the peoples, like Jonah couldn`t have travelled his road with such a great quickness, without the whale which hasn't been realizing that it served to a higher plan. The kenosis of Jesus in history is only apparent though. It is a kenosis full of force.

155. The ones who love each other, they desire each other. The longing for something also presupposes a certain distance. But a certain distance is at anytime maintained between two persons, being given the fact that according to their being they cannot merge themselves. Therefore, at any time in love there is also longing. And the longing beautifies the desired one.

156. The modes are always the modes of the virtues, steadfast images of moral or rational activity, being given the fact that the sin is opposite to the steadfast manhood.

157. There is a rationality above nature. Let`s not confound, as usual, the rational one to the natural one. Doubtlessly, the natural is rational, but not the only rational one. Rational is also the supra-natural one. Only the under-natural one or the counter-natural one they are irrational. Of course, the supra-natural one is in a certain measure supra-rational. Namely in report with our "natural" rationality. We need a "supra-natural" rationality to see the rationality of the above-nature ones. But our rationality has an affinity for the rationality of the truths from above nature. That`s why by receiving the rationality from above nature, our nature, therefore also the natural rationality, it is not changed, and it is not diminished as it happened through sin.

158. The virtue it corresponds to the natural law. The virtue is wide and it corresponds to the written law and it is stretching and elongating the line of our sight. The wisdom and the mystical theology correspond to the law of the grace and they are deep and deepening our sight in God.

159. Another specifying of the sin of the left side and of the right side. If the sin of the right side is the pride which is born out of the excess of the virtue, it will be obvious that that is a sin of the soul.

160. The passion is contrary to nature, and because of the nature always existing according to a rationality the passion is contrary also to the rationality.

161. About Sabbath see also *Gnostic Heads I*, 35-39, 51-60, II, 64-65. By and large, also in those places we find the same threefold gradation in the mystical interpretation of the Saturday: 1. the ceasing from committing the sin; 2. the ceasing from activities directed towards creatures; and 3. the mind`s crossing through to God. But in the Gnostic Heads we find between the first stop and the second stop one more stage:

the ceasing of the natural activity of the senses when only the mind remains active in the natural contemplation of the rationalities from within things (I 38). Evagrius said: "The Sabbath is the appeasement of the natural soul which doesn`t cross the borders of the nature" (*Gnostic Heads IV*, 44, Frankenberg p. 291). In conformity to its immanentism, Evagrius doesn`t interpret the Saturday as an exceeding of the nature`s borders. The commentary of Baboi interprets this head like this: "The ones who through moral living have reached that natural tranquility, so that their soul doesn`t allow himself to be attracted by the earthly realities, they preserve that natural order and they do not cross anymore over the natural border of their rational thinking which God placed it to them at the creation, but they preserve it carefully within themselves, towards their own happiness".

162. While to Saint Maximos the Confessor the Saturday symbolizes also a passing of the soul beyond everything and to God, to Evagrius it is only a coming back of the nature within its own borders, from the deviations into sin. According to Saint Maximos the Confessor the Saturday symbolizes more than the circumcision, which is the removal of everything that was added in an evil manner to the nature; to Evagrius it isn`t anything more.

163. The trumpets announce the knowledge, the sacrifice brings the cleaning of sins, and the building of the tent means the stabilizing of the body to not be broken anymore.

164. This meaning of the Saturday we do not find it so clearly in the *Gnostic Heads*. From here it seems that the *Gnostic Heads* were written before the *Answers towards Thalassius* and not after those, like Urs von Balthasar thinks. In *Ambigua* it is said about this Saturday something similar: it is "the great day of the godlike resting, which, according to Genesis, it hasn`t either beginning or end or genesis; it is the showing above border and measure according to the measure of the realities defined through measure; it is the endless identity of the not-comprised and unwritten around according to the iota of the ones which can be comprised and written around" (G.P. 91, 1932). Therefore, the Sunday isn`t only something negative, only the stopping from the natural ones, but it also is the emergence of the godlike life within man, or better said even the resting from the natural ones isn`t but the work of God.

165. This world of all the things and beings is a stability between two borders. (For instance, between birth and death). When the later border has been reached by a being, this being ceases to exist, namely that being has passed beyond that border. But in God the beings have no border anymore, and therefore they have not a limited stability anymore, but they have a borderless stability.

166. By the fact that any created thing of being have two borders, it must cross the distance from one border to another. This interval (*διάστασις*) which the being must cross it keeps the being in movement. That fact makes it having an edge which determines the creature to move, but also to die, or to be transformed in something else when the movement brings the creature to its ultimate border. But in God there is no edge for anything. Therefore, in Him the creature doesn`t die or the creature isn`t being transformed; in Him there is an internal stability. On the other hand, by not being Him comprised between two borders, by not being in Him one or more intervals to be crossed over, in Him actually there is no movement. We are formulating here two observations. The first one: the stability (*στάσις*) is having here other meaning that the one of petrification; it is a stability with the meaning of persisting in the own being; it is therefore a stability which doesn`t exclude the consummation; so are synthesized the resting and the movement (*Ambigua*, G.P. 91, 1221: God neither moves Himself nor stays). The second observation: the interval is both what is comprised inside two borders and the space between the final forsaken border and another unreached initial one. No one of these intervals are in God. Therefore, in Him the creature doesn`t benefit either of an evolution through which the creature brings to emergence new forms, or of an end or alteration, namely of a total ceasing of existing as that specific being, in order to start after that as something else. Therefore, that is neither a movement (as alteration), nor a ceasing (as death), but there is a stopping as eternal and identical movement, as a stabile mobility or as a mobile stability.

167. God being by His nature the unity which is identical to everything, He hasn`t any border. That`s why the one who is in God, by not reaching at any border, he doesn`t perish and isn`t altered for eternity. The borderless continuity of the divine monad, or of its life, which it becomes life to the one who has reached in God, it ensures the eternal stability of this one.

168. *Γένεσις*. In the union with God there is no longer: birth, or genesis, or development, or death, or transformation in something else.

169. The natural contemplation is done into ghost, through grace, unlike the bodily sight that is external.

170. The purification or the achieving the virtues is the first phase of the spiritual life.

171. The movement to the spiritual understanding of the Scripture is natural, because it is according to our nature and it is according to the nature of the Scripture. But it doesn`t take place except through the natural contemplation which is done with the help of the Ghost. The restoration in nature and remaining as restored it cannot be done without the grace from above.

172. Moses symbolizes the grace of the Baptism, and Samuel symbolizes the fulfilling of the commandments after that. No one of them is sufficient for destroying the sin without another.

173. It is interesting that in this order of the laws, the natural law is placed after the written law, for being reckoned as on higher level. This order corresponds to the three stages of the spiritual ascension: of the virtuous activity, of the natural contemplation, and of the deification. This order of the laws, we understand it or we reckon it not so much on the plan of the history, but on the life of each individual. This is for we understand through the written law especially the law of the *Ten Commandments*. Thus, each man must begin from fulfilling the commandments, to be elevated at the contemplation of God within the nature, and then him to be united with God.

174. I have found nowhere at Saint Maximos the Confessor, that the embodiment and the sacrifice of Christ had as purpose to pay God with His life on behalf the man, in the meaning of the theory of the satisfaction; the reconcilement was ontologically done in Christ, and not juridical between Christ and the Father.

175. If God rejoiced of sacrifices of blood, it would be right also that the believer rejoiced himself of receiving sacrifices from others, namely to maintain himself into egotism.

Footnotes to

The Romanian Philokalia

- Volume IV -

1. The body is necessarily under one of these two slaveries: either of the mind or of the pleasures.

2. A good definition of the lack of passions would be: the cleanness of the soul. And if according to all the Fathers the lack of passion is followed by love, one could say that the love is born by the cleanness of the soul.

3. The one who always maintains the same balanced diet, he won't cause unequal states into his body.

4. The natural knowledge is the knowledge achieved through the contemplation of the nature, from the second phase of the spiritual ascension; higher that this knowledge is the knowledge of God.

5. *η μονολογιστος εμφάνεια πράγματοσ πονηρου*, it is a definition of the attack, taken from Mark the Ascetic, *About Baptism*, in *The Romanian Philokalia*, volume I, Second Edition, p. 298. Saint Mark said μονολογιστος because it emerges at the beginning as a simple thought, inoffensive, to which we haven`t yet attached ourselves with the pleasure aroused within us. Hesychios calls it like that because of being the first to appear within us from elsewhere, and to which our thoughts follow to answer.

6. During the phase of the accompanying (*συνδυασμος*) only our thoughts answer to the bait; in the phase of the consenting, we give our approval and on ourselves, as subject of the thoughts (the mind), to take part to the sinful advice of the two sorts of thoughts.

7. They transform the bodily mind in a bodiless one.

8. The three phases of the spiritual ascension are: the cleanness, the natural contemplation and the theology.

9. As also at Saint Maximos the Confessor and at Saint Gregory Palamas, we find at Theognostus the idea that the tasting out of the tree of the knowledge

wouldn't have been forbidden forever, but only until the moral growth up of Adam.

10. The cogitation is at the surface; the heart is in the deep of the being.

11. Being the things necessary in themselves they aren`t dangerous to the soul except when they are added to the thoughts brought in by the devils.

12. The word of the sinless one communicates with the one of the sinful one without communicating into sin.

13. The meanings (*νοήματα*) are the mind`s intuitions of the intuitions of the understanding, and the thoughts (*λογισμοι*) are the concepts of the rationality formed discursively. In the other ascetic writing, the thoughts are the passionate cogitations.

14. The active one doesn`t want to know anything about material things, because by being non-consummate he can easily be tempted by them. He no longer cogitates at anything. "He subdues his mind to the prayer". The contemplative can cogitate again, because he has liberated himself from his lust. But by turning back to the material things, he doesn`t occupy himself with their surfaces but with their rationalities. He doesn`t renounce to cogitation for prayer, but he takes the prayer to the help of a clean cogitation. "He subdues the prayer to the mind".

15. The first contemplation that is only by sight, it is flowing and it is passing like the milk does. The second contemplation by possession is reckoned as being like the honey is. More probably, though, it is here about the rationalities of the Providence and of the Judgment, according to the head 161.

16. At Hesychios the four stages leading one to commit sin are: attack, accompanying, consenting, deed; here these stages are five: attack, accompanying, dialogue, consenting, and deed.

Footnotes to

The Romanian Philokalia

- Volume V -

1. Saint John Climacus's ladder cannot be considered in the same measure a method, because the virtues aren`t always listed in it in a real order. Bardenhawer says: "Somebody would be very disappointed if he expected each step of the ladder to mean a step forwards" (Geschichte der altkirchlichen Literatur, V Band, Freiburg im Breisgau, 1932, p. 79).
2. According to Saint Gregory of Nyssa and to Maximos the Confessor, the tasting out of the tree of the knowledge of the good and of the bad caused the man to consider the evil as good, meaning the masking of the evil into good. This phenomenon takes place sometimes by the will of the man because of being the man tempted by pleasure. But it often means also a helplessness of ours to discern between good and bad. This state as permanent and extreme is characteristic to the devils. Thus, the discernment between good and bad is the sign of getting out from the sin and it is a gift from God. But it depends on our resoluteness to live according to the will of God; this depends on an act of will, on a new and total orientation.
3. If the knowledge by being only theoretically received and not being put in working, it will leave the soul callous. Only the put in working knowledge will change the whole soul and it will shape the soul according to the will of God.
4. The memory of the commandments of God is preserved by relentlessly accomplishing the commandments. Peter Damascene insists upon the role of the deeds, both as factor of man`s shaping and as means of remembering the good duties.
5. The memory is the reflection in the mind, namely it ids the reflection of the trace left by activity in the man`s being.
6. The words hide many meanings in themselves; it depends on the circumstance which meaning is indicated through the word and therefore it must be noticed.

7. It is here about a false science, or about vanity, which forgets the limit of the achieved science. Through both of them one loses the sense of the reality and one reaches the dangerous science.

8. The humble one is free of everything and he masters everything. But he masters all the things because they obey to him, for they aren`t jeopardized in their freedom, and not because he wants to master over them.

9. Saint Gregory of Nazianzus considers the man as "earthly and heavenly, temporary and immortal, seen and understood by the mind, between greatness and humbleness, the same ghost and body". *Word at the Birth of the Savior*.

10. Also, the philosopher Max Scheller explained the sentiment of shame of the man out of the fact that being a being endowed with spirit he still lowers himself in bodily lusts.

11. "If we don't make our thoughts with the body, in time they will disappear" (*Paterikon*, Abba Pimen, XX). A profound analyze does Abba Dorotheos in the word XI: "Let's quickly cut off our passions before getting us habituated to them".

12. To have the things as belonging to God it means being free from them, it means having them like you wouldn`t possess them, it means being you content on any moment that God disposes of them, rather than allowing the material things to be yours. "To be" mustn`t let itself narrowed and impeded by "to have".

13. The man can become slave also to his own will. The man maintains his liberty or his spirituality by always willing even against his own will, namely by not surrendering himself once and forever and in an automatic manner to his "will". It is a condition of the freedom and of the spiritual growth to always be content with yourself, in the favor of what it appears being always higher than you are, and in favor of what it calls you higher than where you are standing.

14. The living into wilderness is neither a sign of individualism, because the hermit doesn`t do there his will, but he does the will of God as expressed into Revelation and in the Holy Father`s rules.

15. Peter Damascene preferred a small and intimate community, instead of living in multitude or in solitude. He reckons this like being the imperial path. It is the most favorable one to communion, being different from both the individualistic mode and from the danger of being the individual lost into multitude.

16. The spiritual man lives continuously in this tension, like on a road that climbs up between two precipices: between the pressures exercised by the conscience of his sins and the trust in the mercy of God. He must

combine them both and not to surrender himself to neither of them; he must always combine the fear with the hope. This means that he will be always alive, he will be always palpitating and without despairing and without falling asleep.

17. The entire knowledge isn`t received only from the Scripture, but also from live teaching. The one who wrote, he wasn`t able to ever lay in writing everything that he knew by practicing, or everything that was alive in his ghost. This plus is taught by him to the spiritual disciple as an adding to the written word, and so on. The inherited Tradition is composed of the Scripture and of the Ghost taught through conveyance, through living teaching, and through personal relationship.

18. God manifests through the needy ones, His need of us, as One Who has taken upon Himself the duty to bring us to the complete consummation of us as His beings. And the more we become capable of the gifts from God, through our mercifulness, the more God feels indebted to give us those gifts and to bring us towards consummation.

19. *Προσπάθεια*. It is about the zeal that burns for the salvation of the people. All the things must be reckoned as nothing, but the man mustn`t be reckoned as nothing. And the man is saved as the priceless good only into God. To become addicted to man means therefore to become addicted for making him addicted to God, to make him ceaselessly exceeding himself by being attracted by the magnet of the absolute consummation that is God.

20. He shows what addiction must be avoided by the man. While you are searching for the praises from your neighbor through the good done by you to him, you are actually aiming at fulfilling your own interest and not the interest of your neighbor. The good done to that one is apparent and it actually isn`t beneficial to him, but in the end, it will offend him.

21. The contemplative has more understanding of the Scriptures than the one from the simple stage of the doing.

22. The knowledge of the things according to their natural purpose and not out of the interested and crooked angle of the passions, it means a renunciation, a sacrifice, and a death together with Christ. This effort is characteristic to the doing stage, to the ascetic one, to the life which must last longer for dishabituating the man`s nature from the crooked and passionate sight of the things. Only after this, it will come the resurrection of the new man together with Christ, with an effect of the effort of removing the passions and of the knowledge of a new depth of the things, and of the mysteries of God hidden within them.

23. A new stage is then the ascension together with Christ, which means the raising from the contemplation of the mysteries of God in the sensitive things, to the contemplation of the intelligible realizations, and

to noticing the presence of the angels and of the unmediated presence of God.

24. Here are indicated three stair steps of occupying with the spiritual things:
    a) the uttering of spiritual words with the mouth;
    b) the attention of the mind to their meanings:
    c) and the contemplation, which is above the meanings of the words.

25. *The Second Hundred of the Gnostic Heads*, head 35 (*The Romanian Philokalia*, volume II, p. 180). He who has imprinted in himself the evangelical living, he will have Christ within himself. He who makes out of the written Gospel a lived Gospel, he will have discovered Christ.

26. The right reckoning consists of finding the central meaning of the things and of keeping yourself strongly within that meaning, and of not allowing to be you tempted by any unilateral attraction.

27. Any knowledge must be accompanied, stimulated, and guided by prayer. The right faith has a doxological character.

28. The evil ghost withdraws for a while, in order to deceive the monk with the opinion that he has overcome his temptations, so that, by finding the monk as trustful and inattentive, the evil ghost to start again the war against the monk with even more strength.

29. As the own will is a middle wall, so the faith tears down this wall, because of the faith being the will that wants to tear down on itself as autonomous will. The godlike spiritual realities will become obvious in front of us and they will penetrate within us and we will advance and we will grow up within them, if we believe in them, namely if we want to reckon them as real. They aren`t illusions, but it depends on our will to reckon them as real, in order they to become real to us. The spirit is power, and if we do not contribute with the spiritual effort of our faith, we won't be able to discover either the expression of the spirit as power. But the fact that it depends on the will, on the effort of our will manifested in our faith, the discovery of the spiritual realities makes possible to us the temptation to reckon them as illusions, as self-suggestions, as also the fact that they evaporate immediately that we weaken the effort of our faith. They are for us until we believe in them, namely until we want them to be, and they are no longer for us, when we no longer want them to be. By existing always as virtual for us, they exist in an actual mode only when we believe and on the measure of our belief. In this sense, the faith is sight, and the faith is experience. And our will when is opposite to the faith, it is a wall that separates us from the spiritual realities.

30. Awe, piousness, good-honoring, and goof-faithfulness (ευσέβια), it is the faith manifested through deeds; it is the entire way of life of the believer, through which he honors God.

31. We have sometimes translated the Greek word *πειρα* through *experience*, or *εμπειρος* through *experienced man*; as we also have done in the case of *experienced sailors*. We have used the new words for they have received a general circulation, but we have alternated them with the old ones, for showing that the experience which the spiritual writing speak about it is not a knowledge of a neutral things by simply living them, but it is a knowledge that comes out of suffering the trials. The word *πειρα* it belongs to the same family like *πειρασμος* does. The experience is gained by the ones who has passed through trials. Only the one who endures the trials (which are in the same time temptations, as the old ones translated them) and has overcome them, only that one can teach others how to overcome the trials to come.

32. The killing of the passions is the destruction of the roots themselves out of which grows the addiction to the world's things.

33. Here is being done a categorical difference between the philosophical apathy or the Buddhist one, and the Christian dispassion. That first one is insensitiveness, while the second one is full of feeling into the Holy Ghost. The Christian dispassion is not only something negative (the lack of passions) but it also is something positive (the synthesis of virtues) and more than this, it is a feeling produced by the Holy Ghost. Or, as Saint Maximos the Confessor says, the dispassion brings forth the love as fruit (*Heads About Love*, I, 2; II, 30).

34. The man, on one hand, he grows up through virtues, while on the other hand he is being diminished, because his egotism; on one hand the virtue brings him joy, on the other hand, the virtue brings him trial. When he is in danger to be proud about his virtue, there come the trials, and when he is in danger to despair, there comes the joy. It is to be noticed also the function of enlightenment attributed to the virtues, according to Saint Gregory of Nyssa.

35. One expression of the two component parts of the soul is: the wrath and the lust. (Saint Maximos the Confessor, *quoted work*, IV, 44). The spiritual man doesn't get astray from the richness of his soul's life, but he brings it to unity. He is like an orchestra and in the same time as an orchestra conductor. If his natural affects will manifest by themselves, they would produce the cacophony of the passions. But by obeying the unique command of the rationality, which wants to execute through them the divine musical score, they will produce a rich and shiny harmony. If the man had been only rational, he would have been without warmth, sweetness, or joy, in himself and in the reports with the others.

36. The man achieves the virtues by suffering toils and trials, but the power for this suffering he has it by the together-suffering of Christ within man; as the man is elevated to dispassion and to secret knowledge by the fact that he is imparted himself by the glory of Christ. Lord Christ repeats the road of His sufferings and of His glorification with everyone who wants to follow Him, or to imitate Him.

37. The man mustn't say by himself that a certain thing is good or is bad, but the man must wait patiently for the answer from the Lord, when that man hasn't a seen advisor. And the Lord will tell him that answer, after much patience, not only through a word whispered in his mind, but especially through a mysterious experience, for the good has become meanwhile a quality, a characteristic state of his, which lasts; but satan gives an answer only through a word whispered in the minds of the ones who don't wait for the good to become an intrinsic quality to them, by being patient in suffering some trials. Thus, the patience is seen as a method through which one reaches the knowledge of what is good and of what is bad, but that knowledge is out of inward experience by being given the fact that it is a method through which someone reaches himself the quality of the good.

38. According to the Holy Fathers, the natural state and the natural knowledge aren't the ones had by the man who is immersed into sin, but the are the ones from before sin achieved by the man with the help of the grace, for this is how it must be.

39. The true world is that what is open to the spiritual eyes and to the faith, through the influence of the grace abundantly poured within us. Then we start understanding the world, or rather we restart understanding it according to God and not according to us. Then the supra-natural it becomes natural, while the natural from below here it becomes unreal.

40. The wonder of God which is done by saints isn't but the most normal order of the things. In itself the wonder is not supra-natural, for "*it emanates out of the unique and true nature*" (*L'Esprit de L'orthodoxie*, in Irenikon, Prieure d'Amay sur Meuse, Collection nr. 7, 1927, p. 14-15).

41. The knower isn't an individualistic conceited in knowledge, but he is open to the objective and godlike rationality of the Scripture's text, or of the thing.

42. Both at Saint Gregory and at Saint Simeon (respectively, at Makarios), we find the tension manifested, on one hand, in affirming that «the passions» or «the evil things» are inside us, and on the other hand, in the urge to guard our heart against them. But Simeon (respectively, Makarios) makes a clear distinction between the «heart» that must be guarded, and the «soul» within which there are «somehow rooted» the passions, while Saint Gregory says generally, that we must guard our

«inside» (*την ενδου*), or the «mind», or the «soul» against the «thought of the evilness» which raises from somewhere from deep (quoted G.P.). It seems that, according to him, the evilness doesn't consist of a substrate deeper than the entire soul, while at Simeon (respectively, Makarios), it would consist of the biological «psychic» different from the conscious «heart», in the meaning used by Diadochus.

43. Saint Gregory asks for «not to grow up in the same soul the evilness and the virtue together». Simeon (respectively, Makarios) specifies: «let not the virtue and the sin have their work together in the field of your heart, but only the virtue». This specification seems to accentuate that there cannot be about a presence of the evilness within heart, but only about a work. It is what Saint Gregory also says, maybe less clear, when he declares that the evil thought raises from a deeper source, like it does also the good thought. That's why, «the good plowman must let go only the clean waters of the life, as from a water spring good for drinking». Both Saint Gregory and Saint Simeon (respectively, Makarios) admit that the virtue and the sin can possibly exist beyond conscience.

44. Here is specified that within man has remained only the possibility of fructifying the «seeds» of the sin, and not the sin itself. And the presence of the evil ghost within man is, though, external to the soul, for the soul has the possibility of not having communion with the evil. And the fact that the soul cannot have two types of wills in the same time, it is also a specification made by Makarios.

45. Corresponding to: *De Instituto Christiano* (G.P. XLVI, 296 AC). It seems that the «safety» is being accentuated too assertively and the freedom of the danger of falling in which is the one who has reached the stage of the love. This also was reckoned by Hausherr as a Messalians idea. But this idea is, actually, affirmed also by Saint Gregory of Nyssa. For he also says that until the man «hasn't freed himself totally (cleanly) from his passions which have been troubling him before… he still will be in the fear of falling, by not having that love that upholds him and strengthens him (*βεβεουσαν*) in the state of the virtue. Therefore, while waiting for love, you persevere, by fighting all passions, until you will reach the target of the right-faith» (G.P. XLVI, 296 B), which we have seen that is the liberation from passions.

46. From here one can see this is identical to Diadochus' conception. The evil ghost works upon the mind through the worldly things, though it is not so much present in the mind like the grace is. See Diadochus, head no. 76 (*The Romanian Philokalia*, volume I, p. 386) and especially the head no. 83 (*The Romanian Philokalia*, volume I, p. 375) where it is likewise said that «the mind impropriates the work of the evil ghosts through a very subtle feeling».

47. It is to be noticed here the difference between mind and the «weakened senses of the soul». It seems to be indicated here the more peripheral part of the soul. Makarios doesn't have the term «senses of the soul», but he has the term of «limbs of the soul». So, actually, he too discerns between them and the mind, which, by persevering in the remembrance of God, it can heal them. Here we have again an identity to Diadochus' conception, according to whom the evil ghost has remained after baptism in the more peripheral part of the soul, but not into the mind.

48. It is to be noticed here this clear difference between virtues, which are a man's work, and the spiritual fruits, which are a work of the Ghost. But the fruits are taken by the Ghost out of the virtues. The virtues are the fruits of the spiritual toil, or the flower out of which the fruits come, but through the Ghost. Actually, what the author calls here as virtues, they are the bodily virtues; and what he calls as fruits of the Ghost, they are the virtues of the soul. The last ones, though, cannot be achieved so much by the man's will, but the work of the Ghost has a greater role. The author himself, in other places (for instance in the *Head* no. 13) he calls these fruits of the Ghost as virtues in obtaining which the toil has a great role.

Footnotes to The Romanian Philokalia - Volume VI -

1. The Holy Ghost has the role of preparing the house of our being, or to clean it up and to keep it open for receiving the Holy Trinity. The Holy Ghost, somehow, He welcomes, together with us, the Son and the Father. He unites Himself with our subject, assuming the function of sensitizing us for God. That's why the Father and the Son, by loving us They love Their Ghost too, and us by loving Them, Himself Their Holy Ghost loves Them, somehow, through us. Thus, we are elevated in the circuit of the Trinitarian love, without us being confounded to the Persons of the Holy Trinity.
2. Saint Maximos the Confessor and other Holy Fathers spoke too about the movement towards endlessness which the souls will rest within – but never getting satiated – in the future life. But Saint Simeon gives this movement a fiery character. He no longer speak in intellectual terms about the movement of the soul's love, but he will speak in terms full of love and of enthusiasm. The present *head* and the previous one, they present what is the most characteristic to the spirituality of Saint Simeon the New Theologian. And he told us, in the *head* no. 2, that he doesn't make such a clean distinction between what the soul will feel in the future life and what the soul can feel even in the present life.
3. The soul's desire, when the soul has reached the endlessness of the godlike love, it doesn't get quenched, but it is always kept awake due to the infinity which it is in, and which it won't ever be able to comprise it wholly. Although, for it no longer tends towards something that is beyond this infinity, one can say also that the desire is resting now in this infinity.
4. Not reached at the final end of the love, he reckons that he hasn't even put a beginning to that love, because so far it is the love the soul has,

from the borderless fulness of the love. And that's why he reckons on himself, as lower than all the other believers and even unworthy of salvation. The one who is, in reality, above everybody, that one reckons, on himself, as lower than everybody. In this sense, Apostle Paul said about himself that he is the first sinner.

5. The faith in Christ, by uniting the soul with Christ and by making the soul, therefore, partaker to the consummation of Christ, it elevates the soul above any justice achieved through the deeds of the law. This is for, Christ is above the law and He is the source of a power above that power given by the man to himself, even when wanting to accomplish the requirements of the highest law.
6. There is also a "faithlessness" of the ones who believe, but they reckon that they do not believe enough because of their lack of zeal for strengthening their faith by deeds.
7. God wants us to immediately and without any hesitation answer His call that He addresses to us.
8. Our immediate answer to God's calling, it gladdens God more - even if we aren't prepared - than us postponing it under the pretext of getting us ready for it. The good deed asked by God, it must be done immediately. Otherwise, you get accustomed to postponing, and you might never fulfill that deed. Or, the good deed which you can do in this circumstance, you won't ever be able to do it otherwise.
9. In the Holy Father's thinking, the soul was composed of: the rational part, the anger, and the lust. All of them receive a great sensitiveness concerning the enemy, through tears.
10. The spiritual knowledge of the spiritual realities isn't a theoretical knowledge, namely a cold knowledge, but it is an exciting knowledge, one that moves between fear and love.
11. The "thoughts" (*λογισμοί*) which the mind must be cleaned of, are the own speculations, or the passionate thoughts related to things.
12. This is another characteristic belonging to the spirituality of Saint Simeon the New Theologian, namely the accent he puts on tears, which he unites with the ecstasy of knowing the spiritual reality.
13. This doesn't mean that the godlike grace doesn't truly work also in the case of the Baptism done with water, or in the Mystery of the Chrismation, but it only means that in these mysteries it works through seen means and without the receiver feeling this work, while through the tears produced by the love for God, the godlike work is felt.
14. Saint Simeon didn't understand by saying *mortified body*, a body that is incapable of moving towards deeds, but a body that doesn't move by its own initiative, but only due to the good initiative of the soul. It is a body

non-enslaved to the passions and available for the ghost's freedom. In a body that is alive to the passions, the soul is dead.

15. Saint Maximos the Confessor declares that in The One are the rationalities of all the things. So, the one who sees The One, he sees the rationalities of all things in That One. Saint Simeon the New Theologian places still in this life the possibility of seeing all the things into God simultaneously to the raising above all things. This is an all-comprising contemplation in its simplicity. The one having the intuition of the whole, he sees all the whole's elements, without getting lost by watching a part or another.

16. Saint Simeon affirms, in the most categorical mode, that the Christian doesn't become human being as such, except to the extent which it is imprinted in that human being the image of Christ Who is the heavenly Man and God, through feeling. The word remains here a word that communicates a rationality which it is also identified to. Neither through this word, nor through this rationality, one can get in contact with the reality itself. Only the living word communicated us by somebody who believes, it conveys us that somebody's life too, and therefore also the life of Christ, when that somebody's life is soaked with the life of Christ, and when that somebody's word is received by us with faith. That's why Saint Simeon asks for Christ to be imprinted in the rationality of the man in a felt manner.

17. This is a teaching belonging to the Holy Fathers, that one regarding the soul's senses. Those senses mediate more than a rational knowledge. Through them it is accomplished a contact of the soul with the spiritual realities from around God.

18. The evil ghost is killed by the Good and Holy Ghost; the addiction and the relentlessness are killed by dispassion and peace; the incapacity of loving is killed by the loving power.

19. It depends on our nature to preserve within us the image of God, or our relation with God. By this we are sons of God and gods, but not as born out of God's nature, but by being adopted by Him by His grace and will, but also us consenting to that and making our efforts in order us to be granted that. It depends on our will agreeing the will of God, so that we to be sons of God, but this agreement is required by our nature. Saint Simeon doesn't ask, in the first place, for deeds, but he asks firstly for love and trust in God. And by this, God Himself is with us and within us. Due to this fact, we do not cease fulfilling according to our powers the deeds of the law, but we trust God, with love, for He gives us the power to love with the deed.

20. The body's idleness is transposed within soul, because of carelessness. Out of them come, within soul, the discouragement and the darkness. So, between soul and body, there is a reciprocity. One cannot neglect,

without being harmed, the guarding of the body into the things wanted by God.

21. The prayer is the liberator force, by setting our effort for liberation in connection with the supreme Person Who is the source of all power and freedom.

22. Fearful is the one who isn't clean in his heart. That one cannot enter freely the relation with another person. The heart's cleanness brings the freedom of the relation with other persons, and therefore with God too.

23. The ones who fear God, they aren't cowards, but they have the courage of confessing before God and before their fellow humans. Fearing God, it means shying not to upset Him, and it doesn't mean cowardice. One must notice the paradox: he who fears God he won't fear. Fearing God isn't like fearing the world or like fearing something from the world; fearing God means a power towards all the things from the world, and towards God, and that fear isn't felt like an actual fear but it is felt like a daring out of love, intertwined, in the same time, with shyness. Fearing God gives the power for undertaking any effort in order to accomplish His will, namely everything that is the best. Here isn't about differentiating these by words (fearful, scared), but it is about discerning between two states of the soul which can be indicated no matter what words are used.

24. The fire that this chapter speaks about, it is the enthusiasm of the love for God, a love having in itself the fullest cleanness. The terms: fire, flame, are favored to Saint Simeon, in order to express the powerful feeling of God's love, a love characterizing God.

25. Wisdom is a force too, or it is maintained through an effort which a force is being manifested through. It is the force of thinking at God, which is united with the help from God, in order to persist in the good things, namely in the things proper to the life's equilibrium.

26. It is worthy of being noticed this cohabitation between fear and vain-glory. The one who loves the vain-glory, he trembles for everybody's opinions, even for those belonging to the most insignificant people. You won't escape the fear for opinions which do not cultivate your vain-glory, by contradicting those who do not recognize your merits, but only by accepting the feeling of the humbleness. The true courage towards others consists of humbleness.

27. The excess isn't good in either direction. (ascesis or carelessness)

28. Although it starts from the body, the idleness becomes a state of the soul either.

29. The pride is placed by the ancient spiritual fathers, at the end of all the other passions. Saint Simeon the New Theologian places the pride, at least in the case of the ones who live in ascesis and who got liberated

from passions, at the beginning of their ascesis. That's why the medicine against pride is, according to him, the humbleness, that is opposite to the pride. The humbleness opens the soul anew to God.

30. Saint Simeon knows only two states of the man: the state that is contrary to nature and the state that is above nature. He doesn't know a neutral state; that can be at most a passing stage between the two. But he still mentions, for a few times, the state according to the nature. In this state the man no longer rejoices the help of the grace from above nature. "*προληψις*" = "prejudice" (this term from the original text it has been translated by us as "imagining") it is a judgment done by somebody in order to really know on himself, or in order him to really know the things which he speaks about or which he pronounces himself about. It actually is an imagining. A such, it is contrary to nature, because of being set in movement by passion. That's why it is the source of many mistakes.

31. Actually, the one who has lived once in higher things, he will no longer feel pleasure for the lower things, and even if he descends to lower things for a little while, he will crave for the higher things. By comparing the present worse state to the previous better state, he feels sadness and a continuous discontent.

32. Being in Trinity means being within love. Again, Saint Simeon attributes to the love and not to the contemplation the main role in maintaining the soul into God. And this love for God, which the soul is elevated in, it is explained through the love of the Three Godlike Persons from One Another. By being the soul placed in this cradle of the endless and perfect love amongst the Three Godlike Persons, the soul will no longer be able to fall off it.

33. It is necessary that, by doing all the things which we are required, us not to do them with the worry that the success depends only on us. Let's keep the knowledge that all the things are perishable. Let's be like ones who use this world as they wouldn't use it. This is because "the mode of this world it passes" (1 Cor. 7: 31).

34. By doing this beautiful distinction, Saint Simeon proves that he doesn't condemn the activity, but he condemns the soul's burdening that can accompany the activity. Being active in a relaxed manner, as a bird in its happy flight, or as an artist happy for his winged endeavor to find the just expression of what he contemplates. This is the essence of Saint Simeon's recommendation.

35. Actually, the activity out of love for others and for God it produces within soul a state of lack of worry for the world, and it leads the soul to eternal consummation, whilst the egotistic worry for the body it leads the soul to perdition. So, the Lord condemns the worry, but He doesn't recommend the inactivity. Even more, He condemns the laziness too, and

especially that laziness accompanied by worry. From here it comes that, though we mustn't consider the world's things as eternal, we must, though, consider that the activity of the soul related to them, for the sake of God and of our fellow humans, it is a means which the soul advances in consummation through, and thus the soul reaches the happy eternity which the soul is destine to. Otherwise, the prayer is an activity too.

36. Rebuking another for his mistakes, you can harshen up your soul and you can advance into hatred against that one. Thus, you won't build him up and you will worsen yourself too.

37. By confessing the temptation that has come to you, namely that of stealing from the things given to your administration by the Church, or by the monastery, you will receive, from your spiritual guide, power to reject the temptation.

38. To Saint Simeon the virtue isn't a simple passiveness, but it is a setting in movement of the soul's and of the bodily movements, in order to use them well in favor of achieving a virtue. By this, the Christian spirituality totally differs from the Buddhist spirituality. The motionlessness of the soul's and of the bodily powers can belong to the weakened nature, of disappointed consequently to the passionate disorder of their movement. This is because the weakening of the disappointed can occur within creature, but the creature doesn't have its existence from itself, but the creature is out of nothing and consequently to that, when remaining by itself, it advances towards nothingness. But by setting the nature's movements in order, it is an effort that overcomes the tendency of the nature's movements towards the idleness of the disorder and towards nothingness.

39. Continuing the idea for the previous chapter Saint Simeon says that wanting the eternal goods is more than not-wanting the earthly pleasures. The virtue is a positive desiring for the eternal goods, and by this it exceeds a nature that has reached the motionlessness, through the will of not answering the evil by evil, or by disillusionment and weakening. The virtue is an effort for elevating the nature to the above-nature realities. One is not required the abolishment of the desire as power of the nature, but one is asked for directing the desire and for strengthening the desire, continuously, towards the high realities.

40. It is here being made a discernment analogue to the one from the two previous *heads*, between the pessimism of the ones who are disgusted - because of being disappointed or because of the cynicism of the passions - of the glory from people, and the ones who desire, in a positive momentum, the clean glory from the infinite God. Here one believes in God as Person, while there is some sort of pantheism, since the human person is merged to the universal essence. Here one believes in a God-Person Whom the believer wants to be pleasant to, and the glory from

God it consists of being pleasant to God, and that means, in the same time, an overcoming of the egotism.

41. Here Saint Simeon is giving an own explanation to the difference between the lacking of a passion and the possession of an opposite virtue: the absence of a passion can come out of intensely engaging with other passions.

42. The quietude is something positive, it is a joy. The non-doing is inactivity and it doesn't irradiate any power out of it, but it urges us to passiveness and, therefore, to sadness. You can be active while being appeased and you can be inactive while not being appeased. This is for the lack of movement is contrary to nature.

43. You can be silent outwardly, but, in the same time, having no peace within your soul.

44. Above the external running away from the world, there is that running away that saves us, namely the internal estrangement from what is evil within the world.

45. The dispassionate is no longer moved to answer contrary to the enemy's evil, but he overwhelms his enemy and he abolishes his enemy with his steadfastness into love.

46. His body has become transparent, as a mirror, through which the spiritual man sees himself and he sees God.

47. The tears clean the eyes up and so the eyes become capable of seeing the mysterious essence of the things and God through things.

48. This state of great emotion and joy for God, it finds its expression not only in tears but also in the rhythm of a melody.

49. Here it is about the patristic meaning of the theology, as being a contemplation of God, a contemplation reached on the high stages of the cleanness and of the dispassion. He who lives consummately into God, and who sees God with his mind, he will no longer feel any need for repentance, for he forgets even about his state, for he has wholly exited into God Whom he sees.

50. The true theology isn't only the speaking about God, but it is a dialogue with God, it is a strong and responsible feeling of God's personal and claiming presence.

51. It is affirmed here the apophatic character, one above-knowledge, of the knowledge about God, according to Dionysus the Areopagite and to Saint Gregory of Nyssa.

52. There is a feeling above feeling. The soul isn't, in that stage, in a sensitiveness. It is a spiritual sensitiveness, and it has, as its cause, the

work of the Holy Ghost. But it is working also through the body's senses, as it was the case with the apostles on Tabor.

53. Saint Simeon the New Theologian proves to be, throughout all his writing, a theologian of the feeling above feeling. And this feeling isn't a pure sentiment, but it is a total contact of our being - as sensitized by the Holy Ghost - with God.

54. Only by the fact that we really hear the Word of God, as a word that we have to answer to, we really hear all His words through things and through people, as some words which get us out of our isolation and egotism, and which we must answer to. Actually, in all the words there is only one personal Word Who on Himself communicates us, and Who claims us, and we feel that we must answer Him through our life and deeds.

55. The human being has been created as subject knower and seer of the known and seen realities, in an ontological connection with them, as the divine Logos is with His rationalities, which, by creation, they become rationalities of the things.

56. Saint Simeon also tells us about some senses or about a sensitiveness of the soul, one that became blunt because of the falling. The one who hears and sees through these senses, he knows the "power" too of the spiritual reality and not only its meaning, for, through these senses, there is made a connection with that spiritual reality, and that spiritual reality, by being person, it irradiates a power out of it.

57. Saint Simeon who was the dignitary responsible for preparing the emperor's dormitory, at the court of Emperor Basil II, he often used images from the imperial court. He reckons the grace of the uncreated energy that springs out of Christ, as a coat of Christ, or as Christ Himself, if Christ is the energy irradiating out of Him.

58. Although God is unseen, feeling His presence is so strong than Saint Simeon declares that he feels himself as before God.

59. To be noticed how Saint Simeon likened to an ocean only the glory of God; Saint Simeon didn't even dare to speak about God's Being.

60. Contemplating the godlike light, it isn't separated, to Saint Simeon, from being imparted with it, according to his teaching about the soul's senses, which the spiritual man enters with, the contact with the godlike reality, like any human being enters by the body's senses the contact with the material world.

61. Saint Simeon also highlights that idea dear to him, that he who has reached the godlike ocean he will no longer see anything except himself, but he sees everything within himself. Characteristic to him is also the image of the ocean and of the waters.

62. The science and the knowledge imply the partial possession of the reality, or they imply the reality's transformation into a study object, and that means delimitation of the reality.

63. It is about the simplicity-like-ocean, of the godhead, within which are comprised the transcendent roots of all realities in un undifferentiated mode, and the godhead itself as spring of theirs is infinitely more than they all.

64. Saint Simeon uses abundantly the image of the light and he gives to this image an emotional character.

65. Saint Simeon identifies the godlike darkness - firstly formulated by Dionysus the Areopagite - to the godlike light. Besides, Dionysus himself understood through the darkness from Sinai "the all-abundant-light". Reached here, the mind remains with a receptive movement, not with a creator movement, with a set movement in the same sense, and not with a movement that passes from a thing to another.

66. As the darkness reconciles with the all-abundant-light, likewise the mind emptied of thoughts reconciles with its state of contemplation and of tasting the godlike goods. This is for in that simple godlike ocean there are all the realities.

67. Where the eternal life is, there is also the life of the human soul.

68. The mind becomes, through the godlike light, different from what it is by its nature, and that's why the mind becomes to itself as a non-understandable mystery.

69. A teaching cherished by Saint Simeon is that the godlike goods can be achieved in a conscious manner. Actually, if we aren't aware of possessing them, we won't have them.

70. Saint Simeon couldn't avoid being influenced by the times he lived, which in many regards didn't belong to the Christian faith as such. By letting aside, the idea of the four elements which compose the material world, an idea that was characteristic to his time, he was also influenced by the simplistic understanding of the union between body and soul, an understanding characteristic to that time. Today, we are realizing the much more complex mystery of this union. Besides, Saint Simeon himself proved to be aware of the difficulty of the problem, for he added the feeling and the breathing to the four elements of the body, and on the other hand, he declared that through feeling and breathing the body is united with the soul. The sensitiveness and the breathing are the great mystery of the human existence. Do they belong to the matter? Do they belong to the soul? It is difficult to attribute them to the body or to the soul, in a separate manner. In sensitiveness there meet the soul and the body.

71. Without any doubt, though each sun lightens directly the human being's corresponding part, still the light of the spiritual Sun is reflected, from the soul, upon the body too and the light of the seen sun it produced a joy to the soul too. This is for the man, though being composed of two parts, he still is one. Withing man is accomplished the union between the two worlds. This was said also by Saint Simeon in the following texts.

72. The spiritual sun gives the souls the power for speaking, for, by speaking to them, Himself moves them to answer Him. He is the Supreme Subject Who addresses Himself to the souls who are created in His image. He is the speaking Word from Whom start all the words of calling and out of Whom all the answering words take their movement of answer. This dialogue connects the subjects created by God and it enlightens all the creatures in the same time.

73. The Holy Trinity, as diversity of Persons in the unity of the being, it makes Himself principle of maintaining the unity of all realities in diversity.

74. The Same God Who is also in the last things, He makes these too, to be the first ones. By the fact that God or Christ is in the last things too, Saint Simeon draws the conclusion that, actually, the last ones are the first ones too, and vice versa.

75. The catholicity of the Church has its foundation on the fact that within each believer there is the same Christ, so that within each believer there are all the believers.

76. The fact that the godlike light passes through angels to saints, that doesn't place the saints lower that the angels. This is for the godlike light, by crossing from angels to saints, it isn't diminished, but it is imparted wholly to the saints. This passing doesn't do anything else except accomplishing the connection between angels and saints.

77. The passing of the light from angels to saints, it is like the passing of the example and of the power of holiness, from the saints from before, to the saints who succeed them. This is a living tradition, one that provides the unity amongst generations. The same Christ is in the first ones and in the last ones, so that He makes the first ones as the last ones and He makes the last ones as the first ones. Saint Simeon attributes to the overpouring of the light, from angels to saints, and from the predecessor saints to their successors, a meaning of tradition.

78. The passions break the chain of the living tradition of the saints, one that constitutes some kind of spine of the living Tradition of the Church.

79. He who breaks the connection with the saint whom he is in an unmediated connection with, he breaks, by that, the connection with all the saints from before. Through him there will be introduced an

interruption in the chain of the tradition, one with heavy consequences for Christ. In order we to maintain the tradition, we are required humbleness and love for our forerunners. The breakage in the tradition is caused by pride and by the absence of the love.

80. The spiritual life is intertwined contrasts, as it is the life into sin, too. The pleasure for the sin is accompanied by the torment of the sorrow. That saddening for sin that goes all the way to crying, it gives birth to joy, for it sets the beginning of the new life.

81. The beginners must have a special zeal in detaching themselves from the worldly worries. After they have progressed, they will achieve that detachment, even when they are among things.

82. He won't let himself convinced by the arguments of the ones who want to ease his fear of eternal torments and his pain for those torments. If the German philosopher Heidegger reckons that the existence of the human nature is in a permanent unrest because of worry, in the Christian spirituality the existence is dominated by the fear for the eternal torments.

83. It is being highlighted here a great paradox: the pain gives birth to joy; the fear that is reckoned as an executioner, it brings us to life. This is for those sensitize and they strengthen our spirit, and they do not allow our spirit into drowsiness and into lack of strength. Of this consists the fact that through cross one reaches to life.

84. The spring of the tears becomes spring of light. One can see through their tears the light from within them. He who cannot weep for his sins, he remains frowning and darkened.

85. It's about ecstasy, that the man has gone out of himself, by being absorbed by the light and by the fire of the Holy Ghost. This makes the body transparent and hot, for the soul is hot too. This is the fire of the clean enthusiasm.

86. Another paradox: out of the freshness of the tears it is ignited the fire of an even greater longing for God. And vice versa.

87. Through tears, by mellowing down its callousness, the heart opens itself to the Holy Ghost.

88. The proud ones reckon the spiritual people as being actually proud, for the spiritual people do not accept to lower themselves to making jokes and to trifling deeds.

89. Lacking even only one virtue, it keeps the heart stained, and even only one stain it will be felt affecting all virtues, by disturbing them.

90. Only God is truly consummately clean, and God can clean the man's heart with the fire of the love ignited by Him within man's heart.

91. The mind, because of being always in movement, it is more difficult to dominate than the body's limbs.

92. Of course, here it is not only about a theoretical thinking at evil, but it is about a certain tempting thought. But this thought, being given its influence power, it can be banished away from within man only while God is present within man.

93. From here we can see that the "light" that Saint Simeon talks so much about, it consists of heart's and of sight's cleanness. The man has this cleanness only by the help from God, or only as that cleaning comes from God. This cleanness is there where between man and God no thought is intercalated. The clean heart is there where even the evil thoughts have been uprooted from within soul.

94. Through this affirmation, Saint Simeon scatters away any misinterpretation of his thinking, namely that of admitting a separation of the mind from the senses. The spirit transfigures the work of the senses, and the spirit doesn't dispense with it. But neither can we think at the work of the senses without spirit. The man is unity between body and soul, in his acts, in his thoughts, and in his sentiments. But Saint Simeon says even more than that: that man who no longer has any evil thought in himself, he will have elevated his senses too, to the "sky", namely, that man will see through his senses too, the godlike light, or spiritual mysteries from above the earthly things. This is for, these mysteries can still be seen through the world or through the body which have become transparent to God. This is for the man's senses have become apt for these mysteries, and the senses are overwhelmed by mind, and through his mind his senses are overwhelmed by the work of the Holy Ghost. The mind and the senses have become, in this case, a knower unit on a higher plan. The man knows, as a total being, the superior realities.

95. The clean heart makes the man transparent to himself. While the heart still is stained, the man cannot know on himself, for he is not transparent to himself, neither is him transparent to other people. There is interposed between him and his indefinite self, his preoccupation with something exterior and limited. The clean heart is the abyssal profoundness of the man, a rediscovered profoundness. This is for, there is no longer interposed any thought about some limited object, between him and his profoundness. Now the man knows on himself as what he actually is, in his indefinite, that, for it is different, in a certain regard, from the indefinite of other people, it still is definite, in a certain aspect. But the believer cannot discover his abyssal profoundness, except when it opens in the infinite profoundness of God, which it subsists into.

96. The soul, while detached from diverse limited thoughts which are according to their objects, it sees on himself as differing from his

perishing thoughts, namely as immortal. This is the same with the awakening to the true self-awareness. But this occurs together with the awareness about God. The self-awareness awakens to the awareness about its immortality, for it knows its persistency in comparison to the perishing thoughts. Such a soul rejoices of his resurrection before the resurrection of his body, through work, through power, through experience, and through truth. By seeing God, the soul ceases his perishing work of thinking, and he keeps only his unperishing work, for God is above the cogitation that makes the effort of defining and of connecting the various and limited objects, and in order to do that, the soul employs some categories which are below mind's cogitation that is directed, in an unchanged manner, towards the infinite God, and towards its own indefinite self.

97. This doesn't mean that they cannot collaborate with one another in the things necessary for the earthly life. Even more than that, from here one can see that to Saint Simeon, the non-partaking of the clean ones to the world, it means only the not-receiving of the words, and of the thoughts, and of the deeds from within the world. But just by that they are able to work for cleaning up and for elevating the people and the things from within world. Therefore, it can exist, on this purpose, a connection of theirs with the other people. And Saint Simeon even asks for that, in other of his sayings, with the whole his power.

98. Like Saint Simeon identifies the cleanness to light, likewise he identifies the uncleanness of the lusts and of the passions, to darkness. The first one gives the possibility of seeing God, the last one doesn't.

99. The repentance has no border, for we can constantly advance into the good things, while regretting the non-consummation from before.

100. "Into Knowledge" means in a conscious manner, in a felt manner. The beauty of Christ is, on one hand, unapproachable, because of not being possible to comprise it, but on the other hand it is felt. It is both knowledge and nescience. Even the subject of our fellow human, on one hand we notice him, while, on the other hand, he remains transcendent and undefined to us.

101. The fulfilled commandments are inscribed into our being, and the virtues put their seal on our being. The downpayment of the Holy Ghost comes within our being as a light from above, and it produces a first state of transparence of our being to God, and it produces a first union of our being with God. The Holy Ghost is the ring of Christ, the beginner connection with Christ.

102. Once the downpayment had been received, we mustn't remain on that spot, but we must advance, namely we must develop that downpayment received by us. Otherwise, there will take place a true falling off the love for the bridegroom.

103. This doesn't mean that God loves him who precedes His love, but God loves him who answer His love. For God cannot enter that heart that is not open to His love.

104. You can keep somebody's love, but you do not master that love, because of that love depending on that person's freedom.

105. Here it seems to you that we have the another's love, and there it seems that we don't have it. Only after we have been consolidated in love, we will have the steadfast entrustment of the love.

106. The faith, the grace, and the spiritual states, they aren't like some still and tangible objects. They convince us, on a certain moment, about their presence, and on another moment, they seem as not being present. Paramount it is that, when they seem not to be present, we not to draw the conclusion that they won't return, and we not to make out of that conclusion a definitive way of thinking and of behaving.

107. The grace doesn't last there where the commandments of God aren't worked. The grace is an active power, it is irradiation, it isn't something static.

108. The soul never ends to be consummate and the soul must always be in working. Otherwise, the soul collapses into death, in inertia, regardless the spiritual level reached by that soul. And then that soul doesn't have a roof that fits, for the roof actually consists of the open infinity of God.

109. It is important that the natural affects to be bridled, so that we won't slip to sin through them. The spiritual sweetness of the life into the Holy Ghost makes one like that not to feel the need for the pleasures related to satisfying his lusts.

110. Like the dreams which have earthly contents, they are related to what we actually lived, likewise the dreams referring to godlike realities, those dreams have a real connection with the godlike realities, for those godlike realities have been lived in state of watchfulness.

111. The mind of the ones whom the Holy Ghost is dwelling within, it has become a simple mind, for in that mind everything is harmonious and focused on the Holy Ghost; within that mind there are not doubts, neither tearing apart, no contradictions, neither changing of methods and targets without the certitude of being those better than the ones from before, and that they will doubtlessly lead to success, as didn't do the ones from before.

112. Saint Simeon admits also the possibility of a clean life lived within the world. Not the external distancing from the world, but the inward detachment from what is evil within world, that is the decisive thing.

113. God grants as a dignity, He asks us to give, at our turn, some toils in exchange for the goods He will give us as gifts. This is for He wants to

become Himself, by these, as our debtor, for He wants to give us some kind of right over these goods. God doesn't want to upload us with His goods, as we would be some passive objects, but He wants us to grow up to the capacity of being active bearers of the goods He gives us, in other words, God wants us to assimilate the good He grants us while us being persons.

114. One must not remain unworking as the insensitive things are, but he must unite his will with the will of God that brings a plus of great power to his own will.

115. Like the graft and the grafted tree, they become one tree, likewise the nature that the will of God have been planted in, or imprinted on, they become a whole. This is for the man kills his own will by his own volition and by that the man both accomplishes and strengthens his will.

116. God have made you a friend of Himself, namely He has elevated you to an intimate dialogue with Him and he gives you everything that He has too, by this.

117. Regardless how big would be the things and the world, they are only objects to the man, as given him by God, as sign of His love. And God even gives the man bigger things than the world is: He gives Himself as best friend of the man. This is the glory that God honors the man with.

118. The Son glorified the Father as a man in a manner that is exemplary to us. That's why He made Himself man. He glorified His Father by renouncing to Himself and by consummately surrendering Himself to the Father, by sufferings and by death.

119. If we glorify the Father as His Son did, as man, likewise, the Father will glorify us as He glorified His eternal Son as made man.

120. This is the essential thing: you should bear, without getting sad, the things caused to you on the purpose to make you sad, and to determine you, by that, to commit sin, you proving by that that you are tied to this world, and that you do not consummately trust God.

121. In patience and in comforting, there is a light, it is the sight of the realities which are above this world. Only this gives us power for being patient and it brings us comforting.

122. Actually, it cannot be lost and it must not be lost the science, but he who has it must reckon himself as he wouldn't have it. Namely: let him not to get haughty with his science.

123. Into God, there are the things taught by him too, in a harmony with all the knowledge. This is for God is above all realities. And in His light are understood, better, the things which are unknown yet.

124. So, one must not keep himself totally outside the connection with other people. And the people aren't required to renounce to their science, but they are asked to know God and to frame their partial science within

125. The Son of God, by being in the same time the Son of Man, and by uniting Himself with us, He makes us too as sons of God, according to grace. And dwelling withing us, by that, with His All-Holy Ghost Who He has received as man, He brings within us the Kingdom of Heavens which is there where the Holy Ghost is.

126. The salvation consists of union with God into Christ, and not of some juridical justification.

127. The Baptism gives us or sets again in work our liberty, for Christ, with His freedom from sin, He dwells within us.

128. It is required a continuous perseverance in doing the good. This is for only thus we build up our spiritual house. We cannot erect our house with one stone but if we lack one stone, we could tear down our house, if we do not place that stone, immediately, in its place. We do this thing, on the spiritual plan, through repentance. The love isn't being maintained through discontinuous deeds, but through continuous deeds.

129. Christ is in every one, without exception. So, we must love everyone, and cherish them, in order our self to become a whole of love. Despising one human being is like a wound in our soul, and even one wound can cause us death.

130. The love must be shown, continuously, and not only to one, but to all people. For there is Christ in all of them. Letting one outside our love, it means, on one hand loving Christ, and on the other hand not loving Christ, because of us paying attention to countenance. The non-love towards one of His countenances, it makes vain the love we have for another countenance of His. A love that is continuously practiced by all, as towards the Same Christ, it is that love that cherishes, in the same time, all people as the Same Christ. Seeing Christ in everybody is the greatest force for the human solidarity.

131. We must reckon each human being as Christ God, for the Son of God, by making Himself hypostasis of our nature, He has made Himself the fundamental hypostasis of all people. The face of the same Christ shines through the face of each human being; through the appeal addressed to us by each human being, the Same Christ addresses us His appeal.

132. The true sacrifice is that which somebody gives himself totally in. One must live the same total surrendering in giving everyone our own goods, as Christ lived it in shedding His blood, in the total giving of His life.

133. Into Christ we can spiritually die to ourselves, by totally sacrificing ourselves to others.

134. He who gives, at once, everything he has, he has fulfilled by a sole deed, the whole requirement for love and for total sacrifice, and he has fulfilled within himself the state of love, which others never fulfill by their small deeds of giving alms.

135. He who has Christ as together-speaking, he is in a direct dialogue with Christ Himself. As such, he has surpassed the words of the Scripture, by being in an unmediated relation with the Scripture's Subject and Spring Who is infinitely richer than all the words uttered, or written, by inspiration from Him.

136. It is a condition that you must love everybody equally, while not feeling yourself tied, in a special manner, to any of them, on the basis of a friendship that makes one close to your heart. In this always is mixed something that is inferior to the all-clean love.

137. From here one can see that the enlightenment that Saint Simeon the New Theologian speaks so much of - and his teacher Simeon the Pious spoke too about it (as also about the "godlike love") - it is of spiritual nature by being united with the permanent thinking at God and with the humbleness.

138. While Saint Simeon sometimes identified the light to the cleanness, his teacher sees the light as united with the permanent thinking at God as a means for cleanness. Of course, the achieved state of cleanness increases, at its turn, the light, as it is said further on.

139. Here we have, three centuries before hesychasm, the affirmation that the godlike light occurs within soul by permanently thinking at God. Through hesychasm it was only highlighted the fact that the permanent thinking at God is maintained within mind by the ceaseless prayer. So, this brings the light of Christ within heart.

140. Here we have, in its essence, the hesychastic prayer: "Lord Jesus Christ, Son of God, have mercy on me, the sinner".

141. Simon the Pious attributes the loss of the grace rather to himself, than to the devils.

142. Both Simeon the New Theologian and - his teacher – Simeon the Pious, they knew the tension between these contrary states, which only together they condition the perseverance into good: the joy and the repentance.

143. This affirmation of the priority of the love, it annuls any accusation that the monks would despise their duty towards people, by withdrawing themselves into contemplation. The "estrangement" means to them only the absence of any personal interest and of any passion in their love for people.

144. The godlike light cannot be described, because it hasn't a seen character, and because it is spiritual and it has an impossible to be

defined content. If it has had a seen and expressible character, that light won't be from God.

145. The idea about the awareness of the presence (*γνωστός* = known) of Christ within heart, it is, also, characteristic to Saint Simeon the New Theologian, and to his teacher: Simeon the Pious, and to his disciple: Nicetas Stethatos.

146. Only by being united, by grace, with that Son according to the nature, the believer can address himself to the Father as to his own Father, by being him adopted into the Son.

147. Saint Simeon doesn't describe in details the state the nature and the man had at the beginning. These are mysterious things, which we cannot understand in the state we are now. He limits himself to affirming the incorruptible character of the creation from the beginning, as also of the human body. Although, the nature was abundantly fertile and the human body was imparted with the fruit of the nature. What these aspects reconcile together like, we cannot understand. We usually conceive the incorruptibility (the lack of rottenness) from the beginning as something that was totally opposite to the corruptible state from now. But, probably, the incorruptible state of the creation from the beginning it was to some extent only a potentiality, a potentiality that was to be actualized in time. Anyway, there was a movement within it. What the movement reconciles with the incorruptibility like, it is hard to us to understand.

148. The idea that the entire world was created as a Paradise, it is reiterated also by Nicetas Stethatos in his work "Seeing the Paradise".

149. So, the Paradise has an eschatological signification too. It is placed, right in the beginning, the consummate and eternal end. While the world was created before the man was, the Paradise was created after the man was, as target that the man must advance towards, by his own effort too. Namely, the Paradise from the beginning had to be developed, through the man, in an even more consummate Paradise. And the whole creation had to be made like this Paradise.

150. So, by the transparency of the earth, the first people were imparted with the sweetness of the Paradise's fruits, or with the fruits of the eternity, of some fruits which weren't going rotten, due to fact of being in communication with the eternity.

151. The whole world was crossed through by the eternal light or by the light of the presence of God or of the Paradise. The whole world was, on one hand, a Paradise, having the possibility to become a full Paradise, while on the other hand, the world was crossed through by Paradise. The world was, partially, a Paradise, having the possibility to become a full Paradise, and there was also the possibility that the world to be partially

detached from Paradise. By using the fruit of the tree, as a fruit detached from the ambience of the eternity, the man started to detach himself from Paradise.

152. The falling from Paradise took place, firstly, on the plan of the man's conscience. The man no longer felt himself as in Paradise.

153. Darrouzès says that Saint Simeon believed, as many among his contemporaries did, in the survival of this sensitive Paradise, but not as residence of the deceased saints (*quoted work*, p. 186, note no. 1). But out of the followings, it seems that the Paradise that Adam was thrown out of, it has been preserved not only in this meaning, but also in the meaning as the Kingdom of God, one that can penetrate, again, the whole creation. That's why the special sensitive Paradise has no longer a practical importance.

154. God, engulfed by mercy, He didn't let His human creature in a total separation from His mercy and from a certain grace of His, but God gave the man the gift of hoping for the future salvation, and by this God keeps all the things in connection with Himself, and God keeps the man in some mastery upon the nature, as the sole conscious and free being, a being able to desire the salvation and to work for salvation, by developing himself in the frame of the nature.

155. It is being affirmed here a becoming of the state of deification, that is a certain state of incorruptibility too. This is a paradox that was, seemingly, characteristic to the primordial state of the man too.

156. It might have been, the body of Christ, still corruptible, but by bearing within itself the potentiality of the incorruptibility, through the godlike Holy Ghost, it helps us to partially understand the state of incorruptibility of the human body at the beginning of Adam, though the body of Christ takes the corruptibility in the same time with the non-sinful affects which entered the nature through Adam's sin.

157. Totally godlike and immaterial was the body of Christ after His resurrection, as being overwhelmed by godhead and by the Holy Ghost.

158. Adam's body, at the beginning, it wasn't in this state. That's why, Adam's body incorruptibility must have had still a potential character.

159. As the incorruptibility of the body after Christ is something that is developed, likewise the human body's incorruptibility from before falling it seemingly was something that followed to be developed. But the primordial and potential incorruptibility, it was possible to be developed in an ever-increasing corruptibility that ended in death.

160. Saint Simeon gives a spiritual explanation to the process of the believer becoming resemblant to Christ. By always looking at Christ, and by being in a continuous dialogue with Christ, the human being becomes

ever-alike Christ, for the believer imitates Christ's image, and the believer impropriates Christ's way of being and of thinking. And by that, the man is conveyed the itself spiritual power of Christ. This idea constituted also a recommendation made by Saint Simeon to the believers. Saint Simeon presents a practical Christology and not a merely theoretical one.

161. The light of Christ as seen by the saints it has no shape, and it is Christ's real presence, but it is a presence impossible to be defined despite intensely felt and known as a light specific to the presence of Christ Himself. This spiritual presence has in itself the characteristics of all own traits of Christ: gentleness, love, cleanness, consummate power etc. Thus, he who feels that light he will know that is the presence of Christ and not of somebody's else, and he will be transformed in Christ's image.

162. From here one can see that the "corruption" is understood by Saint Simeon as fully actualized decomposition of the body, or as death. Until reaching the death, the saints' bodies, though experiencing changes within themselves – they grow up, they eat, they rest, they get tired – they enjoy a certain "incorruptibility". This is another element that one must take heed at in understanding the incorruptibility of the human body before Adam's falling. But about this state that is partially incorruptible and partially corruptible, Saint Simeon is speaking further on.

163. If the nature was liberated from the decomposition processes, the man could be brought back into a body liberated from these decomposition processes.

164. The true man is the Son of God. And a son continuously receives gifts from his father and, in the end, the son will receive everything his father has. The people have this paradoxical nature: on one hand it is a created nature, on the other hand it is called to receive, by grace, the uncreated life of God. The height that the created sons of God are called to reach is given by God's Only Begotten Son. God's Only Begotten Son, by making Himself man and by resurrecting Himself as such, He has unveiled us our divine filiation and the height that we are going to reach. This is for the Son by embodying Himself He has elevated within Himself the man too to the height of His divine filiation. But the relation between the Father and the Son is a relation of love: the Father gives the Son everything by love, and the Son answers that generosity with His love. The creation is waiting for that full unveiling of the man's nature, one elevated to such glory, for the man's love towards God and the showing of the entire generosity of the Father towards the man, it will be spread all over the creation too.

165. Here Saint Simeon is specifying the limited meaning of the incorruptibility that Adam's body had at the beginning. Adam's body was

to reach the full actualization of its incorruptibility and of its immortality, but it had not this state, at the beginning, as fully actualized.

166. "Spiritual and immaterial", it doesn't mean totally lacking the matter, for the earth remains earth, so also the body that is made out of earth; but both of them are spiritualized. In the followings, Saint Simeon is going to present that state as a paradoxical state. People will have "incorporeal bodies" and they will have a "feeling above feeling".

167. The "incorporeal bodies" will be bodies, but they will be overwhelmed by the spirit strengthened by the godlike Holy Ghost. Those bodies will maintain their senses' work, but that will be a spiritualized work. People will be circumscribed and uncircumscribed in the same time, there taking place an unimpeded communication with God's infinity and a consummate communion amongst people. The borders between people and God and among people themselves, those borders won't be rigid but there will take place a more intense crossing of God's energies within people, and of the human energies as strengthened by the godlike energies amongst people.

168. Of course, the angels have no sort of material bodies as such, but because of being, in a way, possible to be identified, namely to be "defined", we sometimes say that they have "bodies". The angel is defined especially when he enters the connection with us.

169. So, there is a gradation regarding the incorporeality and the possibility of noticing, and the limitlessness. What is, to us, as totally incorporeal, unnoticeable, and uncircumscribed, in comparison to God that is corporeal, noticeable, and circumscribed. But the corporeality, as understood thus, as a limitation in comparison to the limitless God, it is not a corporeality in the sense of a thin materialness, but it is a spirituality having a more restricted power of manifestation, and therefore it is more defined, as it is said further on, related to the soul. The corporeality of diverse degrees of the created spirit consists of only staying under the limitless power of the godlike Holy Ghost, and of feeling the favorable pressure of That One, and that That One can exert a pressure upon the created spirit. This doesn't mean that the created spirit cannot oppose, by will, to the will of God. But in the same time, this opposition has upon that spirit unfavorable effects. That spirit won't enjoy a fullness of life, if that spirit locks himself up against the godlike infinity. Besides that, the human soul has a certain corporeality by being imprinted by the reality of the body. It might be that the angels too, they have in them a certain imprinting by the cosmos, for they work within cosmos. On the other hand, when the human soul or the angelic spirit opens himself to the godlike infinity, they remove their own limits, in a way, by receiving also a power of irradiation of the godlike power, from within themselves into the entire world. In this meaning, they can be, in the same time, both circumscribed and uncircumscribed.

170. Although each one will have his own place and his own shininess (actually, his dwelling place will be his shininess itself, that is the shininess given him by God, but according to his person and according to the spiritual level he has reached on), namely won't everyone be dissolved in an common ocean of light but, though, they and their dwelling places will be transparent to maximum, for they will enjoy the fullest communion, for no longer being hindered by their desire to hide something. For they won't have within themselves anything evil, and so they won't have anything to hide. They will have this communion into God. An ocean of light without individualized dwelling places, namely without distinct persons, it would not be an ocean of the light understood as love. Only by being preserved as distinct, but being transparent to one another, the godlike universal light will be a light of the love, for love cannot be manifested except between distinct persons. The luminous transparency of the persons is the transparency of the good and loving thoughts to one another. Properly-said, the dwelling place that each one will inhabit, it will be the virtue that he distinguished himself the most with, or it will be the height that he ascended to, through his virtues, or it will be the mode in which each one has accustomed himself to manifest his attention and love for God and for other people. But these virtues, or spiritual levels, or diverse modes of attention, they themselves make more transparent, the diverse persons, amongst themselves and to God.

171. The gifts of Christ represent, in the same time, burdens or obligations for one to work according to them.

172. It is worthy to be mentioned this resemblance between Church and the Kingdom of Heavens. In either one, there aren't confounded the limbs, but they still compose a sole body. This is for, by being in the Same Christ, they are both into Church and into the Kingdom of Heavens in a non-confounded manner, but in an ever-fuller communion.

173. Christ is within Church and the Church is within Christ.

174. There is a connection between the word uttered by the godlike Word and this Word as Person. When His word is received with faith, by that word comes within us Himself the One Who utters that word as Person, and He grows up within us on the measure we further believe and deepen His words, and we become like Him by assimilating His content as communicated to us by word. By the word uttered by the godlike Word it comes within us itself the power of His Person, one that shapes us in His image.

175. The warmth of the pure soul, by receiving the word of the Word, it makes the soul as a soft paste that the Person Himself of the One Who communicates the word easily takes image in.

176. Still, Christ is "bodily" within our body. But Saint Simeon says "incorporeally" meaning that He is like a body overwhelmed by His Holy Ghost.

177. The faith grows up according to the deeds and virtues. The faith is in themselves as a living faith and an ever-stronger faith. The ever-increasing love is a manifestation of the ever-increasing faith. The faith cannot be separated from deeds, neither vice versa.

178. The sure hope comes out of the deeds of the strong faith. This is for, the deeds by liberating us from the attachment to the perishing things, they unveil us the light of the unperishing reality that is God and the surety of our unperishing life into Him. From here one can understand that through the light that Saint Simeon spoke so extensively about, he understood the clear and sure intuition of the unperishing reality, namely to the true reality of God, as ground of our eternal duration.

179. In the sure hope you see what you will have, in the future, in a full manner, namely the union with Christ Who is the source of all good things. The hope brings to you, in the horizon of your sight, Christ Who is the source of the endless love or as the love itself. In the same time, the hope bears you towards Christ through deeds, by your consummation or by your growing up in love, by going towards welcoming The One Whom your love comes from. It carries you with the impulse which the cherubs are carried with, towards God.

180. It is interesting the comparison between the body of the Lord and the darkness. The darkness that God was surrounded by, on Mount Sinai, it was interpreted by Saint Gregory of Nyssa and by Dionysus the Areopagite as the mystery that surrounds God. It started so to be developed and it has been developed an entire apophatic theology, a theology that speaks about a knowing of God through not-knowing. The Lord's Body isn't itself a mystery, but it covers the Son of God as on a mystery, and by that it too becomes itself a mystery. God cannot be seen in Himself. But in the darkness from on Mount Sinai and in the body of the Lord, one can feel God's presence. The darkness and the body are a cover of the presence of God, to them who do not have the Holy Ghost Who makes them capable of knowing God through those. But to them who have the Holy Ghost, and so, they can know God through these, the darkness and the body have become transparent. This is said by Saint Simeon in the followings.

181. Properly-said, the darkness that God is covered in, it is the light. We properly-said are covered by darkness only when we are addicted to something. The darkness that covers God is the much-too-abundant-light that we cannot comprise it, as Saint Dionysus the Areopagite said. The light of God is infinity, for there is too much to be understood into it, it is a meaning infinitely richer than we could notice. Likewise, the Lord's

Body isn't darkness as our bodies are, because of our bodies being made non-transparent due to our addictions, so that one cannot see the soul from our body. But it happens that the too-much-abundant-light, or the too-much-rich-meaning of the infinity of God, to be reckoned by us, when we are darkened by our addictions, as it would be a darkness, as we can reckon, as well, in this case, the opaque darkness as being the transparent body of our Lord. The infinity of God and the Lord's body, they can have therefore the both characteristics: of light and of darkness. It depends on us what characteristic we highlight. They are darkness to us, a complete darkness, until we still don't have any ray from the Holy Ghost through which we to cross through, with our sight, beyond them, and a darkness that gradually become transparent to them who increase in the Holy Ghost Whom they receive. By that, God takes heed at our helplessness and to our gradual deliverance from it.

182. The fact that the "denial of the world" is being done by fulfilling the commandments which are deeds of pure love for the Persons of God and for the persons of our fellow humans, by surpassing the objects, it shows that it is required only the denial of this egotistic attachment to objects, an attachment that deems the objects as more important than the persons are.

183. One of the traits of the theology of Saint Simeon is that of being a theology of the "conscience". The conscience stays in connection with the recognition, full of feeling, of the own sinful state. Without reaching that state of conscience, the man cannot "feel" the presence of God, and the man cannot have a sensitiveness for God's presence. This is the meaning the "feeling" of the grace – that Saint Simeon speaks about - must be understood, as a condition for our salvation. That is, on one hand, a "feeling" of our sinfulness, and on the other hand it is a feeling "of the presence of God" that helps us to recognize our sin and we to get out of our sin, and by that we will increase in feeling the presence of God. It is a simultaneous and joined sensitiveness for our sin and for the presence of God. There cannot be one without another. The more intense "feeling" of the presence of God is equivalent to the "light" of God, that is a clearer knowledge of God's presence and of our own state in front of God.

184. In the subjectivity of the saint's conscience, there is involved the objectivity of the Christ's presence, that is the surest and the fullest reality. This objectivity of Christ's presence accentuates our character of sensitive subject. On the contrary, within the sinner's conscience there is not an objective reality but there is only the self-appreciation.

185. The Christendom opens to the people the desire and the possibility of removing the separation amongst them and God, and among themselves, through Christ. They will be gods into God, by grace or by impartation, namely not by themselves.

186. The removal of the ecstasy doesn't mean, though, the removal of other kind of bewilderment. It is the profound bewilderment in front of the inexhaustible infiniteness of God.

187. This prison differs from that of Plato. This prison has something positive in itself. It has a pedagogical purpose. In it we can work for getting out to the full light.

188. In the last pages, Saint Simeon has been defending the idea that the saints, in the future life, by fully living into the godlike light, they won't be in an ecstasy that they will completely have forgotten about themselves and about others, but they will be in a state of supreme conscience about themselves, about God, and about others. The personal conscience is an eternal state. The deification and the living into light are equivalent to be the mind elevated to the supreme conscience about itself, about God, and about others. Saint Simeon is profoundly personalistic in his thinking. And in this he perseveringly interpreted one of the main aspects of the Christendom; one could say that this personalism was the paramount and the most valuable and truly savior element for the believer, one opposed to the Oriental theosophies and to the naturalistic and pantheistic religions. That's why, to him, the state from the future life it won't even be a state of ecstasy like are the passing state of ecstasy from the earthly life, but it will be a state of supreme lucidity. But this lucidity will be into God. It is the lucidity in endless love. It is the clear conscience of the infinite love, and not its shredding or limitation. It is, otherwise, characteristic to the authentic love, within each one among those who love on one another, and who know on one another at maximum, and who know themselves at maximum, to enjoy the another's love, but they to fully enjoy it for that love is endless and one cannot know its ends. The conscience about the self and about the another, it isn't removed by the enthusiasm of the love, but it is deepened. Likewise, the conscience about the self, it doesn't remove the enthusiasm of the love, but it promotes it. The reciprocal knowledge, on the measure it increases, it produces a greater joy, and vice versa. One can say, therefore, that the "light" that Saint Simeon speaks so extensively about, it is the light of the conscience. The value of the conscience about the self, it is placed by Saint Simeon in a new light, as it has never been previously.

189. "Understanding" (*νοερως*) didn't mean in the fathers' thinking what that means to us: a simple understanding, by cogitating, of a certain thing. To them it meant the participation to an objective order that is above senses. On this is bases the whole conception of Saint Simeon about "feeling" the spiritual reality that we contact with our mind or with our understanding. Because the mind or the understanding has lost, for the newer mankind, the meaning as organs of "sight" or of "feeling" an objective spiritual world, or the meaning of contact it, it may be

necessary us to use more the terms of "feeling of the mind" and "seeing" (contemplation), terms which were often used by the fathers, in order to express the act of perceiving the objective spiritual reality. This is some kind of capacity of perceiving the spiritual reality with the whole our being. You feel the presence of somebody's spirit and his character, through the being as through a total organ that is not identical, so, to the rationality, or to the discursive cogitation. It is an "understanding" into another meaning than one pure intellectual. It is an understanding that is, in the same time, a "feeling", a contact with the reality that is being known in this way, as Saint Simeon says. The fathers reckoned it as related to the mind, or to the human spirit, and therefore they called it as "understanding" in this sense.

190. Amongst saints, there is no envy. Each one among the saints, he desires that another to become better than he is. It is something dizzying in the declaration of Saint Paul, who would have been ready to lose his salvation in order to be saved his kinship according to the body. Of course, that doesn't actually happen. Even in this total love for others, the saint shows himself as tied to Christ indissolubly, given the fact that Christ has the same love for all people.

191. Behold that Saint Simeon himself discerned between the understanding or the intellectual meaning of the physical or spiritual thing, and the "seeing" or the "contemplation" of that thing, though, on the other hand, he attributes to the "mind" the capacity of the "understanding" contemplation (*νοερά*), as we saw it before, and as we are going to see it in the followings. The "meaning", the "understanding" (*νόημα*, *νόησις*) come only after "seeing" or "contemplation". The last ones mean the direct contact with the reality. A little earlier, he attributed the same role to the "feeling". Summarizing, we can say that Saint Simeon, like also the other Holy Fathers, he saw in "mind" and in its "understanding" work, both the intellectual function of noticing the meaning, as also the "seeing", "contemplative" work, or that of "feeling" the "intelligible" realities, which are objective too.

192. This doesn't mean that only the saints, who had visions of God, only they could speak about God, but it only means that others must base their affirmations on what the saints "saw". By this, Saint Simeon affirms the primacy of the revelation of God and of the experience into holiness.

193. Saint Simeon places in tight connection the "sight" of a physical or spiritual (intelligible) phenomenon with the light emanated by that.

194. So, they who hear speaking about godlike things them who saw those things, they aren't condemned to remain only having a knowledge without light or without the contact with those things. If they have faith, the work of the Same Ghost Who irradiated from God within them who saw Him, it will irradiate within the listeners too, by placing them in

unmediated contact with the reality of God. The faith itself is the sign of the work of the Holy Ghost within them, of course, not without their will. Thus, the relation is being prolonged not only as a sum of knowledge about God and from God, but also as identical experience of the reality of God. By and large, a true knowledge without sight, or without verification by sight, it isn't possible.

195. If only the hearing doesn't produce within us the full knowledge of a thing, neither the sight as sight produces this full knowledge. But the sight, for being a sight of the light, namely of a reality that in its manifestation produces a meaning, it provides a knowledge.

196. Here is being highlighted even more the insufficiency of the capacity of making somebody exactly known to somebody only by describing him. This insufficiency becomes obvious to you, especially when you see the described person. There is, between description and sight, an incongruency. That's why you need, further on, the one who described that person to you, in order him to identify for you that person when present. It is necessary an agreement among several people in order to confirm the identity of what is being seen.

197. It is not only about the general will of God, that we can deduce with our mind, but it is about God's will on that very moment, a will that wants something according to that moment, both with him who must fulfill that will, and with they whom that one must fulfill God's will for.

198. This forth step one is also a coronation of the already mentioned three steps. The consummate trinity of the spiritual steps is: the doing, the contemplation - in spirit - of the creation, and the knowledge above-knowledge of the Holy Trinity. He who has reached the last step, he isn't spared of preaching, but only to him it is imposed as a supreme necessity. The first one amongst these steps is animated by the aspiration to dispassion and it reaches the dispassion; the second one is led by the will for cleanness and it reaches the cleanness; the third one tends towards the dwelling of the Holy Trinity within the soul, and it reaches that; the fourth one is the necessity felt by the soul for preaching the knowledge about God which he has reached. This is an essential preoccupation to Nicetas. All these four causes and targets, they are concentrated into the one who has reached the dwelling of the Holy Trinity within himself. All of them, therefore, they urge him to communicate the knowledge that he has reached. For they are reached aspirations and targets, they are, in the same time, causes of the mentioned virtues and they are the virtues themselves. But these virtues are causes too, which move him who has surpassed the middle step, in order him to communicate or to confess his knowledge about God.

199. The superior senses (the sight, the hearing) must not be allowed to escape the brake of the superior rationality present within them. This is

because, in such a case, also the inferior senses will escape the rationality's bridle, because of not being possible to keep those inferior sense restrained except through the mediation of the restraining of the superior senses.

200. The works of our senses aren't abolished, but they receive a spiritual character, or they are filled up with a certain spirituality, on the higher steps of the spiritual ascension. In this is affirmed the unity of life between spirit and body. Nicetas discerns among mind, soul (or heart, or feeling), and rationality or judgment. By working through each one of these, the Holy Ghost transforms the evil thoughts and impulses into good thoughts and impulses. But the psychology of Nicetas is much more complex, more subtle.

201. Through virtues, we not only open ourselves towards the other people but we are also elevated towards the sky. The four cardinal virtues are the four horses of the chariot which we are elevated towards the sky with.

202. The mind or the understanding doesn't have, therefore, only a theoretical purpose, but it has also a practical, altruistic, and full of true feeling a purpose.

203. The wrath (the anger) and the lust are in connection with our mind, so our mind isn't totally tranquil and static.

204. The deification has, as its natural basis, the natural movement of the personal powers according to nature. This is for, through the nature itself, we are in relation with God and we move ourselves according to the true relation with Him, by developing that relation, like the same nature requires us to be and to move ourselves in the positive relation with our fellow humans. Then we unify ourselves, or we simplify ourselves, by being us always the same and by pursuing the good in everything.

205. Here is surpassed the conception that the soul's powers are separated, or that they would work separately. Besides, such a conception never existed in practice. It is about a greater accent that a soul's power has it, in a movement that passes or not into deed. Any movement is cogitated, and not only cogitated but it is also animated by a feeling, by a desire, or by an impulse. The lust, by and large, it animates the movements of all soul's powers. And the wrath is their weapon. The wrath is between thought and deed.

206. The individual who has become perverted through the evil use of his powers, he isn't the true man, neither can he know what he truly is; he cannot know on himself, because such an individual isn't transparent to himself in his indefinite existence open to the divine infiniteness, or in the light of that infiniteness. But the natural individual, thus open to the

infiniteness, he isn't deprived of lust and of wrath (anger). This is because these ones are the soul's wings.

207. One maintains the likeness by participating to God, and not by simply imitating Him. To be in the likeness of God means to be united with Him, and to have Him really imprinted in the man's indefinite nature that it will be thus preserved and developed.

208. God is a Person, so that not only we see Him – as He would have been an object – but He sees us too. The fact that we see Him is a sign that He sees us on that moment. This is because we won't be able to see Him if He doesn't open Himself to us by looking at us.

209. According to an old patristic tradition it is affirmed the existence of some "senses of the soul". The mind can become drowsy by touching some soft things. There is even a connection between the body's senses and the soul's senses. The last ones can be converted into the first ones, or they can influence those ones.

210. The actual and passionate attachment to the things is contrary to the human being, for the human being is created to stay and to advance through the spirit in the relation with God Who is the Supreme Person and Spirit. The man isn't created to enslave himself to the objects, but the man is created in order to accomplish through objects an ever more intense relation with the persons. The senses themselves enter, together with the mind, a relation with the rationalities of the things, by no longer remaining attached to the things' surfaces. And through rationalities, the mind knows God as Person Who cogitates the rationalities in the man's benefit, and in the benefit of the man's relation with Himself. There takes place some kind of spiritual intuition through the bodily senses, by which the man is placed in relation with God.

211. Within soul it takes place a feeling contrary to the body's feeling. Feeling the pain with the body can produce within soul a sensation of joy, while sensing the pleasure with the body can cause a feeling of sadness within soul. More precisely, there takes place a tearing apart within soul. On one hand, the soul experiences, at his turn, a pleasure consequently to the bodily pleasure, but, on the other hand, within soul occurs, in the same time, an uprising against that pleasure that attempts to totally conquer the soul. Here enters the role of the will, a will that opposes to the falling of the soul into a state of slavery under the bodily impulses, and in a state of serving the objects, instead of being free for the relation with God and with the others' persons. On the basis of the unity of the person, the soul's and the bodily works cannot be separated, but some of them can be dominated by the others, or there can occurs a tearing apart affecting the person's unity.

212. The knowledge about God, of the peaceful deep of the clean love, it cannot be found by the soul that still is passionate with and agitated by

the partial things. The dispassion is, thus, the condition for the "dwelling place" of the true knowledge about God.

213. Only by being attached to the supreme wisdom, that is in the same time the Supreme Person, you will be able to cross through to the end of the things, which are just in this Wisdom-Person. The wisdom as ultimate hypostasis of everyone, it strengthens our person in wisdom, for it is the ultimate foundation of our person.

214. The senses' non-working, it gives resting to the mind from the part of the external things, so that the mind can turn towards itself and the mind can know itself as something that differs from the definite contents it successively has, restlessly.

215. The simple heart is, in the same time, a rich heart, a heart that is indefinitely rich, for, instead of the many but limited images of the things it was attached to – and thus it was incapable of seeing itself – it has discovered on itself in itself, as having overflowed within itself the limitlessness of the life and of the understanding of the Holy Ghost, by which the heart understands everything, but the heart doesn't attach itself to anything amongst the limited realities, and it doesn't wrap itself around any of those realities so that to take up its limited image.

216. That soul that has escaped the obsession with the material things and he has surrendered himself to God, that soul has achieved his freedom. So, that soul belongs to himself, while belonging, in the same time, to God. This is for out of the freedom of God it flows to him the freedom of his love for God, according to Whose indefinite image that soul is indefinite too. That soul loves God in an unforced manner, but out of a spontaneous and happy impulse to exceed the limited shapes which he takes through material things, in order that soul to turn back to his characteristic state, to that state according to his nature. Through his love, that soul answers God's conquering love, and Who doesn't want to limit that soul, like the soul doesn't want to limit himself either. In this encounter of those two natures of the two loves, there is nothing forced.

217. The disbelief in everyone and in all things, it opens a precipitous depth in front of our soul, and the soul has nowhere a place where to be resting in a steadfast and loving reality that fits him, while escaping his incertitude and emptiness which limit the soul to a supreme degree, by separating him from the relation with any indefinite entity, namely by separating him from the relation with the persons. The envy he has for others, it makes this precipice, that is the precipice of the nothingness, to receive also a character of hell, one than sends its torments within the soul himself. The faithlessness keeps the individual above a precipice, for there is nothing for him but the abyss of the nothingness that surrounds him and that menaces him. Just in the limitation lived in connection

with the material things, or in the limited self, it is open the abyss of the nothingness.

218. The love for the self makes the monk to be hesitant in his faith that urges him to start and to keep walking the path of the ascesis for virtue. He reckons that he will remain thus sheltered against storms and hardships, in the harbor of the comfort. In reality, this mistrust will continuously cause him worries, and it will deprive him of the possibility of resting himself from them in the firm and all-loving bosom of the Heavenly Father. By faith, the man will find a solid ground under his feet: a ground that is beyond the seen realities, a ground that is beyond the changing things, in the Person of steadfast and endless love of God. This ground becomes ever stronger by virtues, for the man strengthens, by virtues, his relation with God. The man himself becomes ever stronger through virtues.

219. The faith doesn't mean theoretically admitting the existence of God and the embodiment of His Son, or opting for faith like we would opt for another philosophy, but faith means feeling that your escape forever, it depends on the all-mighty help from God Who showed us in Christ His endless love and mercy. Faith means trembling for your salvation and fulfilling the will of God in order you to be worthy of being saved, and in order you to be united with the loving God, the Only One Whom the salvation is in. This faith cannot be untied from the serious and exhausting aspiration to holiness and to cleanness in the loving relation with God. Such faith is some kind of intuition of the reality of the promised things, and it is some kind of confirmation of theirs, through the common sense, or even through some kind of foretasting.

220. From here it comes the luminous transparency of the good people and of the saints and the darkened face of the evil people. In their eyes one can see their thoughts which, when they are evil, they darken people's faces, and when their thoughts are good, they make people's faces luminous. And in the light of the saints' faces it cane be seen also the work of the Holy Ghost, the All-Good One, a work felt by the saints.

221. Especially the saints, they can see the states of the people, while the sinners cannot see the light from within saints, because looking at that light makes them even more darkened.

222. The together-suffering with others and the virtues as openings towards others, they make the good people to enlighten even more through their faces.

223. This is the purpose of the penances given by the spiritual father in the mystery of the repentance. It is not enough that the sinner theoretically regrets his evil deeds, but, because those ones sprang out of some habits of his which are equal to passions, those habits must be healed also through perseverant deeds, through deeds of power of the spirit

manifested through body. That's why the deeds of repentance are deeds of healing, strengthening our nature.

224. That one, he must start it again from the beginning, namely from the struggle against passions and from the striving of advancing into virtue. Without humbleness, the foundation of the virtues it collapses.

225. In both those, there is a man's forgetfulness about God, it is the same loneliness of the man that leads the man to weaken his spiritual power.

226. It is good that he who has committed sins, he to confess his sins in front of his spiritual guide, with repentance, as it is good the virtues not to be to him an object of praising himself. But it usually happens otherwise.

227. The beginner overcomes the love for pleasure, the one from the middle he overcomes the love for money, and the consummate one he overcomes the love for glory.

228. The accompanying means dialoguing with the thoughts occurred within mind as temptations; acceptation means approving those thoughts.

229. It is worthy to be mentioned here the connection Nicetas Stethatos makes between fighting the love for money and the endeavor of his who is on the middle stage, to contemplate the essences or the rationalities of the things after he has surpassed the love for pleasure by fasting, by taking vigil and by prayers. He who contemplates the rationalities of the things, he no longer covets after possessing them, for he sees the origin of these rationalities into God and he see God as their Care-Taker. But that means seeing the things through the faith in God, and not as self-standing realities. He who has cleaned himself of the lust for pleasures, he has achieved the first dispassion; he who looks, without greediness, at the essences of the things in God, he has reached the second dispassion. Both kinds of dispassion strengthen the faith in God.

230. He who has reached in front of the godlike impenetrable, he will no longer have any reason for loving the worldly glory.

231. Here Nicetas connects the fight against the vain-glory, or against the thinnest and hardest to overcome passions, through the humble cogitation that is achieved on the third step, of the consummate one, since the penetration into the above-knowledge darkness of knowing about God by experiencing His glory, the highest knowledge about God being accompanied by the knowledge about the impossibility to define and express Him. This preserves, in the same time, the humble cogitation within soul. And this is the most appropriate medicine against the vain-glory. But to this knowledge that is above-knowledge one reaches only by experiencing the connection with the hypostatical or

Person-Word of God Whose presence and claim is lived in an intense mode, though undefinedly.

232. In the last three heads, Nicetas has been repeating the means which the soul is cleaned up through, by being removed the three passions: the love for pleasures, the love for money, and the love for vain-glory, by ascending on the three steps: of the restraint, of contemplating the godlike rationalities of the things, and of the mysterious knowledge about God. On the third step, in addition to the role attributed to the crying and to the humbleness in banishing away the vain-glory, it is attributed a great role also to the understanding of the dogmas, which keep within conscience the greatness and the love of God. But the humbleness and the understanding of the dogmas are had only by him who floats on the wings of the dispassion, which are detached from any addiction to the limited realities from below, and so he floats in the infinite and indefinite sky of God, that can be known by experience. The three ghosts of the love of glory, they maintain the three sorts of it: the self-appreciation, the vain-glory obtained from others, and the pride towards others. These are defeated especially through the tears of the repentance.

233. The passions are the causes of the iniquity, because of being as many expressions of the grasping egotism. That's why the justice is identified in the Holy Scripture to the totality of the virtues, namely to the man's state of full cleaning of egotism, that is too the man's state of consummation. The iniquity or the justice represents, thus, also a bad or a good relation of the man with God. Through justice it is observed the role occupied, appropriately, by everyone, the equal place of all believers and the place of master belonging to God.

234. The enmity exists within body, but that enmity has consequences within man's soul.

235. He who uses the world for pleasures, he makes the world itself to appear as enemy of God, as a world that gives occasions to the sin, or to the man's enmity to God. Itself the friendship with this world is unpleasant to God. The sin, by appearing as a man's alliance with the world and against God, it makes the world enemy to God. The sinless life within world restores the world too, in the situation as creation pleasant to God.

236. Advancing into virtues must take place together with advancing into humble cogitation. Only thus the man won't become rigid and he won't feel himself forsaken by people. Only thus he will defend, in the same time, his virtues.

237. The love is a churchly dwelling place, it is a church, for the love is always a communion and for it is clean and holy. By being you into love, you will be in clean communion with God and with the people, and you will have escaped the pride that isolates you from everyone and that

breaks you apart from God and it makes you incapable of opening yourself to God, and to the people.

238. Actually, the defilement isn't in the beautiful faces, but it is in the passionate though of the ones who look at those faces. He projects upon those faces the temptation to sin, namely the defilement, and then he sees that apparently coming from them.

239. The man sees according to his state. The state of the man influences the sight of his eyes and the hearing of his ears, so that he projects upon things countenances answering his soul's state. If a man limits himself by occupying himself with the pleasures, he will see the things in their limits and he won't see, through the things, their indefinite rationalities into the infinite God.

240. The soul's passionate state, and the things' face too as affected by that passionate soul's state, they are a narrowing of the human nature and of the true face of the things, of their face as clean and transparent to the godlike rationalities, and so they actually are truly beautiful and deep in their mystery. So, the subjective change of the things always means deforming them in a bad sense, and it isn't something that fatally belongs to our report with the world. The restoration of our nature and of our face coincides to a living in connection with God. It is characteristic to our nature to live in the ambience of the godlike light and of the work of God, and that living strengthens our spiritual powers or it keeps those power and it develops those powers on the line of their intrinsic desire. When the soul's powers move against nature, they move against themselves too. A rationality that doesn't see the things as having their origin into God, it won't advance in the natural direction it wants to. An attachment to the things through pleasure, it won't actualize the true joy that the feeling is called to feel it out of cleanly seeing the things, a sight that sees the things not as self-standing objects, but it sees the things as environment of communication with their infinite and of infinite love Subject of God, and with the indefinite human subjects.

241. He who judges another, due to some good things he committed, he forgets about his own helplessness. He doesn't know that by doing that, he could become again unable to do the good. He doesn't know that the true good consists of love, and the love sees anyone in his indefinite freedom towards which he must be open to. By judging another, he closes himself up towards that one, or he reduces that one to an object which he defines and manipulates in a certain limited way.

242. That good that has been once placed within soul, it won't be totally abolished. But we need to come back to that good, through repentance, in order that good to be unveiled again.

243. In the house of the virtues, there rests Himself God, for that is an open house, by virtues, to the cleanness, to the peace, and to the love. But

God doesn't rest amongst the ruins of a soul that is torn apart by contradictions and who is an egotist and darkened and locked up and limited soul. The soul will become locked up and the soul will crumble down when there is no connection left with God. Then the soul will be like a broke violin, because of the way the artist played it, and that violin will no longer be able to sound its harmonious and endless melodies. Only a house that is fully built as it is ought, only such a house will be luminous, harmonious, standing in a connection with the outside world too, through windows, through porches, through balconies, and only such a house could be the dwelling place of a person or of some persons who do not want to lock themselves up in that house and getting thus out of any connection with the reality. That's why, he who limits himself by attaching himself to the limited things, he won't be able to become a dwelling place to God.

244. These ones are mastered, for a longer time, by sadness, for they have fallen off the tasting of some higher, sweeter, and more spiritual realities. The difference between what they lived and their state after their falling, it is much bigger. Then, their falling must have had stronger causes.

245. The sadness because of longing for God, it doesn't lead us to despair, for it doesn't lose from it the hope for the mercy of God.

246. The repentance taken all the way up to tears, it is a wine that strengthens our soul and it is a true spiritual food, for it is a getting out of our soul from his isolation, and it is entering the connection with the limitless love of God.

247. The repentance has a work of restoring the nature; it is a turning back of the believer not only to the infinite God, but also to his indefinite real self. This is for only through the indefinite self, one can live into the infinite God, and vice-versa.

248. They who have their life into God, they have in Him a limitless light and they are able to see through that light, in a nuanced manner, the whole complexity of their fellow humans' souls' states.

249. The sin causes even the blood of our body to be defiled, through the exaggerate natural juices it secretes. Our blood can be cleaned up through the repentance tears which come out of our body's nature too, but out of body's clean state, or a state oriented towards cleanness. Others are the juices set in movement by feeling the pleasure, and others are the juices set in movement by feeling the pain. The pain is purifying, unlike the voluptuousness is, for the pleasure is opposite to pain.

250. Eliminating the uncleanness from without our body, through painful toils and through tears, it has as result the erasing of the defiled image from within our mind. They restore the shininess of our natural mind. This is for the mind is enlightened - by nature - by the godlike light, into

which the infiniteness moves itself. Nicetas proves himself to be - through the importance he grants to sadness and to tears, as means of cleanness – a faithful disciple of his teacher who was Saint Simeon the New Theologian.

251. Here it is presented the teaching of Saint Maximos the Confessor on the pain born out of pleasure, and about the pleasure that the man attempts to get out of pain through (*Answers towards Thalassius*, 21, in *The Romanian Philokalia*, vol. III, p. 62 and the followings). But Nicetas Stethatos highlights also the spiritual pleasure that follows to the pain. And then he mentions the length of the pleasure that follows to the pain and the shortness of the pleasure that destroys the fruits of such long toils.

252. The tears of the repentance have in them the memory of the sin, so that there is something painful in them. But just by that, they crumble down the fortifications of the sin. The tears of the humiliation are the expression of a melting down of the humble heart in the ambience of God.

253. The Byzantine spirituality at that time it discerned between "repentance" (*μετάνοια*) and "humiliation" (*ταπείνωση*). The first one is accompanied by fear and by pain and it cleans the sin away; the second one is accompanied by the joy of the presence of the comforter Holy Ghost and by seeing the godlike light. Each of them is also accompanied by tears. The first one occurs on an inferior step, as means for existing the state of sin; the second one occurs on the superior step of experiencing the received forgiveness and of the sweet union with God.

254. The virtues are sown as virtualities within our nature, or in the powers of our nature. But the virtues are sown as aspirations of our nature towards God, namely as connections to be actualized and developed, of the man with God Who rejoices, just by this, when the man undertakes efforts in this sense, being him helped by the grace of God.

255. It is remarkable the connection done here between the word: "The Kingdom of Heavens is within you", and the idea about the fact that the Kingdom of Heavens is, in a virtual manner, within our nature itself, or with the idea about the restoration and the development of our nature with the help of the godlike grace.

256. Ever since the IV Century, it was required to the one who wanted to consummate himself, to lived in ascesis, firstly, for a long time, in a community, and only after that he was given the blessing for leaving the community for wilderness, in order him to become a hermit. One won't be able to weaken his passions, if he isn't given by people the occasions to restraint his passions while living amongst people. Then, he finds too a help from people, an advice, and an occasion to do the good deeds.

257. One must search for the painful sufferings without sin and one must fight the sinful passions of pleasure.

258. Everything must end into apostolate. The ascesis is only a means towards apostolate.

259. In this head, as also in the heads no.: 72, 76, and 77, the fleeing from the world is reckoned not as the fleeing from the world in an external manner, but as detaching from what is evil within world.

260. Namely next to Christ; they rest themselves into the endless love of Christ, they no longer having where to advance. Christ is the tree of life by His love that will never get exhausted, for the love gives life. To be noticed here also the poetic gift that Nicetas had.

261. Nicetas sees the love for God as being the basis or all the toils of the ascesis. The love is, from the beginning, as an upholding force in that ascesis; the love gives power to ascesis. Therefore, the ascesis isn't a harsh, frown, and purely human effort, but it is accompanied by grace and by joy. The love for God, as nourished out of the God's love for us, it is an overflowing of power, one never exhausted, for the will of doing increasingly more for God and for our neighbor.

262. The heart's humiliation occurs from seeing the non-comprisable glory of God, and that's why it is, in the same time, a light.

263. The self-appreciation for your virtues is like a cunning fox.

264. The cleaning means must have an opposite and stronger power than the stains of the sins have. The strivings for cleaning must be as long and as strong as the sins are. Of course, this doesn't exclude the help from the grace. This is because these strivings couldn't have been done without grace.

265. So, they do not aim to bring the body to helplessness at any cost, but they search rather for a balance between the body's vigor and the soul's vigor.

266. The natural contemplation means seeing the godlike rationalities of the things from nature and, by this, to see those in a clean manner and to understand them, full of mystery, in God's infiniteness, after gaining the first dispassion, namely after the believer no longer looks at things with the greediness that limits the things and with the temptation that wants to master the things as self-standing objects and which can exclusively belong to him.

267. The peace of the mind is a higher step than the peace of the thoughts is. The thoughts can move peacefully, in a certain harmony amongst them, but the mind still isn't free of thoughts. But the mind's peace, at its turn, it isn't a passiveness equal to death. Having peace also from the thoughts, the mind becomes transparent to the mysteries of the godlike

life and foresees the future things. This is for the mind sees within God not only the existing realities, but also what the creation will be developed in. Such a mind sees from before what will happen to him who advances towards God, and to him too who doesn't advance towards God. All of these belong to the mind's dispassion that is above the body's dispassion. They belong to the mind's dispassion for, in this state, by no longer being the mind occupied with the limited thoughts, it sees, in connection with its indefinite, the godlike infiniteness.

268. By looking at the things in a clean manner, namely by looking at the things into God, namely not as objects of his egotistical greediness, he cannot but look, in a clean manner, at the people too. He doesn't look at people with greediness, or with enmity. The things have become to him as transparent environments for the human subjects looked at in a clean manner, and environments of their indefinite mystery into the godlike infinite.

269. One can reach to be free of all slavery of passions, of greediness, of envy, of prejudices, which keep him on the plan of the limited things, and which limit him and lock him into his limits. Only by escaping these limits, he will fly into the godlike infiniteness.

270. The soul's senses are united, as it is due, with the body's senses, in order rather they to restraint the last ones than to potentiate them. But, over time, the spiritualized energy of the body's senses will strengthen the soul's senses: the vigil sees, the meditation hears, and the restraint tastes the spiritual realities. Through all of these, the mind, by getting thinned, for it has been liberated from the earthly things which were thickening and disturbing it before, the mind becomes peaceful and transparent. The mind is peaceful for it sees The One Who is infinite and peaceful, and the mind no longer needs to pass from a thing to another, for the mind no longer is worried about the narrowness of the things which it must overcome in order to multiply its knowledge and in order to satisfy its lusts. And not only the energy of the senses adds to the energy of the feeling, but vice versa too; the energy of the mind's feeling or of the soul's senses, it is added to the energy of the body's senses so that it strengthens the body and it cleans the body up, so that through these senses the mind can accede to God Whom the things are transparent to, or Who is present in the rationalities of the things.

271. The evil ghosts work from the "sky", namely from a "place" that isn't into the world, neither it is at God, but it is intercalated between world and God, and they want to separate us, discouraged, from both the world and God. That is a "place" of the fickleness, of the inconsistency, of the hallucinations, of the discontent in everything. In that "place" the evil ghosts try to attract us too.

272. The evil ghosts, through their falling from next to the godlike light, or from being nigh to its most intense shininess, they have become earthly.

273. The first one hundred of heads has been occupying itself with the practicing of the deeds which the man cleans himself of passions through, and which the man achieves the virtues through (*Practical Heads*), and so the man reaches the bodily dispassion; the second hundred of heads is going to occupy itself with the contemplation of the godlike rationality of the nature, and that supposes a mind that has been cleaned up of passionately looking at things; that is a mind that no longer sees the things as self-standing objects and as serving the passions. That's why these heads are called as "natural" and they speak about the cleaning of the mind. Doubtlessly, this "natural" contemplation cannot be done without the help from the Holy Ghost. This is the second step of the spiritual ascension. While the first hundred has been occupying itself mostly with the cleaning of the body, the second hundred is going to occupy itself mostly with the cleaning of the mind or of the understanding of the things in their nature as non-crooked by passions.

274. The nature is understood as the good constitution of the man, that is sown the desire for the union with God in. It is characteristic to the man's nature not to be locked up in himself and in a passionate relation with the things, but to be in a positive relation with God as Person and endless in love. It is shown in this head the first three steps of this love.

275. The love for God cannot be except from the love of God. And the love of God is the love amongst the Persons of the Holy Trinity. The dwelling of that love without the man's soul it means the dwelling of the Holy Trinity, it means the communication with the infinite ocean of the love lived in the Three Persons and amongst them. There where this love is, there will be also peace, as within the Holy Trinity there is an endless peace.

276. They who have no depth in their understanding they won't discover the endless dimensions of the life and of the godlike love directed towards people. They won't see these dimensions either in the Scripture.

277. By fasting and by taking vigil they thin up their blood in order their blood not to push them to the deeds of lust and of anger which would tie them up to material things as objects and which would make them to disregard the reality of the persons who are endlessly superior to material things.

278. The Holy Ghost doesn't dwell in a heavy body that is dominated by passionate impulses. What is light and thin it draws to what is light and thin. Only what is thin it is transparent to the infiniteness of the Ghost.

279. The true knowledge of the things is the knowledge of the things' meanings, a sight of them into the infinite God Who is their cause and target; into God in Whose infiniteness the things have their origin and in Whose infiniteness the things will unveil, endlessly, their depth of meanings.

280. They can speak to others about God for they have truly known God, and for they can unveil to others the new and endless reality of the godhead that the things are transparent to.

281. So, we clean ourselves either through the willing restraint, or by enduring without speaking against and with understanding, the troubles coming to us. Through both of them we reach to see the infinite God, and to see our indefinite self, above all things and impossible to be lost through troubles and hardships.

282. To these ones come the troubles, which they could be cleaned through, if they endure those troubles without speaking against. Through troubles, the things, somewhat, they laugh at those who have given too much importance to the things, and who reckoned the things as the ultimate reality, and who laughed at them who know the superior reality of God and of the persons of their fellow humans.

283. The virtues have been planted as potentialities within our nature, in our nature's aspiration towards good, which the love for the Person of God and the love for the persons of the fellow humans are implied in, namely the love for the loving infinity of God and for the loving indefinite of the human persons.

284. There is almost a continuity between virtues and grace, between the man's effort of love and the love from God that upholds this effort. The grace is into virtues; the virtues translate within them the goods of the grace. The righteousness, the kindness, the manhood, they cannot be cogitated without a grace within them.

285. The man is a paradoxical being. He is big, for he is thirsty for infinite and for he can comprise the infinite, and that's why the man is created for eternity. But the man is weak because of his body and because of himself. Enduring the spikes, according to Saint Paul (2 Cor. 7: 7), it strengthens the man. This is for in such suffering the man has within himself the power from God.

286. The ghosts of the evilness are restless ghosts and they bring restlessness because they don't have the strength of an endless and plenary existence in themselves. The man will be exposed to that restlessness that is equivalent to fear, if the man doesn't encounter God in his spirit, for God is the endless life that is communicated to the man.

287. The state of sacrifice of the Lord remains within Him as a feeling of death towards everything that seems to be life but it isn't. The sacrificial

state of His is like a surrendering of His, as man, to the infinite God. That's why its sacrificial state is a power. In it, the human of Christ is concentrated wholly into God. This feeling of the death as power fully oriented towards God, it is imprinted into the ones who attach themselves to Christ, in those who enter an inward communion with Christ Who lives as man into the godlike infinity, or in the relation of endless love of His with God-the Father. It becomes a means used by them in order to defend themselves even against the simple memory of the sin or of the pleasure from the sin.

288. The mind of Christ is the human thinking wholly directed towards God, a mind living in the life-giver infinity of God. But this doesn't mean that within that mind there is the feeling of death towards all the realities which aren't God and His loving will; this is for, in this feeling of death towards all things, there is the true life. He who has received the mind of Christ within himself he will has received too this death's life-maker feeling, of Christ. This is for he has received too the full human sight of God's infiniteness. But he has also received the power of communicating through word, or of confessing God Who is thus seen. The true and new-life-giver word is tightly connected to this knowledge - by experience - of the life of God.

289. The pride is stubbornness in the own isolation, it is callousness; that's why the pride must be mellowed through heavier trials, while the lust for pleasures is weakness and, while not upheld by pride, it is easier to heal. The pride can be healed only by humbleness. And the humbleness is the most difficult to achieve. But the humbleness is intertwined with the true knowledge about God or with the seeing of His light, and that cannot be achieved until somebody still is too much preoccupied with himself.

290. Another paradox of the human being: in the efforts of the most strained ascesis, the believer lives his helplessness in the most accentuated mode. That's why the ascetic tries to reach, by prayer, at the power of God.

291. The tears are the sign that the soul has mellowed the callousness of his self-imprisonment, that the soul has freed of himself, and that the soul has opened himself to the godlike Ghost. The intimate relation with another person, but especially the relation with God as Person, it is manifested in a state of feeling that is opposite to rigidness. Now God is felt. The humbleness really is felt as a heavy boulder that, by pressing upon the own being of the ascetic, it mellows his callous strength and it transforms it in streams of tears. Only thus the soul opens himself to God.

292. When the humbleness dwells within the soul, you will no longer be interested in the humble speaking from outside, by which you still want to seem humble; but neither will you be interested in the humble

speaking from the deep. You rather want to be silent, because of feeling that any word of yours would highlight you.

293. Even the humbleness seems, in comparison to the humble cogitation, as being external. Thus, we have three degrees of humbleness. And the deepest one, the humble cogitation, it is endless. In it you won't finish seeing the infiniteness of your smallness in comparison to the greatness of God.

294. The humbleness mustn't stop somebody from fighting for the justice of others, by using wise words and with much skillfulness and with much power, but he must not claim anything for himself, and he must not reckon himself as important for what he does, but he must reckon himself as his duty to accomplish a serving that is mandatory in front of God. The humbleness must, even less, impede one from powerfully preaching of the word of God.

295. He who preaches powerfully and efficiently, he is, in the same time, humble, for he is convinced that he preaches with the power of God, and that he preaches with the word given him by God.

296. The virtues are the road towards self-knowledge, for they are the road towards knowing and towards living the loving infiniteness of God. The peak of the virtues is the humble cogitation, and in it is shown the true self-knowledge. It is identified, thus, the moral doing to the progress that is self-knowledge. Outside this moral doing, one won't be able to know himself. The self-knowledge isn't an intellectual matter. Only in your deeds you can know what you are capable of and what you aren't capable of, and only in deed accomplished with faith in God, through God, and with the help from God, you can know on yourself not as a limited reality but as an indefinite reality. He who praises himself and his deeds, he is foreign to himself and he doesn't know on himself in the whole his indefinite depth that is connected to God's infiniteness.

297. The self-knowledge, by being accompanied by the humble cogitation, it is joined also with the knowledge of the things' rationalities. This is because the believer won't known on himself and he won't think humbly about himself, if he doesn't see in front of him the godlike rationalities of the creatures. The self-knowledge is thus connected with the things' rationalities, which become inward to the believer, enriching and opening his self to the godlike infiniteness.

298. The self-knowing and the humble cogitation coincide not only to the contemplation of the things' rationalities, but also to the conscious entering to the holy place where God - or His infiniteness – is, namely within heart. In the uninterrupted conscience of being in front of God, the soul officiates the understanding or conscious liturgy, for the soul cannot stay in front of God without sacrificing to God all the things and even on himself, out of the power of the sacrifice of Christ, in order the

soul to truly know God and on himself, and in order the soul to be united with God.

299. Saint Gregory of Nyssa spoke about the "sober drunkenness". That is the enthusiasm of seeing God and of the resting full of joy in God's endless love. But here we are told that it is united with the humiliation or with the crushing of the heart.

300. Advancing into the humble cogitation, by being and advancing in the knowledge of the self, namely also in knowing the own helplessness, it is also an advancing in the deeps of the powers of the Ghost Who gives to our helplessness the upholding in existence and richness of life. The self, known into its humbleness or in its fewness, it is an ever more transparent self, a heart cleaned up of any stain or of any callousness that would make the heart non-transparent and insensitive to the infinite God, for it would maintain itself in its exclusive limitation.

301. The love for the neighbor can be intense and vibrant and still avoiding the bodily touches, the embraces, the closeness. This is proven by the deep sufferance for others' troubles, for their helplessness. This love has become totally spiritual without becoming less intense or less endearing. In this love there can take place a communication, an inward interpenetration that is much deeper than that occasioned by the bodily embrace that can remain simply exterior.

302. The author doesn't detach the love for people from the love for God, not even on the highest steps of the last one. The greater the love for God is, the deeper becomes the love for people, for he sees, all the more, Christ within people.

303. As long as you love on yourself you won't be able to love another. As long as you love on yourself, you won't see another and you will remain in a rigidness and in a lack of feeling and of gentleness, namely in a poor isolation. The humbleness is enriched with love, for it places you in communication with God and with your neighbor.

304. The humiliation differs from humbleness by feeling your own smallness up to you own melting down, up to an extreme mellowing of your being in front of the endless greatness of God. It is a "pricking" of the heart (Acts 2: 37), one that produces tears, for that pricking goes all the way to the core of our being, and the thinness of our being becomes transparent to God.

305. Everything culminates in the feeling of the communion of love of the Trinity dwelling within our heart. The believer can endlessly advance in living the communion of love of the Trinity, and he can ever make this love as his own.

306. The humble-cogitation differs from humiliation by the fact that it gives an articulated expression to that feeling of melting and of pricking of our

being. That's why, one doesn't exist without another, but they produce one another and they both are produced by the Holy Ghost.

307. The dwelling of the Holy Ghost together with the humiliation is one with an extreme gentleness of the soul, and it is contrary to any rudeness manifested in carelessness, in greediness, and in haughtiness. In the last-mentioned case, the soul will become filled up with beasts and the soul will become alike those beasts which he is filled up with.

308. The virginity is the total self-giving of the soul to God into total cleanness, gentleness, and endless thirst for love. This soul is being continually widened, in order him to comprise as much as possible from the endless love of God.

309. In the Greek language the fear (*φόβος*) is of masculine gender, while the soul (*ψυχη*) is of feminine gender. This gave the author the possibility of speaking about a union between fear and soul, out of which the soul gives birth to the word (to the rationality) about God.

310. The natural contemplation and the mysterious theology are the two superior steps of the doer stage, which the passions are cleaned up through, and which the virtues are achieved through. The natural contemplation is the clean looking at the godlike rationalities of the things, and that makes the world transparent to God, and the mysterious theology is the union with God beyond any knowledge of the things as individual existences. That's why it takes place "into darkness", being an indefinite feeling of God, that is called darkness because of the too abundant light, a light that won't ever be possible the mind to truly comprise it.

311. Here are mentioned all three steps of the spiritual ascent. The true knowledge of the things or of their godlike rationalities, one cannot achieve it except in the state of dispassion. That soul that has been liberated from under the burden of the passions, he has found again his wings which are silvered or cleaned of passions. He can now fly through things beyond their character as limited objects, in the infinite ambience of the Person of God.

312. Here is given another meaning of the birth from above than that of the birth through baptism. The birth from above through baptism must be actualized through the voluntary relation as son towards the heavenly Father. But this relation must be known and lived through similar relations towards a spiritual father. He who doesn't commit within himself a filial state towards a spiritual man, he won't be able to accomplish that either towards the heavenly Father.

313. The true love for Christ isn't shown in simple words of love for Him, or in words about Him, but it is shown in fulfilling His commandments with

the deed. This is for the fulfillment of Christ's commandments imprints within our being itself the love for Christ.

314. You keep your gold safe by burying it rather than by placing it into circulation. But what will you gain by that? You have buried your soul in that place where you have buried your gold. Only the love for Christ keeps our soul in movement, in growing, through the zeal of ceaselessly fulfilling, out of love, His commandments, with our deed, and amongst those commandments there is too that for loving the people.

315. The three steps of the spiritual life are known also according to the three kinds of apparitions into sleep: dreams, visions, and unveilings. In the last ones there takes place an accentuated initiative of the Holy Ghost.

316. It is a paradoxical state: the resting of the soul into God is, in the same time, a ceaseless state of widening in order to comprise the end of the life and of His love. It is a lack of satiation of the desire for understanding and for comprising this life. But it is resting too, for the soul no longer wants to leave from within God, for the soul no longer finds anything better that God.

317. It is the crown of the liberation from the enslaving passions, passions which drive the man wherever they want to, without the man willing that. This is a real imperial crown to the man. The man is restored as emperor upon things and upon body, as together-emperor with Christ.

318. The life-maker-death of Christ has brought the incorruptibility into His body and it brings it into the man too, by liberating the man from the passions which enslave the man to the nature's processes which lead the man to death or to the ultimate helplessness, by depriving the man of the freedom of the movement of his indefinite self within the godlike infinity.

319. In an upper room erected in Jerusalem, namely the place of the peace, in state of prayer, the apostles too, they received the Holy Ghost. That's why, only by being in peace after rejecting the worries which limit and pass the soul from a thing to another, and only by being gathered, through prayer, into the indefinite of his self in connection with the godlike infiniteness, it comes too to him who lives in ascesis, from that infiniteness, the felt love of God, in the Person of the Holy Ghost.

320. This is for, the apostles too after they received the Holy Ghost, they started - with the fire of the enthusiasm lit by the Ghost within them - preaching. The preaching is the result of receiving the Holy Ghost, it is the warmth of communication that irradiates out of the fire of this enthusiasm lit by Him.

321. The cleaned mind becomes as a sky dome over the soul. In this sky is illuminating the godlike Sun, or this sky is transparent to that Sun. The soul's mind is no longer close, for it is no longer filled up with limited

things, but the mind is now open to the infinite and luminous God. But the mind is open while is clean. By that the mind sees even better which the endless: depth and height and width of God are. The mind makes these ones known to everyone having too the ghost within them, and who are willing to receive those unveilings.

322. It is the prayer without thoughts and images borrowed from the things. This prayer no longer has anything intercalated between mind and God, which to interrupt the mind's dialogue with God, or which to make the mind to limit itself according to the image of the things and so the mind will no longer see, through its own indefinite, the godlike infiniteness.

323. The highest knowledge about God and the tears are getting along well. This is for that is a knowledge through "seeing" the goods of the love of God which are waiting for us, or a part of which is given to us even from now. Better said, it is a knowledge and it is a feeling of the endless love of God, one that cannot but squeeze tears to us. And this knowledge by seeing and not by living, it takes place in the state of the mental or understanding prayer, of that prayer that represents the state of direct dialogue of the mind with God, of gathering the mind in its own indefinite, in front of the infiniteness of the love of God. As Saint Simeon too, his disciple, Nicetas tightly unites the light of the Ghost, or the seeing of the godlike endlessness, with the tears, and both of them with the prayer, as unmediated dialogue of the soul with the all-sweet God in the manifestation of His endless love.

324. He perseveres upon the prayer through words and through psalmody, and upon that prayer's connection with the contemplation, that comes out of deepening the words' meanings. One needs to perseveringly utter the prayer's words, for by that an effort is made and the cogitation is kept at the meanings from within those words, whose content can't ever be exhausted. Otherwise, under the pretext of a contemplation that isn't mediated by the words of the uttered prayer, there takes place a negligent scattering of the cogitation, and one doesn't achieve a depth in the same inexhaustible meanings expressed through prayer. We mustn't utter the prayer's words without focusing our mind, but we mustn't either neglect too, under the pretext of the contemplation, the uttering of the prayers' words.

325. Here is being made a connection between the possibility for ceaselessly praying and the advancing to God's ever deeper meanings. Here the boredom of praying won't occur.

326. The time is the occasion of a ceaseless dialogue with God. Otherwise, we won't advance, through time, towards God, namely such a time won't be connected to eternity but it becomes a meaningless time. Of course, this dialogue, by being a dialogue of the love, every love deed gives the

time a meaning, and it gets the time rid of vanity. Otherwise, the time remains vain and it spills its vanity's venom in all our preoccupations.

327. The soul is so strongly attached, by humbleness, to God, so that the grace can spring out just from within the soul; on the other hand, God is lived in the most accentuated way, as Person Who looks at the man and Who gives His Ghost to the man, and so the man is ceaselessly enriched.

328. All of these are according to the vision of Saint Gregory of Nyssa and that of Saint Maximos the Confessor. The "steadfastness of the ascension" means persistence in ascension, the "stabile movement" (motus stability). The longing can no longer rest itself in its thirsty stretching, except when it will has reached into the indefinite infiniteness of God.

329. Only when enlightened by the godlike light, he who lives in ascesis will know, through cleanness, his true nature, a nature made for the full of meanings and of love infiniteness of God, as only in loving relation with other human subjects one can put into value his most characteristic possibilities which are hidden in the unveiled richness of his own self.

330. It is a clear affirmation of the co-working - of him who lives in ascesis – with God. Each of them makes to increase, from step to step, the another's work.

331. The repentance gives the soul the power for knowing on himself and for knowing God Himself, increasingly better. The repentance is the discovery of his deeps in connection with the deeps of God, that his depth depends on God and out of which his deep is being fed.

332. That's why was said that in him who lives in ascesis, by being elevated to the love for God, the fear of God rests within him. It is about the fear of not losing the love of God and his love for God.

333. All the virtues start with the fear of torments and they end at the clean fear, a fear that guards the achieved virtues, amongst which there especially is the love.

334. The knowledge of the great mysteries, ones above human word, of the loving Person-Word, better said the loving Infinite, it is like a drink that makes us drunk with enthusiasm and with joy, by producing a true forgetfulness about our self, but also by producing, in the same time, an awe that will make the human being non-confounded to God because of living in awe what doesn't belong to him. God accompanies us during the whole our spiritual ascension.

335. If He hadn't made His body immortal, He would have been any longer with us as a man, namely close to us. If that had been the case, He would have been only God, and far from us. Consequently, neither would have been us close to Him as God and Man. If that had been the case, we

couldn't have been able to fully use Him for our deification, we couldn't have been able to enter the connection with the infiniteness of the godlike love as overpoured in the indefinite of our human nature, and as a nature assumed by the Son of God.

336. To the human rationality are open - by the fact that the human rationality is personified in the godlike hypostatical Rationality – the endless heights of the life of God and the deepened into God meanings of all the things created and upheld by Him and into Him.

337. God is existential fire, namely a fire through being, a fire of the joy and of the enthusiasm of the life and of the plenary love through Himself. To God, the fire isn't as it is to us, namely only a work of the being upheld by the Creator of this being. With His fire he upholds the ignition of our wrath against passions.

338. The embodied Son of God is not only that corresponding to our rationality, in order Him to bring this one back, through embodiment, to its right usage, but He is also what corresponds to the human anger and lust. That's why He has brought also the anger of our nature back to its right usage against the sin, and He has brought back also our lust to lusting for that what it deserves to be lusted for, and He widened and He deepened this lust in order it to be able to delight itself with the infiniteness of the godlike life and love.

339. The basis of the liturgy officiated by Christ with us, it is the liturgy officiated with His human nature within Himself by sacrificing it and by offering it to God-the Father, and by taking it, through that, to resurrection, and by uniting it with the infinite God. Through the impartation with His body and blood, He make Himself to us as our self, as He is of His body and blood, and so He opens us too to God's infiniteness.

340. The deification takes place by the fact that our elevated rationality knows the endless deeps of the godhead, by the fact that those deeps become characteristic to our nature, for our nature has become of Christ.

341. The higher ministration of the Word is the preaching of the Word at the end of the whole ascension with the Word and into the embodied Word. Thus, the higher ministration of the Word is, in the same time, the higher ministration of the word that says about the Word. Out of the intimacy with the Word as Person of them who have ascended with Him, to them there come His words and the words about Him too.

342. It is about the contemplation of the rationalities from the nature, a contemplation done with the help from the Holy Ghost, a contemplation that opens the luminous and endless horizon of the Ghost through these rationalities.

343. Here we have a very interesting comparison between Martha and the first step of the toils for virtue, and between Mary and the second step of the contemplation of the godlike rationalities of the things. Martha toils by working or by committing deeds, while Mary deepens Herself, through the transparency of the seen realities, into the deeps of the unseen realities. Christ wants our soul to more quickly cross to this stage.

344. Only into the state of resurrection, the man is restored there where he should have been reached if he had not fallen.

345. The man is, in his spirit or in his self, impossible to be defined and impossible to be comprised. But his indefinite has, in the same time, the sentiment of a limitation in power. He isn't infinite, but he is thirsty for infinite and in connection with the godlike infinite.

346. The man is an image of God also by the fact that he doesn't exist as a unique person, but he is always inseparably connected with the other persons. Only in this condition the man unveils his indefinite always open as an indefinite of the love, as an indefinite of the life and of the movement.

347. The Word of God is the basis of the subsistent images of the creatures, and therefore they subsist into Him. The Holy Ghost is the basis of the creatures' power for activating what is virtually comprised in images, in their essences. The Holy Ghost sets and upholds in loving movement towards God, and towards the fellow humans, their indefinite. But the activation of this power is also a matter of a clearer conscience and of a more accentuated will of the man. But the Holy Ghost is the main factor necessary for deepening and for guiding the human subjectivity in that direction towards God and towards the other human persons. One can say, therefore, that the Word is the basis of the creatures' existence and constitution, while the Holy Ghost is the factor that strengthens the creatures' quality as subjects and their work in the relations with the godlike Subject and with the human subjects. As such, the Holy Ghost strengthens and deepens the human subjectivity. The Son of God takes a human image in order Him to strengthen this image in His subjective indefinite, for He created this image and He upholds it; the Ghost doesn't take a human image, for He didn't create this image; but the Holy Ghost actualizes the human image through the work subjectively upheld in this image, and by that, the Holy Ghost restores that image practically and actively. The Word of God doesn't uphold only our logical cogitation, unlike the Holy Ghost Who would uphold the man's feeling: both of Them have an ontological efficiency. But the Word, by being the model of the images, He is more easily cogitated, while the Ghost, by being the factor that actualizes and strengthens the powers of the creation, it is mostly lived by people in this actualization and strengthening of their powers.

348. The Father is likened here to the mind, and there to the soul. In the first case, the Son is likened to rationality or to word; in the second case, the Son is likened to the mind. In the last case, the Holy Ghost is likened to man's ghost. But rather the Father is reckoned as the ultimate subsistent basis of the Hypostases of the Son and of the Holy Ghost. The Father is rather understood as an ontological basis.

349. Namely, like the Word and the Ghost are of-one-being with the Father, likewise the man's rationality and ghost are of-one-being with the soul. In addition to that, it is being affirmed here some partaking of the man to God.

350. The rational part - from within us – will be victorious, soaked with the godlike Rationality as Person. There will be victorious the dispassion that is unsubmitted to corruption.

351. The man is a creator in the order known with the thinking, but that is no less real than that one known with the senses. The man is creator by word, as expression of his love. The man recreates the souls of his fellow humans, he instills them life, he gives them power to abstain from evil - namely abstaining from advancing towards nothingness - and to develop in good or in existence. But the man can do that only in coworking with the godlike Ghost and by leading the soul towards God Who is the spring of the life.

352. The ghost connected to the man's word, as addressed by man to his fellow humans, it actually makes them alive. And this is strength against the egotistical passions, against slavery, and against weakness, and it is relation with the Person of Christ and with the persons of the fellow humans, a relation where there is life within. That is a warmth communicated to us through the word of affection and of encouragement coming from our fellow humans. Right in this word, it is activated their communion with us, and the irradiation of their life within us, and that, when strong, it is out of the power of the Ghost.

353. "Mental ghost" is the angel, who is ghost and, in the same time, he is pure mind too. This state is accomplished by the spiritual man. He liberates this twoness of the diversity, namely the twoness between mind and body, one that makes the soul's movement as hesitating between directing himself towards the things which are kindred to him or towards the things known with the senses.

354. He who succeeds in making his own body servant to his own mind, he brings to unity, through the mind working within body, the whole world.

355. The division from within us, it doesn't allow our mind to fulfill its work to know God, and of getting united with God and with our fellow humans.

356. A common idea belonging to the Holy Fathers used to say that the mind is like a priest and, when united with God as indefinite person to indefinite Person, the mind officiates a mysterious liturgy on the heavenly altar, by bringing itself, and together with itself all the things gathered and unified within the mind – namely the whole world –, to God, by sanctifying the world within mind, or in "this place" where the believer meets God.

357. The "First Light" is God. The "intelligible skies" are the skies known by the mind, unlike the "sensitive skies" which are known through senses. To these skies are elevated the souls through the godlike illuminations, by contemplating the godlike rationalities of the nature. But this is only the second step of the spiritual ascension. The third step of the spiritual ascension is the union of the soul with "The One" - from whom all realities originate -, namely with God. But the soul is united with "The One" only when the soul himself has become "one", by ascending above distinctively looking and thinking at the godlike rationalities.

358. There is a thinking that defiles the rationalities of the things by mixing them up with the impulse towards sinning. We must raise ourselves to the clean meanings of the things, as Saint Maximos says. We mustn't associate, for instance, the clean meaning of the gold with the lust for gold. In this case the thinking at gold will no longer be deepened as godlike rationality of the gold in God's infiniteness, and it will no longer elevate us towards God, but it will limit us to the earthly lust for gold.

359. In the Greek text: "the freedom of the modes". It is an expression taken from Saint Maximos the Confessor. But the modes are, in the conception of Saint Maximos, the various ways of activating the rationality of our being. And the most characteristic "modes" of activating our rationality are the virtues. In virtues there is the freedom of the man to choose, while the passions represent the man's slavery and his falling off rationality.

360. Bringing the soul's powers back to the ancient state, it shows God as The One Who didn't create any evil nature. That's why it means a praise to God.

361. The consummation is, in the same time, the state from the beginning or the state of the true nature of the man. This is for this state isn't a state of closing into the self, or of rigid limitation, but it is a state of communication and of communion with God as Person, and with the fellow humans. This is also a state of quietness, for it is one with living into God Whom the man has everything in, and even the certitude of his eternal existence.

362. This is a quietness of the resignation, one that has a note of despair, a sentiment of the helplessness in what concerns doing something that to bring him some joy. Or it is the quietness provided by some temporary

bodily satisfactions which do not last, and which start from dens and caves from within us.

363. The ceaseless movement, by being done always around the infinite God, it is, in the same time, a moving and endless stability. Through this movement, the powers from above are in a flaming state. The soul, despite having everything while being in that stage of the union with God, but because this whole is infinite, the soul still is in an upwards movement, namely in the movement of ever more fully comprising the infinite whole.

364. It is the merit of Saint Gregory of Nyssa and of Saint Maximos the Confessor to have defended the movement against Origenism, by showing that the movement's origin is in God as means for creature's ascent to God. Reached in God, the creature rests, but in the same time, the creature moves eternally in this infiniteness, in order the creature to be filled up with that infinity increasingly more. The creature doesn't get bored, in order to be separated from God.

365. The "twoness" means the composition of the man as soul and body. When somebody has succeeded in removing the war between these two, he has made a carriage that runs upwards as a unit, and that is pulled towards heavens by two horses. This idea can be found at Saint Maximos (*Ambigua*). By this, it is especially highlighted the appurtenance of that movement towards God, to the human nature.

366. The appeasement is one with the stability, with the joy in stability, with the plenary joy, by the fact that the souls have everything, namely they have the infinite.

367. The idea of the "stabile movement" (*motus stabilis*) or of the "mobile stability" (*status mobilis*), we have encountered it at Saint Gregory of Nyssa and at Saint Maximos the Confessor. That soul that has reached into God, he isn't in a petrified state, but that soul is in a mobile stability or in a stabile movement, for that soul doesn't move except in the supreme and infinite good of the imperishable love, and that soul no longer gets out of Him. That's why the soul doesn't get bored in God, for the soul won't ever exhaust the knowledge and the tasting of his infinity of life, of meanings, and of love.

368. The ancient or initial beauty of the rationality is regained through the wisdom and knowledge given us from above, due to the dwelling of the Ghost within us, and that dwelling places us in relation with the Persons of the Holy Trinity Who is the spring of the infinite love and of the inexhaustible life. We constantly notice that the man's normal nature consists of the relation with God, of the communion with God, and that the man is open, by nature, to God and to God's infinite love. To know truly, namely by experience, it means to be in relation with the reality and with the supreme Cause – as Person – of the reality. The rationality

has a broad and dynamic meaning. The rationality distinguished the man from the passionate state, or from the state of the monotonous repetition. The ancient beauty of our being consisted of this free rationality, a rationality open to the infinity and to the borderless richness of the godlike light.

369. The ancient beauty of our nature was the beauty of the state of virtual deification, of the state of movement towards deification. It cannot be beautiful that face that the light of the sun doesn't fall upon, and which the love for another cannot be seen on, or the joy for the love of that one towards him. The initial state wasn't at the final end of the consummation, but by being in an undiminished dynamism of the communication with the infinite God, it has in it the deification in development, as it has never had it ever since the falling into the rigidness of the non-communication.

370. The minds are gathered again in themselves. But in this re-concentration in themselves there is also a union with God and with the fellow humans whom they have developed loving relations with. This is done in a threefold movement: he who moves himself towards himself he moves himself, in the same time, towards his fellow humans and towards God, or vice versa. The believer becomes more aware of, or more interior to himself, on the measure he becomes more interior to others, by knowing them more intimately and that unifies him with them or them with him; but, also on the measure he is more aware of being united with others in the loving bosom of God-Person.

371. It is about a holy work or ministration, one done by the Word with Himself, for us. It is also a work through which He gives Himself to His Father and to them who open themselves to Him through their cleanness. This liturgy is mental, for it is committed on the plan known and accessible to the mind, unlike that one on the sensitive plan, that we are imparted with, through the mediation of our senses. It is a work through which He gives Himself with wisdom but also as love and power.

372. The souls unite amongst themselves not only when they reach the full union with God, but they are in a union also while ascending towards God. Those souls who are on the step of the unmediated union with the Word of the wisdom Who gives Himself to them, they communicate Him to those who are on the doer step, so that these ones are too, to some extent, imparted with the deification and with the union with God, of the consummate ones. While Dionysus the Areopagite attributed only to those being on a hierarchical step with role of mediation between God and the other believers, Nicetas recognizes this role to all the spiritualized ones. This are the becoming brothers of the communion while they are still of the way.

373. To the religious service officiated by Christ for us, it must correspond the religious service officiated by us, in order us to be able to receive the godlike Word as wisdom gift and as word gift. The religious service of our holy ministration, it consists of cleaning ourselves by fulfilling the commandments of Christ. Actually, in this work too, there is present Christ.

374. The religious service of fulfilling the commandments, that is required to us in order us to receive the goods given us by the ministration of Christ, it is, actually, a separation from the world's feeling and a going out to welcome Christ. Only thus, the our "holy work" meets Christ's "holy work".

375. The perseverant quietude achieved through virtues is the stability in virtues, or in the connection with God.

376. The mind that has reached into the infinity of God, that mind will no longer get out of itself towards something higher, as in its stretching from before. Saint Gregory of Nyssa spoke extensively about these aspects. The mind reached there it will have God Himself in itself. That mind will be in itself the godlike ocean, or the godlike ocean will be in that mind.

377. The affirmation from here, that he who has reached to be imparted with the Holy Ghost, he will go out of the nature's borders, it doesn't contradict the previous affirmations that, through the impartation of the Holy Ghost, the man is restored in his true nature. Here is about overcoming some needs of the body which have become natural consequently to the falling into the sin. He who defeats these ones, he will have actually reestablished his true nature that is created for the spiritual communication with God. And he will have overcome these needs when the power of the Ghost crosses through his body as a good fragrance, up to his body's surface. The work of the Holy Ghost takes the character of a good fragrance when it penetrates the man's body. Actually, the nature is in itself when it is into God. There is no intermediary "supra-natural" state. The human nature is either under the state of nature, or in the state of nature into God. Of course, being into God it has many degrees.

378. In that soul where the Word or the godlike Rationality is born, there are born too all the meanings or the rationalities which have Him as spring, or better said, they are imprinted in his being as powers which drive him to fulfill them.

379. The four virtues are: the wisdom, the temperance, the righteousness, and the manhood. It is being shown here the dynamic and fiery character of these virtues. They are the force which the soul continuously ascends through, towards God, but the soul never reckons himself as reaching the end of that ascension. These virtues represent the natural movement of him who lives in ascesis in the ever-progressing love for the infinitely

loving person of God, and towards the person of his fellow humans. But by that, these virtues mean also a continuous consummation of his.

380. God Himself speaks, in the spiritualized man, to the people. God awakes the people through the words of the spiritualized man. From God start within the spiritualized man, and from the spiritualized man into the people, the God's words. In that, the man experiences God as Supreme Person Who resorts to his responsibility and Who claims him. He is person, God is Person. And between them there is the connection by word and by the word's power, that is the Person's power. By becoming the mouth of God, the man experiences on himself, in the same time, as responsible towards God, and not only for himself, but also for the other people.

381. God deifies through the knowledge of the existing realities, or of the things, for they who have reached this knowledge they have been cleaned up of passions, and they see all the meanings of the things in a clean manner, as rays out of God, as working thoughts of God. Through this knowledge, they are actually united with God, through the illuminations and through the powers started out of God and which are in connection with God.

382. The unseen work of the Ghost unites the believers amongst themselves and with God. The Ghost isn't divided. He gives Himself to everyone, as the sunlight does it too.

383. The work of the virtues is another world, one above which, there seats God Who is Creator and Upholder of that world. God created this world too, also through the Word, as taken in all three meanings: Person-Word, rationality that makes order within our being, and strengthening and enlightening word addressed to us. In each of these three meanings of His, the Word encounters something corresponding within us, and He strengthens that: our person, our rationality, and our word. In this threefold quality, joined with our corresponding threefold quality, the Word creates the virtues within us, together with us, for Himself has the virtues incorporated in Himself through His embodiment and life as man, and He conveys the virtues to them who have united themselves with Him, through personal power and through His word that is expressed by Him, and that has the power to lead towards the likeness with Him, on them who obey Him. So, on this plan, the word has also the meaning as rationality, for the virtuous man is the rational man, that man that has organized his life according to rationality and he leads his life according to rationality. But by virtues, the man becomes rational not only in his individual life, but also in the social relations.

384. The Greek expression "*φυσική θεωρια*", that I have translated as "natural contemplation", and through which one can know the godlike rationality of the things from the nature, when we live according to our

nature, it can be translated also as "natural sight", for, actually, it is the natural sight of our nature from which we have been debased through sin, so that we are seeing now only the material envelop of the things, or we see the things as self-standing objects which satisfy bodily needs, and we no longer see the material things as materializations of the thought of Person God.

385. Our spiritual growth is out of the power of Christ Who dwells within us. Each spiritual age of ours is out of the power of the same age of Christ, that He lives it again, within each one who lives in ascesis, like the mother lives again her child's ages, and she correctly guides him in living those ages. Our virtues grow up out of Christ. But He shows Himself as growing up within us, and He shares us only that power for those ages as we are able to use. Christ helps us to grow up in virtues, by His power as Person, by His rationality that strengthens our rationality that forms virtues, and by His word. The Word of God implies all these three meanings. Anyway, the virtues are the fruit of a dialogue between us and Christ-the-Embodied-Word, and a certain step in our participation to the human life of Christ, that is in the divine infinity. In this growth we see Christ not only in our increased rationality and virtues, but also in Himself as Person Who talks to us and who strengthens us. Our virtues and rationality become ever transparent to Christ, or Christ is ever more obviously present in them.

386. The godlike Word as Person, He will appear within us and He will make Himself obvious to our understanding, if we have been cleaned up of passions, because the passions keep us tied especially to things as objects, and they impede us from entering the true relation with the person of our fellow humans, and especially with the Supreme Person of Christ. But Christ will impose His mastery within us as His rationality and word, and He will strengthen our rationality and He will make our word more limpid, if we have got rid of our passions. And this means the enthronization of the Ghost within us with His power and freedom. On the basis of this reality, we feel the urge to tell God: "Abba, Father", as ones who feel ourselves as brothers of Christ.

387. The showing as Person of the Word of God becomes totally clear on this peak of the consummation. He makes Himself obvious as such, even out of the words of the law and of the prophets, as He Who rules those words and Who unveils those words and Who now fulfills those words within us, and even as He Who sees and herald, in advance, through us, the things to come.

388. This is a paraphrase serving the purpose of the author. This is the peak of the consummate rationality, and therefore it is the peak of the adoption too. The Word of the Father towards them who have reached here it is the Word-Person Whom they who want to become consummate must reach into. This is for, at this peak, there is the Only Begotten Son.

They who reach here, they are united with the Son and with the Father into the Holy Ghost. They are so close to the Father, by grace, as the Only Begotten Son, born as man, as He is too.

389. The experience of the soul on this peak of the meeting with God, it cannot be expresses except by using antinomic terms. That is a sight, or better said a contemplation, but it is sight into darkness or contemplation of indefinite; it is sight and, in the same time, it is noticing of some meanings, but of some untold meanings which are distinguished from the unity as infinite Person of God Who is above meanings. That takes place in as state of soul's going out, not only from all the defined ideas about the things and from the connection with all the realities distinctively seen with the senses, but also from his borders, for he no longer experiences something bordered. Actually, the soul is bordered by looking and thinking at the bordered things, and through the memorized ideas and images about and of the things. When the soul goes out of those, the soul becomes borderless. But the soul doesn't lose the conscience that he differs from the borderless reality of God. This is for the soul becomes borderless through God, for the soul is capable of knowing God, but the soul doesn't become limitless by himself.

390. Mount Zion is a sweet mountain, for in it occurs the sweetness of the mastery upon passions and, in the same time with that, the sweetness of the clean meanings, which represent the heights which it has been elevated on, the mind that sees God in them. Each virtue has a rationality or it is a rationality incorporated into a habit; as long as the passion is lacking the rationality, it is contrary to the opposed virtue, it is a descent towards nothing because of being a descent of the soul in limitation, namely it is a going out of the soul from the interior of the divine infinity that can nourish the soul, with life, for eternity. The rationalities of the virtues nourish him who has been liberated from passions and who has found his resting from passions; they nourish him out of the infiniteness of all-loving God-Person.

391. He will be like Elijah who was nourished, after he lived on Mount Carmel, by the widow from the Zarephath of Sidon, with the bread of the knowledge and with the pitcher of the wisdom, towards getting him drunk with or towards the enthusiasm of the love for God.

392. He will be like Moses. Outside the borders of the eternal place there is nothing, for the eternal place has no borders. The eternal place is the borderless life and the love of God.

393. The fire tongue of the Ghost can take the shape of a nimble, deep, and fiery pen.

394. Christ's teaching is a teaching to be practiced, and it isn't a theory which one to simply learn theoretically. This is for by that the man must become like Christ and the man must enter and advance in the union

with Christ and in the union with the godlike infinite life, which Christ's humanity has been filled up with.

395. The resting of the dispassion is tied to the knowledge that comes out of the steadfast faith, for it makes clean and sure the connection of the soul with God Person; it gives him the conscience of the resting into the endless and unmediated love of God. While living in ascesis, the man still feels himself as being far from God; in ascesis the man still fights his passions because of not fully having the Ghost within him.

396. Through our feeling, through our speaking, and through our thinking, consecrated to God, we bring to Him not only on ourselves, but all the felt, spoken, and thought realities, namely the entire sensitive and intelligible world, unveiling to the world, by that, its transparency for God, or the fact that God crosses through the world.

397. The Passover means the crossing through the Red Sea, and so, the exiting from the slavery in Egypt, towards freedom and towards the Promised Land. Symbolically, it means crossing over what locks us up in the slavery of the passions, over to the broadness of the infiniteness of God and of the freedom from it, from the narrowness of the seen realities which the soul doesn't feel right in.

398. The Lamb gives Himself, as sacrifice, to the believer, in the contemplation of the words; better said, the man himself sacrifices Him, to himself, in this contemplation, or the man lowers Him to himself, in state of food and drink, towards his sanctification, through liberation of passions, through knowledge and wisdom, which aren't knowledge and wisdom in individual and narrowed isolation, but they are in communication with the Word, of with the Person Source of the knowledge, of the wisdom, and of the freedom.

399. He who has entered the free-of-passions-life, which is a life of the knowledge about God Who is endless in love, he will continuously progress in that life. That life is an eternal life. But he who has fallen off it, he will no longer advance into life, but he will remain ever dead because of remaining in the same monotonous limitation of the repetition and of the lack of freedom and of communion.

400. Always, the Holy Ghost with His liberty, He is opposed to the automatism of the natural laws and to the passions which limit us and keep us in this limitation.

401. Once the believer is alive and free of passions into the Ghost of Christ, it won't make any sense him to be punished for the dead things which he before was living in.

402. The body's corruptibility won't be overcome except through the fullness of the Ghost, through the overwhelming by the spiritual power that irradiates out of Him. That state means a supreme intimacy and

communication with God, a state of filiation towards God. The Holy Ghost, by fully resting Himself, then, upon the believer and into the believer, He will make the believer as son of the Father, like the Only Begotten Son, upon Whom the Holy Ghost rests Himself from ever.

403. "The of-life-maker-death of Jesus" is that power that helps them who believe in Him, to die, at their turn, to their bodily impulses which represent the true death, and by that they will live to God, namely they will participate to the true life by offering their soul's limbs and their bodily limbs to God, so that through their limbs they will work His power and they will live His life, the resurrected and immortal life of Christ Who lives, as Man, the infinite life of God and Who has defeated the death through the Ghost.

404. Those evil things do not remain together with him who committed them, because he is no longer able to commit them, and because of being him exhausted of any power. But he will be tormented by their memories and by their consequences in his being.

405. The knowledge of his who is spiritual, it is a reflection of the knowledge of God within him; this is for any knowledge is through the participation to what is known.

406. If any knowledge is born out of participation to what is known, the participation to a person takes place by love. The knowing of a person by another person, it comes out of the reciprocal love between them.

407. Seeing the back of God means suspecting that He is God, or deducing that God exists out of creation and out of Scripture. Seeing God Himself, or from His front means living Him intensely and obeying Him as Person, in a dialogue producing our responsibility for others.

408. They heard the words of God, but they didn't have the knowledge about God; they didn't know the meaning of the word, neither did they feel God as Person, as speaking in word and giving them life, by His communion with them, through word.

409. He who has ascended to the spiritual freedom, he won't be either slave to the law nor will he deviate towards evilness. The good is just in his freedom, and vice versa, just in good there is the freedom, for the good is the happiness of the communion in love. And this one doesn't let the believer to fall down to a poor and limited individualistic life. The three laws may be: the natural law, the law from before Moses, and the Moses's law.

410. He who works, out of himself, the commandments of the law, he will be liberated by the law. That one is himself law to them who are within Church. He is law and he is power towards the good things. He is a fire that moves itself, fierily, towards the good things, and he no longer can be held in a rigid frame. He is fire for he is full with the clean enthusiasm

of the Ghost that drives him to advance to ever greater deeds and virtues. The body too is influenced by this clean fire, for the body is overwhelmed by the Ghost, and that's why the body won't die, or the body will resurrect. The resurrected body of Christ is too a body of fire, as we say in the churchly Orthodox songs on Thomas's Sunday.

411. When all these powers are obeying our subject that is made to be free, and when our person doesn't obey any passions, our person will live free in the connection with God Who is the spring of the freedom in His quality as Supreme Person. And everything will be united within us.

412. The Holy Fathers give to the mind the role of a free subject. The mind is elevated to the union with God Who is the spring of the freedom, by being liberated, through virtues, from the slavery of the passions which narrow the mind and which keep the mind dead in the automatic monotony of the same movements made unwillingly. Through the virtues of the freedom, the mind can fly upwards towards the Free God Who is the Spring of the Freedom.

413. Their borderless border is God in Whom are gathered the endless ends of all the creatures which had a beginning. This is for, as He is their beginning, likewise He is their endless end.

414. God moves all realities towards Himself, but Himself is motionless for He has nothing to move Himself towards and for not being anything beyond His infinite borders. This idea was developed by Saint Maximos the Confessor (*Ambigua*), and Nicetas was strongly influenced by this idea while writing this third hundred of heads. Aristotle, at his turn, he characterized the Supreme Reality as the "motionless Mover", but he missed the clear awareness of the God's character as Person and the explanation of the movement imprinted to the creatures as originating in Gods' love that attracts the creatures towards Him.

415. The whole this teaching is taken from Dionysus the Areopagite. But we are united with God through all of those. The angelic groups do not interpose themselves between us and God. In this man there is done a synthesis of the gifts. He has received, from all the angelic groups, that what is characteristic to each of those.

416. The German philosopher Heidegger speaks, at his turn, about our "throwing" into the world. But to him this fact is impossible to understand and there is not exit from it.

417. The nature no longer allows to be itself easily processed because our ghost has weakened in power.

418. Itself this world is a virtual Paradise, to them who can see, through things, the godlike rationalities of the things.

419. This Paradise is twofold as we are too, for itself the seen world is beautiful and therefore it is a Paradise, but through it we can intuit its unseen side of the godlike rationalities.

420. Our world from within us and the world from outside us, they are two Paradises which were open at the beginning, and then they have been closed, but they can be opened again. The inward Paradise can be opened through virtues, while the external Paradise can be opened by contemplating the godlike rationalities of the things. But the outside Paradise can be opened after opening the inward Paradise. This is because at contemplation is elevated only that man who has been cleaned of passions and who has reached the virtues. Only to such a man the outside world becomes transparent to God Who as endless in love. The saint changes the face of the entire world. He who falls off the inwards Paradise, he will fall off from the outside Paradise too. To that one the beauty of the outside world is covered too. That happened to Adam too.

421. The first spiritual explanation: the Paradise is to us, now, the world submitted to the senses; the tree of life is God; the tree of knowledge is the man's nature with its alternant possibility.

422. The whole following paragraph is taken from Saint John Damascene, *quoted work*, 25; G.P., *quoted volume*, 915 B. So, the man's nature is the tree of the knowing the good and the evil. But if the man's mind sees into the godlike rationalities, it will elevate us at the tree of the life.

423. Cf. chapter no. 3; *Word about the Soul*, heads no. 27-30; Editor Darrouzès, *quoted work*, pp. 88, 92. Even Saint Maximos the Confessor told us that the man isn't the small world, but the man is the big world, for the man comprises the seen world, within himself, through cogitation.

424. The whole paragraph that follows is taken from the writings of Saint John Damascene; *quoted work*, col. 917 BC. Between world as possible Paradise, and the man's inside as possible Paradise, there is a tight connection.

425. Nicetas Stethatos discerned here between the Kingdom of Heavens and the Kingdom of God. The last one is higher up than the first one. The first one is identical to the Paradise reopened by contemplating the rationalities of the world.

426. Thus, the spiritual ascension of somebody is not only something that takes place on a subjective plan, but it is something that influences the objective world too and it transforms the objective world too. He who cleans himself inwardly, he won't only discover by that the godlike rationalities within the reality of the outside world, but he will also reestablish their power upon people whom they are incorporated within, and, through its care, upon the things. Between the subjective and the

objective plans, there isn't a lack of continuity. Reestablishing the inwards paradise means too the beginning of reestablishing the outside world, through the clean contemplation and by using the contemplation with love towards people.

427. Nicetas Stethatos placed in dependency to the clean contemplation also the knowing and the unaltered preservation of the dogmas, and one can reach the clean contemplation through the purifying ascension. Between the spiritual life and the knowing of the dogmas there is a tight connection.

428. Actually, a non-cleaned mind will confound God to something from the world or to the world itself.

429. Being combated a "composed nature", it is combated the doctrine of Sever of Antioch.

430. Through clean life one will reach the without-mistake knowledge of God, or of the dogmas; by this it will be strengthened, at its turn, his spiritual life. And both of them have the preaching as their fruit. The theology isn't only the theoretical knowledge about God, but it is also the impartation with God and, in the same time, the confession about God known through impartation. The Theology is a speech about God out of the experience of being imparted with God.

431. Here Nicetas discerns between the Eden from the beginning, the Kingdom of Heavens, the contemplation of God within world, and the Kingdom of God and the union with Him.

432. This doesn't come in contradiction with the declaration that the love is the door. This is for Christ is the culminant personified love. The love doesn't exist except as irradiation of the person. But we cannot irradiate the consummate love, because of not being us the love's ultimate spring. The love's ultimate spring is, to us, Christ. And the Holy Ghost opens our door and by that the Holy Ghost opens Christ as a door. He is the active factor of the godlike life within us. He strengthens our subject as subject of the godlike life, received through grace.

433. So, the humbleness as first gate, it introduces one to the first step of the spiritual ascension, to the cleaning of passions and to the habituation to the virtues. And the humbleness too, as the second gate, it introduces one to the second step, that of the clean contemplation of the world.

434. Only the love rests the soul. Until we find somebody's love, we do not rest. But the eternally persistent love, that one that can give us an eternal resting, we can find it only nigh to Christ Who is united, in a consummate love, with the Father and with the Holy Ghost.

435. The humbleness is hidden within Christ. This is for Christ is the spring of the humbleness, as One Who descended onto our level, in order Him to enter the communion with us. The humbleness means gentleness towards God and towards any other persons. The humbleness is had by Christ as Son of God towards the Father, but He has it also as man towards God-the Father and towards any other human being. That's why He humiliated Himself through embodiment and through death, and that's why He gives Himself to us, as sacrifice, to the end of the world. From Christ we learn the humbleness and from Him we take the power to be ourselves humble.

436. Like Saint Simeon too, likewise Nicetas Stethatos reckons that he who has been elevated to the union with God, he won't be separated from people, but only then he will feel himself urged to speak to people about God.

437. The love for the neighbor placed above any own resting, it shows that Nicetas doesn't value the life of the spiritual man as a life separated from the fellow humans, or as a good in itself, but through everything the spiritual man must pursuit a removal of the passion of egotism and that is equal to love.

Footnotes to The Romanian Philokalia - Volume VII -

1. God shows Himself to our mind or to our power of spiritually noticing His presence, only when our mind is gathered within our heart, namely in the ultimate intimacy of the human being, that is, in the same time, an emotional character, a capacity, and a loving impulse. This showing of God is a supreme light, it is the evidence of the supreme reality, that is, too, the support of our own existence. The mind takes then the borderless form of God and the mind receives the light of its own evidence, like that one of the of God's evidence. This light of evidence extends itself all over. That's why Saint Anthony could see through it, from far away, what was happening to those two travelers. In order to be given that, the mind must be cleaned up of sins, namely of everything that closes it towards God and towards God's universal creation, into a limited thought, that the mind has passionately attached to.
2. In the conclusion he draws out of this happening from the life of Saint Anthony, as also in the conclusions to the lives and to the advices of the other Holy Fathers, Nicephorus aims to accentuate the importance of concentrating the mind in the deep of the being or of the heart of the believer, in the same time with the stopping of the activity of the senses that was previously directed towards the things from outside. In the interior vision that the mind gains it thus, even the things from outside are unveiled to the mind as beneficial to him who lives in ascesis, or to other people.
3. Nicephorus highlights this perseverance for paying attention to himself and to gather his mind inside himself, in order him to be able to elevate his mind to God.
4. It is given this text too, in order to show that, by continuously practicing the prayer, it is imprinted into heart the continuous remembering of God, and it is steadfast in it that thinking at God, in the same time with the power of God. Out of all these texts, Nicephorus drew the following

conclusions: a) The guarding of the mind, in order the mind not to wander through thoughts which are foreign to God. b) The gathering of the mind within heart, that can be reckoned as the own deep of the human being, and of the mind. c) The maintaining of the mind within heart, it can be achieved by continuously preserving the memory of God, or through the ceaseless, and clean of other thoughts, prayer. d) Through this remembrance, the mind encounters God Himself within heart, as into another sky.

5. After he founded the necessity of these things, on the basis of the example and of the urges of some previous to him saints, Nicephorus wanted to provide a method that those things can be accomplished through.

6. Here follows the *method* of Nicephorus. The gathering of the mind into heart and the mind's steadfast encounter with God, by continuously remembering God, or by the ceaseless prayer, we have seen it recommended and practiced by all the saints mentioned by Nicephorus in the introduction of his method, and one can invoke many other examples and texts from the previous spiritual fathers, in order to uphold this method.

7. What Nicephorus brings new in his method, it is a more precise mode that the mind can be gathered and hold within heart, in the same time with ceaselessly uttering the Prayer to Jesus. This method became, in its essence, a general practice in the XIV Century, among the monks so-called hesychasts, and if not the method itself then at least the ceaseless Prayer to Jesus, namely the second part of the method of Nicephorus, it has become ever since a general practice to the eastern monks.

8. The practice used by the first one it has been consisting, up to these days, of a certain association of the two parts of the Prayer to Jesus with the inhaling and exhaling of the air. In the same time with the inhalation of the air, one says the words: "Lord Jesus Christ, Son of God", and in the same time with exhalation of the air one says the words: "have mercy on me the sinner".

9. What Nicephorus brought new, as method of gathering the mind within heart, it was just this joining of the act of sending the mind within heart in the same time with inhaling the air; but he didn't talk also about the joining of the two parts of the Prayer to Jesus with the inhalation and the exhalation of the air. He spoke only about a continuous sending of the mind into the heart in the same time ("together") with the continuously repeated inhalation and with the repetition of the ceaseless prayer. Properly-said, he recommended the use of the continuously repeated respiration of the air rather as a means for ceaselessly maintaining the mind within heart, and for ceaselessly uttering the Prayer to Jesus. The mind is always maintained within heart, as well as the prayer, only for

one doesn't forget to always make the effort of focusing his mind within his heart, and for he makes the effort for continuously repeating the prayer. Nicephorus said that, by this, the mind is habituated "not to quickly get off the mind". The mind doesn't remain fixed within heart in a static mode, neither does the prayer within mind, nor the prayer's persistence within heart as an uninterrupted fact, but, in the same time, it is a living and dynamic fact, it is a fact of will for repeating the mind's gathering within heart and for repeating the prayer. After all, the same thing happens with the air too: the air is always within heart, namely the air doesn't totally exit the heart, but the air is also sent within heart. Saint Gregory Palamas brings, in addition to that, the explanation that what is being sent within heart isn't the mind as essence but it is the mind's work (*The Second Word from Triads I and II Against Barlaam*).

10. And in the generalized monastic practice, also, the exiting of the air from the chest doesn't mean the exiting of the Prayer to Jesus too, but it means only the moving of the attention from a part to another. Properly-said, the inhalation and the exhalation of the air form a dual whole, and between whose parts there isn't produced any separation or interruption.

11. But if the mind must always remain within heart, as well as the Prayer to Jesus, what Nicephorus still recommended for, in his method, the sending of the mind to the heart in the same time with inhaling the air? What he recommended for, namely, a thing that scandalized Barlaam and other adversaries of the hesychasts?

12. These adversaries didn't understand that it wasn't about tying the sending of the air within heart to the inhaling of the air, but it was about using the rhythmicity of the inhalation of the air as an occasion for the uninterrupted rhythmicity of the effort for maintaining the mind, or the attention, within heart, and, in the same time with that, in remembering God. The uninterrupted rhythmicity of the respiration is a means or an occasion for ceaselessly renewing the memory of God and, by that, for gathering the thought from the outside realities to the inward realities, and by that, for avoiding any interruption in ceaseless thinking directed towards God. An Occidental theologian, Herrigel, in one of his books, he told the same thing when declaring that we must thank God for any new respiration, for we have been able, or for we are able to breathe once more, so that we can prolong our life with one more instant. (*Der Umbruch des Denkes*).

13. One could say that we have here a parallel between a corporeal act and a spiritual act: inhaling the air and sending the mind within heart. It is a parallel which a voluntary act of thinking is repeated in, a parallel to involuntary committing an act of uninterrupted repetition, taking its occasion from the regular committing of that act. But it is only a parallel. The breathing is an act that not only maintains the body's life as a unit separated from the soul and from the thinking, but the breathing also

makes possible the spiritual life. It is an act that conditions the total life of the human being, one that makes thinking possible. As such, the thinking is connected to breathing and that's why it can make the inhaling as a conscious act. This means, on one hand, that the heart that the life is being maintained through due to the inhaled and to the exhaled air, it also upholds the cogitation; and the cogitation at its turn makes the breathing conscious, it can penetrate it, it can make it not to be - even for a moment - stranger to the conscience. Of this may consist too one of the aspects of the tight connection between heart and mind. When the mind is scattered in various thoughts is no longer consciously united with the breathing and with the heart, as a center of the life maintained by breathing, namely it no longer spiritualizes those ones. In such a case, both the mind and the heart lose. When the mind, namely its thinking, it is focused within heart through the rhythmicity of the breathing, both of them gain: the rhythmic breathing (and the rhythmic beat of the heart, we could say so) remembers to cogitation to remember God, and the remembrance of God rhythmically repeated in the same time with the breathing, it keeps the thinking attentive at the breathing and at heart, and it frames these ones in the conscience occupied with the remembrance of God, namely it sanctifies them.

14. Barlaam was the upholder of an abstract spiritualism, untied from the body, and by that he contributed to forming a non-understanding attitude of the effort for spiritualizing or for sanctifying the body, an attitude that became characteristic to the Occident. In East, except Evagrius, it is hard to find any father who didn't aim at total sanctification of the believer, and who didn't ask, because of that, the union of the mind with the heart. It is true that some of the fathers, by talking about gathering the mind within heart, they say in the same time, that by that the mind gathers in itself. But by that, they understand the heart as a center of the whole life, so of the cogitation too.

15. Maybe in this sense some of them reckoned, as Palamas says, as a vehicle of the cogitation "the most middle point and the cleanest point of the souly ghost", while others placed the understanding in the brain. And maybe that is the way that we must understand the adhesion of Palamas to the first opinion. "We too, though we do not reckon the soul inside as in a vessel, because the soul is incorporeal, neither outside, for the soul is united with the body, we still know for sure that our thinking power stays within heart as in an organ" (*Word II from Triad I against Barlaam*, at P. Hristou, *quoted work*, p. 395). This is for right in this place Palamas says also that the cogitation has the heart not as an exclusive organ but as prime organ, and that is for the heart is the most central point of the souly ghost, so it is some kind of center of the soul's life, one that maintains the body's life too. So, there isn't at him an opposition to the opinion of other fathers, that the mind is in the brain too (So says Meyendorff too, *A Study of Gregory Palama*, London, The Faith Press,

1964, p. 138). He doesn't operate a too strict separation between brain and heart as place of the soul and he admits the heart's role as vital center and, as such, also as soul's center which the cogitation cannot be separated from. By tying the cogitation tighter to the vital center of the human being, the hesychasts gave the prayer the possibility - that is related to the cogitation too - of influencing the body. Thus, it was avoided the intellectualism without influence upon the body, as it was developed in the West.

16. Nicephorus though, he says that the cogitation is within chest. Basil from Poiana Mărului Monastery, an abbot living in The Romanian Country (this was a Province composing, together with other 4 provinces, the nowadays Romania) during the XVIII Century, he said the same. But is seem that by that, they do not differ too much from the opinion of those who sustained that the cogitation too has its headquarters into heart. But by specifying that the cogitation is within chest, they would want to show that the cogitation is in the center of the being where the cogitation and the felling are united in. Nicephorus, by saying that the mind gathered within heart is like the man returning home from a trip, he wants to say that the heart isn't a stranger place to the mind, and the mind can travel too. But the mind feels fully happy only when returning within heart, or at home. The mind in sense of pure cogitation isn't whole, neither is whole the heart in sense of pure spring of the sentiments or of the vitality. Placing the cogitation within heart or within chest, it doesn't mean, though, that the mind - as spring of the cogitation - isn't within brain.

17. Anyway, the cogitation being framed in the integral life of the human being, namely in its foundation that is the heart, it must be imprinted with its conscience in all the body's acts, but with a conscience permanently preoccupied with the remembrance of God. Then, itself the act of breathing is imprinted by the remembrance of God, as the kneeling down can be imprinted too, or as any deed or word can be imprinted as well. So, it is sanctified the whole body and its acts, the whole life that is upheld by the heart and that springs out from the heart, for the cogitation itself has been sanctified, for the cogitation, by ceaselessly remembering God, it has deepened itself in the intimacy of the human being and it has imprinted the memory of God in the human being's spring of integral life.

18. Thus, it no longer appears as senseless the fact that Nicephorus the Monk speaks about the importance of the respiration as act of upholding the heart, and through it, of the life, and about the need for focusing the mind within heart on this rhythm of the respiration. By this, the cogitation becomes aware of respiration as condition of the total life of its subject, and it becomes aware of the fact that it must sanctify on itself by remembering the name of God, or to sanctify the heart as foundation of

the life. The cogitation, by becoming aware of this foundation of the heart, it will become conscious of the fact that it doesn't originate from itself, but it has an ultimate foundation that is God. That heart that prays ceaselessly will become transparent to God, in other word it will become a sky to God, or the place of God, as some of the fathers say.

19. This tight connection between the thinking full of the remembrance of God and the bodily acts, in the first place of the breathing, it was reckoned by Saint Gregory Palamas as a symbolic connection, given the fact that the symbol is in the same time differing from what is symbolized and united with that. The breathing, the kneeling, the sign of the cross, the clean word, they become symbols of the spiritual life. Of course, when these acts are committed without remembering God, they won't be sanctified and their character as symbols will be weakened. Palamas says: "Some like these will call a man as having his soul into his belly button, on him who says: 'The law of God is in the middle of my belly' (Ps. 39: 8), and on him who says towards God: 'My belly will sound like a guitar and my entrails like a brass wall that you have renewed' (Isa. 16: 11), as they will slander on all of those who express and call through symbols the realities of the thought world, those godlike and spiritual" (*Word II*, *Triad I against Barlaam*, at P. Hristou, *quoted work*, vol. I, p. 404).

20. If other organs of the body can rejoice of the work of God within them, namely they can be symbols, why couldn't do that the heart too as vital center of the human being?

21. Saint Gregory Palamas insisted in his two *Words about prayer* (II from the first *Triad* and II from the second *Triad* against Barlaam) upon this sanctification of the body by remembering God and by prayer, in defending Nicephorus's *Method*.

22. Nicephorus's *Method* wasn't the only method of the Prayer to Jesus, or it was modified, or some of its aspects were clarified while the *Method* being practiced, as the practitioners found that convenient on the basis of experimenting the *Method*. One of the modified forms that specified some details has been preserved in a few codices in manuscript, and it bears the name of Saint Simeon the New Theologian. But thorough research demonstrated that it doesn't belong to him. For it isn't mentioned among the saint's writings, in the *Life* written by his disciple, Nicetas Stethatos ((See at Fr. D. Stăniloae, *Viața și Învățătura sfântului Grogorie Palama (The Life and the Teaching of Saint Gregory Palamas)*, Sibiu, 1938, pp. 46-61)). Still, Saint Gregory the Sinaite quotes some aspects of the mentioned *Method* and he attributes it to Saint Simeon the New Theologian. But because Nicephorus doesn't mention it, it seems that the *Method* appeared after Nicephorus.

23. It can be that, still at the time Palamas lived, some of the monks (very few of them) who were more skillful, they practiced the focusing of the sight on the middle of the belly and in their environment would have appeared the Method attributed to Saint Simeon the New Theologian, but Palamas doesn't mention this attribution. He still admits, though, that this practice existed, but he explained it due to the need for imposing to the stomach too, the healthy law of the mind, as restraint.

24. It is to be noticed too that the Greek translation of the method attributed to Simeon, as published in the *Greek Philokalia*, it doesn't specify the recommendation to direct the sight towards the belly. This form of the text hints at the manuscripts which didn't comprise this detail. In addition to that, one must take in account the fact that, in the general practice of the eastern monasticism, from later one, it has never been used the Prayer to Jesus according to this method, except by some unskilled monk and very rarely.

25. Barlaam probably took from a very rare practice the affirmation that the hesychasts imagined that the soul is in the belly button, and he labelled those as "*omfalopsichi*". Palamas rejects, with indignation, this name and the affirmation that the hesychasts would have had such a faith. Some exceptional case of such a practice, which could last even after that, or the fact of its rare existence in the XIV Century, it determined Basil from Poiana Mărului too, to combat in the XVIII Century, the faith of some people that the heart would be in the middle of the belly (in: *Foreword* to Philotheos of Sinai, for instance in the manuscript of the Romanian Academia 1441). Besides, until recently, there was a popular belief that the heart is in the belly.

26. There were also, among the monks, some who composed their own rule in order they to be able to keep the ceaseless prayer. Gregory of Sinai disapproves this "idio-rhythmicity". Such an "idio-rhythmicity" could have been also the focusing of the sight towards the middle of the belly.

27. In the form that comprises the detail of focusing the sight towards the middle of the belly, the method attributed to Saint Simeon was published by the catholic theologian J. Hausherr S. I., under the title as: *Μέθοδος της ίερας προσευχης χαι προθοχης*, in: Orientalia Christiana, 1927, no. 36, pp. 101-210. But it is curios that, by looking at this text, one can ascertain in it a contradiction: on one hand, it is asked for the sight to be directed towards the belly button, and, immediately after, it is added: "in order the interior to be searched with the mind and to be found the place of the heart". It seems that the first recommendation is interpolated. This is because of not being natural that, by looking at the belly button, one to search, later on, the place of the heart. The neo-Greek text speaks only about the searching of the place of the heart. And this recommendation is logical, by the fact that doesn't asks, from the beginning, where the sight to be focused. In this texts is told directly: "gather you mind from

everything that is perishing and vain and lean the lower part of your face, or your chin, towards your chest, for, thus, you may take heed at your own self with your mind and with your eyes; and hold your breath, for a little, in order you to have there your mind too, and you to find the place where your heart is, and there to be, totally, your mind too".

28. The most interesting positive detail, added in this method, it is the recommendation to make rare the inhalation and the exhalation, in order one not to breathe too comfortably. This detail had been applied, to a certain extent, by some monks. But that doesn't mean anything else except a certain rhythmicity, one without hurry, of the breath, in order not to take place irregularly, unequally, for avoiding to disturb the rhythmicity of the remembrance of God, because that would be the expression of some unequal, disquiet, scared, confuse, angry, and passionate states of the soul.

29. In a less special form, the method of this prayer appears in the writings belonging to Gregory of Sinai, where it is influenced also by the method of Nicephorus and by the detail of getting the breath rarer from it form attributed to Simeon the new Theologian. He founds the rarer breath on the motif that, the exiting of the air from the heart darkens the mind separating it from the heart, while the exhaling takes place, or it kidnaps the cogitation towards other thoughts. He maybe noticed the fact that the exhaling causes some weakening of the mind's focusing, a relaxation of the attention. But the most important and valuable detail in the form of the method as remained from Gregory of Sinai, it is the recommendation to unite the cogitation, here with the first half of the Prayer to Jesus, and there with the second half of the mentioned prayer. In this recommendation could be implied, maybe, the union of the first half of the prayer with the inhalation of the air, and to unite the second half of the prayer with the exhalation of the air. But he doesn't say that explicitly (G.P. 150, 1316 D). He asks, on the opposite, to be repeated for many times the first half of the prayer, and again, to be repeated for many times the second part of the prayer, in order to avoid moving to easily the cogitation from a half to another.

30. The monastic living isn't a baren living, but it grows up in content as a tall and thick tree. It grows up out of the root of detachment from the bodily things; on its dispassion of many kinds, as on some branches of the lack of egotism, there bud up the fruits of the virtues as equally many giving of the own life, as a gift, to God and to other people, gifts animated by love and culminating in that love that deified him who gives himself as a gift. These are fruits which uphold within soul a clean and uninterrupted joy, a joy that isn't like the joy produced by the world's things and successes, that is constantly interrupted by the lack of those things and successes, or without a fulness of substance.

31. "World" isn't called here the reality of the outside things, but a state of inward passionate attachment to the things submitted to senses and the attachment to the body. The monk uses these in a great freedom and spiritual detachment. That's why the monk uses the material things within the strictly necessary limits of the earthly life "as not having anything, though all the things are under their mastery" (2 Cor. 6: 10). The monk rejects the world only in the senses that he doesn't attach himself to the world as to the only and ultimate reality. This detachment from the world is done for Christ, for the monk knows that in Christ he has ensured a non-passing life and infinitely richer than that the world can provide him with. In this sense, the detachment from the world is the detachment into the knowledge of the truth. He who detaches himself from the world for Christ, he will be like that one who has found the much precious pearl, one infinitely more precious than the whole world and more precious than any wealth. But into Christ the world isn't simply denied, but it is found again in its true shininess, a shininess that comes to the world from Christ.

32. Through the grace of the baptism, the believer has regained the spiritual shininess that highlights the original beauty of his dignity as creature of God. This shininess isn't separated from the shininess brought by grace, but the grace itself gives back to our nature its shininess, like the sunray, and by lighting the face of the things it shows their beauty. Our nature has been created as a transparent mirror which God to be seen through, namely the infinite light of endlessly rich and deep meanings. In itself the quality as creature of God is reflected God's light, or it is comprised the capacity of reflecting that light. The baptism gave back to our creature this connection with God by grace, and so it has reactivated the capacity of reflecting God's light. If it had remained like it had been created, in connection with God, not only the body would have been transparent to the soul, but also the soul would have been transparent to God, as a human person is transparent to the person whom is attached to through love. But the passionate or the egotistic thoughts which the man turns towards himself through, as he would be the only reality, those thoughts have set a fog over this transparency of the soul, and by that, they cause the soul and the body too, to become non-transparent to God.

33. While for the receiving of the grace of the baptism, and so of the original shininess as reflection of God, it was necessary from the man's part the promise of the faith into Christ as opening towards Christ, or the faith that the humanity of Christ irradiates the whole light of Christ, by becoming accessible to us, at the activation of this grace covered by the fog of the egotistical passions, the human being contributes with a new promise, with the promise of the repentance, to which some people commit themselves for the whole their life, under the form of the monastic repentance. Thus, the monasticism isn't but a steadfast power

in the full work of the grace of the baptism, and it means assuming the duty of full co-working of the man with that grace. The monasticism opens the way not only towards a living with Christ within world, but it opens also the way towards a living, even from here, together with Christ, in the future life, through a certain exceeding of the living in this world.

34. This doesn't mean that there isn't repentance - and therefore salvation - outside the monastic life. The monastic life makes easier a living into repentance, as the author is going to show in continuation.

35. Saint Maximos the Confessor said that the sweetness of the body causes the sadness of the soul and the sadness of the body produces the joys of the soul; or that the body's pleasure is followed by pain. Theoleptos, at his turn, he recommends the avoidance of the bodily pleasures as cure against the heart's sadness. But he immediately specifies that the soulish joy of him who avoids the bodily pleasures doesn't appear on the ground of a natural law of the contradiction, but by the fact that he who avoids such pleasures, he does that for his attachment to Christ. That's why Christ is Him Who gives joy to that man, or the thought that, by avoiding the pleasures, he has done something pleasant to God, and thus he has shown that he loves Christ more than anything. As loving and full of life Person, Christ gives him who is attaches to Him, a joy that overwhelms the bodily pain.

36. One chooses the monastic life on the ground of a calling from God. He who has obeyed that calling he must prolong in deeds his affirmative answer. Only thus the answer to the calling from God will be a full answer.

37. The monk must become lonely not only with his body, but also with his soul, in what regards the external realities. That's why he must empty his soul of the meanings of the things too, and he must forget about the useless dialogues.

38. By making the man to get scattered in the external things, the enemy sets hold on man's interior which the man has forgotten about. That's why, by taking vigil, the monk must always pay attention to the things happening within himself, while avoiding to get lost in all sorts of inappropriate thoughts caused by the external things and circumstances, or avoiding the memories of some inappropriate things or circumstances.

39. But, avoiding the scatterings towards the external realities and towards their related thoughts from inside, it doesn't mean emptying one's soul of any content or aspiration, but it means elevating one's mind, namely the highest part of one's soul, at the realities and at the words of the Holy Ghost, by deepening the mind into their endless meanings. Meditating at these words will illuminate one's soul and it will make one's soul wise.

40. Theoleptos summarizes here what he said before about the need for closing up the senses directed towards the external realities, in order to unchain the soul's wings towards ascending into the endless horizon of the godlike realities.

41. It is recommended that prayer that calls and brings Christ, the Sun of the light known with the mind, He Who banishes away the darkness of the passions. One must say this prayer without the least trace of interruption, to the end of his life. Obviously, this is the ceaseless Prayer to Jesus Who dwells, surrounded by light, within that soul that practices this prayer. Without actually indicating the method of the ceaseless prayer, Theoleptos gives here an explanation to the fact that, through this prayer, Christ dwells, with His light, within the soul. This is for, if out of any good person there irradiates a light, the richer will be the light that spring out of the All-Good Christ.

42. Here Theoleptos mentions directly the "clean prayer", clean of any thoughts foreign to it; and he mentions too the place that prayer is done in as being the most inward place of ours. It is about the heart that is, in the same time, the house that Christ dwells in with His light that irradiates out of Him.

43. It is being affirmed here, again, the showing of Christ within heart, through prayer. But Theoleptos reckons that this prayer must be accompanied by tears of humiliation or of pricking of the heart. It is a prayer full of the feeling of the own sinfulness and of the repentance for sins. That's why we ask in that prayer for the mercy from Christ: "Lord Jesus Christ, have mercy on me, the sinner". Only by strongly feeling the sinfulness and the repentance for the committed sins and only by continuously asking for the mercy from Christ, which bring Christ's presence within soul, there will be erased from cogitation the tempting images of the former sins.

44. Here Theoleptos is speaking not about a sole ceaseless prayer, but about "ceaseless prayers". But it can be about the same ceaseless prayer. He is asking here too for that the prayer to be done with the fiery feeling of the humiliation or of the pricking of the heart. Only in such a case, the words of the prayer or other godlike words and their memories and the memories of their meanings, they will be imprinted, by repetition, in a working manner, into the soul mellowed by them and by the humiliation accompanying them, after they will have erased the tempting memories of the previous sinful deeds. The cogitation cannot be neutral and static. Into cogitation are imprinted the words and the memories of the repeated deeds, good or bad, with their force that move the cogitation on the direction corresponding to those. One of these two categories erases the another. But of course, until the full predominance of one of the two categories, there takes place a contradictory movement, a tearing into the soul. If the godlike words and their meanings are imprinted, exclusively,

in the mellowed heart, or in the heart crushed by humiliation and for the love for God, and by that the heart is totally open to God, a clear light, a light opposed to the darkness which lurks in the tempting memories of the sins, it will make its way into heart. That light that then it fills the heart up, it isn't, according to the explanations provided by Theoleptos, a light of the theoretical knowledge, but it is a light of the obvious and loving feeling of the presence of Christ; the horizon opened by that light is a horizon of the communion with Christ, a horizon entered by that heart that got out of the narrowness of the prison within the limits of the own self, and it is a horizon of the life, of the cleanness, of the joy, and of the peace.

45. This horizon is open to the most inwards part of the soul where the cogitation cannot reach until the tempting memories of the sinful lusts, preoccupied with egotistical pleasures, they aren't erased from the cogitation. These ones keep the soul not only locked up within his limits but also in the most superficial area where those pleasures take place. When has got rid of them the cogitation enters - through the ceaseless and perseverant prayer, or by ceaselessly remembering the name of Jesus done with the warmth of the mind – the most inwards part, that part that is capable of the greatest feeling of the soul, or within heart, that is the house of Christ, and it opens this house to Christ just by entering this house. Only by opening, or by actualizing these heart's potentialities of feeling, the cogitation will encounter Christ there within. Only there, Christ Who is the Sun from above senses and understanding, and He gives to that soul who faithfully received Him at baptism His light-giver rays, His rays giving spiritual warmth, and peace, and love, and joy. Again, Theoleptos says that Christ will appear within that intimate interior of the man only when the man's soul has received Him faithfully and with love for kindness, or with love for kindness equivalent to beauty (to Philokalia).

46. Theoleptos asks both for remembering God and for rushing the mind towards God, voicelessly. What can be reconciled these both like? Only by the fact that the mind can think at God but without using words. This is the so-called "purely thought prayer" (*μονολόγιστος ευχή*). This prayer requires a special focusing of the mind. A prayer uttered through words can often be a formal prayer, uttered only with the lips, a prayer repeated by habituation, so that the man's mind forsakes the prayer and it lets itself to be entangled in other thoughts. But a purely thought prayer keeps the whole mind focused on it. In this prayer the mind is and the mind remains tightly attached to God. The power for this tight attachment to God comes to the mind out of feeling a great love of the heart for God. The whole feeling the believer is capable of, through his heart, it is overpoured or it is directed towards God.

47. But the feeling of the heart towards God, at its turn, it is produced by that spiritual (understanding) sight that sees God. Through this sight, God Himself attracts the cogitation of the mind and the feeling of the heart towards Himself, and He feels them up with His light. Thus, the tarrying of the thought at God, or by remembering Him ceaselessly, it is produced by seeing Him, or, seeing Him it is produced by ceaselessly remembering Him.

48. Seeing God is above any image. This is because the image is the expression of a meaning, and the meaning too is defined, namely it sets up some borders. But God is above any definition, above any border, namely He is above any image or meaning.

49. But this seeing of God is, though, real, for God is real. This seeing of God is real knowledge. The soul doesn't experience a void, but the soul experiences a presence, a plenitude differing from himself. This is a knowledge that exceeds any knowledge. It is called as nescience in the sense of exceeding (*χαθύπεροχήυ*); the soul is overwhelmed by the experience of the presence of God. This differs the presence of God and the knowledge of God from any other presence and knowledge. Although, this knowledge that is above any knowledge that defines, it is due to God's inaccessible glory. This is a second paradox. The third paradox is that that glory, though it cannot be defined in itself, it filles up with shininess the look of him who looks at it. We have an analogy in the fact that the glory of a human person or the kindness that irradiated out of that person, it is nigh to us but still, we cannot define it, though it penetrated us.

50. Here are used notions taken from Dionysus the Areopagite. But those notions receive here a practical application, they become lived. God is above existence, so that He is transcendent to our way of being - that is simply existent, or that is precariously existent -, and God is transcendent to our knowledge that is capable of comprising only this kind of existence, one that has something precarious, fragile, and uncertain in itself. The supra-existence of God is experienced though but as a firm and undefinable reality. God imposes Himself, through experience, as the supreme truth, as the truth by excellence, as the pure and simple truth, as the only truth in the actual sense of the word. And we feel that He is the One Who gives us the power to notice Him as such, because we do not have in our precarious existence the organ capable of noticing the existence that is above our existence.

51. The soul that has reached - by gift – this experience of God, that soul will have everything. Nothing attracts that soul higher. That soul is in a full satiation of this thirst for knowledge, in a resting of all his tensions, in an endless happiness. That soul doesn't get bored of what he experiences, for that reality is borderless and it cannot be defined. That's why that soul doesn't try to pass higher, for there isn't a border that he

could cross higher, neither is there a border that soul could cross downwards, in order that soul to repeat the adventure of the climbing at the "much-more" that he has left, in an Origenistic or anthroposophical meaning.

52. The words of the prayer touch God, for the mind itself touches Him. There is no interval between the mind that talks to God in prayer and God Himself. But the disappearance of the interval isn't due to a physical act of surpassing that interval, but it is due to a full attachment of the cogitation, of the understanding, and of the love, to God. God fills up, with His presence the heart's understanding and feeling. The understanding is, in the same time, an understanding of the presence of the non-understood One. And it is uninterrupted. It is a light of the knowledge that envelops the soul as a luminous cloud, one that totally penetrates the soul and it makes the soul wholly luminous. But the soul has the clean conscience that this light isn't born within him, but it springs out of God as infinite and transcendent Person (Exod. 40: 32).

53. Nobody can come close to God with a theoretical speculation, but only with a heart pricked by the conscience of the own smallness and sinfulness. In this state is experienced the presence of God as penetrating through the holes of such a heart that is pricked all over. God enters such a heart with the rays of His gentle, healing, and cleaning love.

54. We are having here a worthy of memorizing definition of the inward Liturgy. It is a surrender of the whole man to God, through the strained attention, through the calling lit by longing (epiclesis), and through the pricking and the humiliation of the entire being.

55. It seems that we would have here an echo of the methods of the prayer in three modes, one that circulated at that time and it was attributed to Sant Simeon the New Theologian, without actually belonging to him. It was published in the old Greek language by J. Hausherr S. I., *Le méthode de l'oraison hésychaste,* Orientalia Christiana, vol. IX, 2, no. 36, 1927, pp. 102-209, and in the neo-Greek language in *The Greek Philokalia*, and in G.P. 120, 701-710; see also other elements concerning that method at Fr. D. Stăniloae, *Viața și învățătura Sfântului Grigore Palama (The Life and the Teachings of Saint Gregory Palamas)*, Sibiu, 1938, p. 45 and the followings. But at Theoleptos the distinction between the three modes is more clearly exposed. According to him, there is a prayer done only with the lips and not accompanied by cogitation, and then there is a prayer accompanied by cogitation but the cogitation remains at the logical meanings of the words, and then there is a prayer which the mind itself sinks in the experience of the presence of God. Theoleptos discerns between the cogitation that remains at the content of the words and the experiencing of God as present Person, by the mind that has entered a state of sensitiveness, of humiliation, of pricking of

the heart, of awareness of the own sinfulness, and of ceaseless repentance. It is an encounter between the human person who has everything from God, and God as Person Who gives everything. As long as the mind moves only among the ideas about God, the mind behaves as one manipulating God as object, the mind being full of trust in its own power of knowledge, but the mind actually remains far from the godlike reality. Only the prayer done with the mind will truly sweeten the soul and the heart, by filling them up with God's power and kindness, as Theoleptos says.

56. The clean prayer is the third kind of prayer for it has been cleaned even of the logical meanings of the words and for he who prays has encountered God face to face, as person to Person, without the interval of any thoughts between them. Better said, in this prayer the cogitation and the understanding are elevated to God as to the unique and only living and person and indefinite and infinite content of the cogitation. The mind has exited the state of separation from God; that's why it's no longer a mind that cogitates at God but it is a person full of love towards another Person Who is God, a love that is fully produced and manifested only when a person meets another person, in this case being about the encounter of the human person with God as Person.

57. Like the eye sees through pupil, and like the tongue expresses itself through word, likewise the mind sees God by remembering Him and it articulates the cogitation through prayer. We are seeing here, again, what Theoleptos discerns like, between that mind that intuits the presence of God as a whole, as Person, and that cogitation which the mind ramifies within in acts directed towards partial meanings, separately defined, self-standing, and fully expressible. Within mind is unfolded the memory about God as Person, it is brought or it is kept His presence as Person, while into cogitation are listed up the meanings of the prayer's words referring to diverse traits and benefactions of God. But the remembrance of the same God, with the mind in state of prayer, and the meditation at the diverse meanings of God as comprised in the prayer's words, they must go together. When the cogitation parts with the mind, the prayer is no longer an emotional experience of the presence of God as loving Person, a Person worthy of endless love.

58. The mind isn't an organ for theoretically knowing God but for emotionally experiencing Him and also for undivided understanding of God, an understanding undivided in notions and above word. This unmediated experience of God's presence is equivalent to experiencing His light, as earnest of the future light, a light that will be the full manifestation of His loving presence.

59. Another difference between seeing God, by the mind, and the prayer done towards God by cogitation without foreign thoughts, it is that through the first one the mind is filled up with the itself light of God,

whilst, through the second one are interpreted in words, not to the people, but to God, the soul's needs, of the man's state of emotional breaking of the heart, in front of God. By that, between the mind's sight and the cogitation's prayer, there occurs a new connection: by communicating to God his state of crushing, of humiliation, the soul asks God for opening Himself even more to the prayer, and by that the prayer receives even richer salvation; or, the soul sees God even more and that fact produces in the man's mind an even greater loving emotion.

60. The mind will know not about the touch as an impersonal reality, but the mind will meet God as Person, namely Somebody, or the Supreme Somebody.

61. Through cogitation, he who prays, he tells something to God, while through his awakened mind he stays, in a strained manner, in front of God as Person, and through his crushed and humiliated ghost he lives, with deep emotion, this encounter with God that filles his heart up with joy and peace. Through the watchfulness of the mind, he who prays notices the presence of God as a sight enveloping Him into light; through his cogitation it will dwell within him, during prayer, the knowledge that gives some clean expression to the sight of God, or to the general living of God's presence. In the same time, through prayer, it will rest within him the wisdom, one that isn't, at its turn, a cold rational state, but it is a sweet feeling of equilibrium and of decency produced by humiliation, which the rationality still isn't absent into, a delicate feeling that banishes away the rudeness of the voluptuousness irrational and blind in its egotism, and it bring the godlike love within soul.

62. The prayer unifies the three powers of the soul torn through passions. The prayer doesn't belong only to the mind, or only to rationality that defines, in meanings, the total intuition of the presence of God characteristic to the mind, or, the prayer doesn't belong only to the heart that lives, with its feeling, this presence. By having a complex character, the prayer is the only means for soul's unification. And only unified thus, and as become capable of living the reality of complex richness of God, the soul can notice the presence of God, and so the soul can unite with God. Or, vice versa: the prayer has the power to unify the soul, for it unites with the all-complex God but Who is One in this richness, with God Who is a threefold unit: the Mind, the Logos, and the Ghost of life, or the Father, the Son (the Word) Whom the Father or the Mind reveals Himself in, and the Holy Ghost in Whom the Father and the Son unite Themselves in love. The soul is united with God through prayer, but without leaving his own complexity, for the soul is imprinted within, with the unitary complexity of God. And this imprinting is done through prayer, when the soul comes close to God, at maximum possible, and the soul opens himself to God. Thus, the prayer is a living communication between soul and God and vice versa. Through prayer come within soul

and are imprinted also the virtues having their origin in the irradiant kindness of God. And, also through it, it comes within soul the knowledge of God Who is experienced on diverse degree of intensity. This is for, through prayer, the soul sees and feels God in His spiritual and living richness. And the knowledge comes from both sides. This is for, through prayer, it is done a movement both from the soul's side towards God and from God's side towards the soul, given that both God and the soul aren't objects but both of them move freely and with a great interest towards another. The soul knows God through prayer, for through prayer it is activated the soul's relation, as image of God, with his model. But God too, He knows the soul, for the soul has opened himself through virtues, and in a culminant mode, through prayer, to God, for God Himself imprinted Himself, irradiating within soul, through virtues and through prayer. Properly-said, the virtues as steadfast openings - but being always in action through deeds and through prayer – and animated by the remembrance of God, they are both ways which the soul can know God in, and ways which God knows the soul in, for the soul is ever more open to God.

63. Here, Theoleptos is showing that, through rationality, he means the word too. This is for, in words are expressed the meanings which the rationality gets out of God's indefinite, an indefinite noticed by the mind by focusing, entirely, upon the infinite God, in a complex but unitary feeling perceived as Trinity of Persons by the man as person. And the man's ghost experiences this perception of the personal presence of God, as feeling. The rationality, or the word, when complete, it consequently expresses too the feeling experienced by the soul, in front of God, or: the repentance, the love, and the humiliation. But the humiliation, the repentance, and the love are met by God with His mercy and love. The soul experiences God in prayer and in this act of being met by God.

64. The words do not have only the role of expressing some rationalities, or the cogitation, or the understanding, that takes diverse aspects out of the indefinite living of the mind in its encounter with the infinite God, but they also have the role of nourishing this understanding and to deepen the mind's indefinite experiencing of God, and to place the mind, and to keep the mind, and to deepen the mind into the state of prayer. In the first place, this origin and this power belong to the words of the Holy Scripture and to the words of the prayers which have been uttered most often, namely the words of the Chruch's prayers. These words have been born – and they occasioned countlessly to countless people – the encounter between mind and God, and therefore they are the most appropriate to help the mind to ascend to this encounter, for they express this encounter in the most adequate manner. Also, the words with which the people expressed the realities created in their transparency for God, these words too can be used for elevating the mind

at God Who is their Creator, and at His traits, realities within which is manifested His love for us through deeds.

65. The mind can be active also while uttering the words of the prayer, but it can also persevere in remembering God. The words are animated and warmed up, while the mind does that, by the memory of God. If the mind gets out of words, the words will become empty sounds and the mind will no longer persevere in remembering God. Not only the mind ties the words to the memory of God, but also the words help the mind to persevere in remembering God. The only condition required is that the mind not to get scattered when uttering the words about God or towards God, when praying. That's why, many treaties belonging to the Holy Fathers, when describing the mind's prayer they present this prayer as accompanied by attention, or by taking heed (*προσευχη και προσοχή*).

66. Philosopher Mas Scheller said that it differs the feeling which the man prays with, while kneeled, from the feeling he prays with, while standing (*Stellung des Menschen im Kosmos*). Here is being specified the nature of this feeling: it expresses humiliation in front of God.

67. The standing up after kneeling expresses the promise of him who has repented, for living, from now on, a life full of virtues. He who has stood up, he must not forget that he hasn't stood up in order to continue living a live foreign to God, but he has stood up in order to live a life given, as a gift, to God, and in order to no longer commit sins. He maintains in his standing position the remembrance of the name of Christ, and by this he maintains himself in connection with Christ.

68. Contrary to the widely spread opinion that he who practices the prayer of the mind (of the cogitation), he renounces to any work with the body, Theoleptos sees in the last one a means for sharpening, for maintaining, and for invigorating the mind's attention while praying. Of course, these bodily movements must be, at their turn, manifestations of the prayer relation of the mind with God, as the words are too. By kneeling is expressed the humiliation towards God, by standing up is expressed the promise for a righteous life, through diverse works done with the hands is expressed the will to do those works for the own subsistence and for others', and by that is expressed the will for serving God, as God Himself destined the man to, by creation. The body actualizes its rationality through all the skills achieved through diverse activities. But the body is spiritualized or pneumatized, namely it has actualized its rationality rightly, fully, and cleanly, through works crossed through by the remembrance of God, for this remembrance of God brings within those works the work of the godlike Ghost Himself.

69. When we confess our evil thoughts, we nail them to a stake, and we take away their power, for we shame them, as we will shame ourselves if we give them a dwelling place within us, further on. That's why, through

confession, we detach ourselves from the evil thoughts. The light the evil thoughts are placed in, by confessing them, it shows their ugliness and it takes away their tempting power. Keeping the evil thoughts within us, it means hiding ourselves in a darkness; confessing them it means that we want to be open and to no longer nourish within us thoughts which, because of shame, we keep them hidden.

70. Only the passions are interested in keeping unconfessed the evil thought which nourish the passions. The soul liberated from passions will no longer be interested in keeping the evil thoughts within himself. But only the ceaseless prayer, done with the sorrow of the humiliation and of the pricking of the heart, by keeping the soul attached to God, it detaches the soul from the passions which the forgetfulness about God masters in. The short prayer, by keeping the soul attached to God only for a short while, it banishes away both the passions and the thoughts nourishing those passions, only for a short while too. That's why is necessary the ceaseless and endless prayer, in order to it uproot the passions and to banish away the evil thoughts for all the time.

71. Theoleptos is always preoccupied with the reports among mind, cogitation, and word. The cogitation is that work which the mind enters the special relation with, with diverse objects or subjects. In this role, the cogitation unveils the meanings of the things and these meanings are expressed in words. Thus, the words are virtually involved in cogitation, and therefore in the mind, but the words also enrich the mind and the cogitation by expressing the meanings of the real things. The words are the expressed relations of the mind with the realities specified through cogitation. Properly-said, the words indicate the realities, so that they depend on realities, but because the meanings of the realities are unveiled by the mind through cogitation, the words can be reckoned as existentially depending on the mind or on the mind's cogitation, directed towards the specified realities, or wanting to specify those. This is for, as there cannot be things which cannot be understood by the mind's cogitation, likewise there isn't cogitation of the mind without the capacity and the necessity for being actualized by unveiling and expressing the things and the persons. Thus, one can say that the potential roots of the realities are within mind as image of the Supreme Mind Who is their ultimate origin, and they are also images of the Logos or of the Supreme Word Who cogitates them, specifically, from eternity, and Who has been expressing them since He has created them and then in a concrete human manner, since He has embodied Himself.

72. But that mind that is directed, through cogitation, only towards material things, that mind is, somehow, outside itself. Only that mind whose cogitation is directed towards God and that expresses by works its relation with God, by specifying God's meanings in a somewhat improper and analogical mode with the things created by Him, but always being in

an effort to exceed this specification, it is a mind gathered within itself, a mind that, through this gathering within itself and reunification of itself, it likens to and it is filled, in a superior manner, with God. This is for God isn't perceived, actually, outside the mind, in the specified things, which divide the mind itself in its works, but God is perceived in the unified interior of the mind, and by this, the mind is united with God in a superior manner, for the man cannot be alone. Actually, the mind is either with the material things, namely united with the material things in a ramified manner, or the mind is with God Who is the origin of the things and of the mind. The need itself for being the mind at least with the things, or the sentiment that the mind doesn't find in things the whole truth, and the discontent of being only with the material things, it shows that the mind is made for God. That's why isn't good the mind to be alone, namely the mind doesn't feel good while being alone, or the mind just cannot be alone. But only out of that mind that has forgotten about itself, that mind that has fallen asleep to the specified material things from outside, there occurs the love for the true complementary reality of itself, and the love for the Supreme Mind than comprises the human mind too, together with the others, and Whom the human mind finds itself again in. In this union with God, that word that depends existentially on the mind's cogitation, it is a prayer word. This is for, God perceived in His merciful greatness, He inspires, as such, the prayer and the worshipping. Thus, the prayer is the mode that the mind's cogitation ascends in, at the knowledge about God, and in this it is actualized the mind's loving power and disposition which aren't actualized by partially being in relations with other persons. The love for God is so powerful that it overwhelms or it stops the feeling of the body's pleasures and the body's lust for them. The soul is ceaselessly attracted by the beauty of Christ and the soul searched for that beauty. That's why the soul calls only upon Christ. This is the ceaseless prayer to Jesus.

73. The presence within mind of two or more thoughts, it divides the mind among those thoughts. The liberation of the mind from them, and the focusing of the whole mind towards God, it will restore the mind's unity and simplicity. But in this simplicity is an endless richness and broadness of understanding and a sweet feeling that is impossible to describe. This is for in mind's simplicity there is the ocean-like simplicity of God.

74. The often calling upon the name of God through the cogitation unoccupied with other thoughts, therefore with the whole intensity, and through the fiery feeling directed only towards God, it unites the mind with God through love and knowledge, and it deifies the mind for the mind is crossed through by the godlike presence. It is removed any thought that would be interposed between that mind that calls upon God and God Himself.

75. The love precedes to the knowing of God; but the last one increases the first one too. The mind wouldn't know God, if the mind didn't love God, as you won't be able to truly know a human person if you don't love that person. And, the more you know God, the more you will love Him.

76. This is a symbolic explanation for the creation of Eva out of Adam's rib. The mind receives, as helper, the love, but in that love is involved another person, a person that make the mind whole, and the mind totally unites itself with that person. In this sense, it is not good the mind to be alone. But, as I said before, only out of that mind that has forgotten about itself, or out of that subject that has forgotten about herself/himself, and who has fallen asleep to all other realities, and even to itself/herself/himself, the love can be born. The love is built, in the same time, out of true understanding of the mind, as out of one of its ribs, one filled up with feeling, as with some sort of flesh. And this is done by God-the Word Who speaks to us when we call upon Him and only upon Him, after we have forgotten about all realities and about ourselves, for God enter the dialogue of love with us. Being this dialogue accomplished through words, these words represent the ecstasy lived by the mind in relation with the beloved One, in the first place with God-the Word Who has given the mind the capacity and the impulse towards word, or towards the another, through word, firstly towards God-the Word. The mind (*νους*) is, in the Greek language, of masculine gender (Adam).

77. The author continues likening the death towards the passions to Adam's sleep, a sleep that Adam awakes from, enriched, to the life of communion in love. Through the sleep towards the life according to the body, or towards the life in the loneliness that lacks the love, he is elevated to that life according to the Ghost, or in the communion of the love. This life comes to the man in the same time with the Ghost of Christ, next to Whom he sits, steadfastly, by ceaselessly remembering Him. This is for remembering Christ produces the contact and the real communion with God. Where there is dialogue, there will no longer be distance and separation, but a real communication. The word brings to the ones whom is addressed to, power out of the life of the one who speaks.

78. Theoleptos gives here the steps which the soul singing to God ascends on. They aren't steps of the general ascension of the believer, as those mentioned by Saint Maximos the Confessor (*Heads about Love* I: 2; *The Romanian Philokalia*, volume II, p. 37): the faith, the fear, the restraint, the patience, the hope, the dispassion, and the love, but they are the steps of him who has reached the joy of the singing. We aren't told whether that is about the singing in the monastic cell's loneliness, or in the liturgical community. The last one probably isn't excluded, given the importance granted by Theoleptos to the life within the praying Church.

The knowledge is born out of the joy of discovering the beauty of Him Who is praised by the singing. But only this full of enthusiasm knowledge, it gives power to the doing. The doing gives birth, through accustoming, to a superior knowledge, for through doing one reaches a higher kindness and one has in it a continuous encounter with God. It is a knowledge, by experience, of the done kindness, that is also a knowledge of God's kindness, one working within us, one that differs from the enthusiastic knowledge one achieves by the showing of the kindness from far, but untried in its reality imprinted within us. Out of this higher knowledge there is born a sight or a permanent sentiment of the presence of God. Out of this is born a wisdom that fills up with light the whole being and it brings within your understanding the words of the grace, or expressions which you interpret through, the permanent intuition of sight of God that envelops you.

79. There is also a love that upholds the searching for God through rationality. But as the One Who is searched through rationality is being found, as truth, He awakens a new love. But this is a love that unites with the searched One. This is for He is discovered as Good. The good doesn't differ from truth, but it is the images shown by the more deeply known truth.

80. Patriarch Philotheos, *Encomium of Saint Gregory Palamas, Archbishop of Thessaloniki*, G.P., 151, col. 573-574. When, around the year 1326, he met, on a mountain near Veria where he settled down for a short while, an ascetic, called Job, who was arguing that the ceaseless prayer is possible only to the monks, Palamas strongly argued the opposite point of view, by affirming that the urge of Saint Apostle Paul: "Pray ceaselessly!" (1 Thes. 5: 17) is addressed to all Christian without exception.

81. The Holy Fathers do not separate the ethical plan from the rational plan. Fully rational is only the saint. The saint has regained his sight and his judgment as untroubled by passions, namely that rationality according to nature, that one had by man through creation, through the cleaning of passions. As long as there still is within man an impulse towards sin, that man isn't either fully clean or fully rational. The nature itself hasn't regained its integrity, its rectitude, and its profoundness on rational plan, because of not regaining its natural transparence to the godlike infiniteness.

82. The whole knowledge became dispersed after the falling. The scholars know only separate rationalities of the things, while the untaught ones have all sorts of thoughts mixed up with passions. This causes a co-habiting of ideas, often full of contradictions, but not a unitary whole. Thus, it cannot be known the wisdom as Supreme Person, from Whom start all the rationalities and in Whom are unified all, and in union with Whom are everybody united. This theme is taken from Saint Maximos

the Confessor (*Ambigua*). Saint Gregory Sinaite proved to be somebody introduced in the highest thinking of the Holy Fathers.

83. The "feeling of the grace" means living the benevolence and the power of the Supreme Person. Only this places us in connection with the fundamental and total reality. The other knowledge is the expression of the understanding of some truths which are fragmented and inessential to the eternal existence. The expression "the feeling of the grace" can be found at Diadochus (head no. 31; *The Romanian Philokalia*, volume I, p. 346), but it was developed by Saint Simeon the New Theologian.

84. We are having here a definition of the godlike light, one that has nothing to deem it inacceptable or misunderstood. The godlike light is that one that makes us understanding and getting along with one another. In this way are scattered the doubts of them who think that the godlike light is conceived as a material light.

85. The man has been made incorruptible, but not unchangeable, thought the change doesn't take place involuntarily. One will achieve the unchangeability in the future life, together with achieving the incorruptibility. If the man had guarded his unchangeability into good, he would have been guarded his incorruptibility. The unchangeability as result of the man's will, united with the will of God, and united with the incorruptibility, it means the coronation of the nature through deification.

86. Characteristic to our nature are those features given us by God, out of His own features, and we cannot have those features except in communion with Him.

87. The focusing on the original incorruptibility of the nature and the idea of "the feeling of the grace" are taken from Saint Simeon, and the idea of the two Paradises is taken from Nicetas Stethatos.

88. The commandments are the way which we reach Christ on. But, the core of the commandments is Christ Himself. This is for the commandments make us increasingly like Him. Christ is the consummately fulfilled commandment. But the commandments can be fulfilled also only with the body. If that is the case, the commandments will be a law of the body, one that transforms the man into a Pharisee. The commandment must be fulfilled with the whole heart – then they will become a law of the Ghost. This is for, through the heart, there works the Ghost. That's why the commandments will be the true way towards Christ, only when they are united with the heart.

89. That happens when we have always the remembrance of God within our heart. The opposite of the commandments is, therefore, the forgetfulness. The remembrance of God is the spring of the obedience, which the commandments are fulfilled through.

90. But we are helped to work the commandments, by the thought at the judgment of God, or at the punishments coming to us because of not fulfilling the commandments. And even the punishments of the judgment of God as applied to us when we do not fulfill some commandments that would have been helpful to us. Helped by the judgment of God, or by the thoughts at punishments, or even by punishments, we reach, by fulfilling the commandments, under the full comforting of the Providence. But the staff of the punishing would be difficult to endure, if we didn't lean ourselves on the crutch of the prayer, as held in the hand of the mind's work. Without this one, we couldn't use the staff either in the sense of punishing our passions, or of the enemies who instill those passions to us.

91. The grace nourishes, as a milk, on him who – while advancing in fulfilling the commandments – makes grow up within himself the body of the virtues. This is for the grace upholds, in the first place, the prayer, without which the man cannot fulfill steadfastly the commandments, neither can he grow up into virtues, as in a harmonious organism. So, the grace isn't something limited or static, but it is the flux of the love from God, a love that strengthens us in growing in the ever likeness to God. The grace isn't but the endless love of Christ. The image: "the body of the virtues", it was used very much also by Saint Simeon the New Theologian. The virtues do not stay separated from one another, but they join up among themselves, and they are soaked up within our being, and through virtues, our being itself will become as a harmonious body of the virtues, namely a being unitarily structured through virtues as a multilateral urge of love towards God and towards people. If this body of the virtues has become vigorous, it will no longer be nourished with the grace as with some milk, but the grace will have become honey that sweetens through love both their subject and them whom their works are spread upon.

92. But Saint Gregory specifies that this milk of the grace that becomes as honey to the consummate ones, it comes to us from the bosom of the wisdom itself, and that is the Person of the Word: Christ. Only the Person of Christ can nourish us, through His love, from itself His bosom. Through this grace He doesn't only warm us up and sweetens us, but He also cleans us up. This is for the love removes our egotism and all our sins born out of egotism. That's why the milk and the honey of the grace are, in the same time, the cleaning power of the Ghost. This is for through grace we have become one spirit with Christ.

93. They who search for the meanings of all the commandments, without fulfilling the commandments, those ones do not reckon the commandments as actual commandments of the godlike Subject Who has the power to command as His own. That's why such people do not place themselves in connection with Him Who properly is the Truth; this

is because in such a case the commandments do not express Him Who gives in commandments His will and His power, in order the commandments to build, in truth, those who fulfill the commandments. They remain to some impersonal meanings which do not give them any power towards moral growth and towards salvation. One must understand the commandments as the things too, as signs of the love of the personal God and as appeals to our love, in order us to become like Him and by that, us to be united with Him.

94. The true knowledge of God is the knowledge by experience, and not only by reading books. In this case the understanding deepens in itself His light and it becomes a light as well. Such a spiritually advanced person, while speaking to others, God Himself speaks through that person and God Himself teaches others through such a person. The word is full of the power of God and of the surety of him who has seen God and who feels God's power.

95. Saint Gregory reckons the commandments and the faith so close as even being identical to one another. The commandment, or better said the power for understanding and fulfilling the commandment, it springs out of that faith that works, in an unmediated manner, within heart. The faith works as a law, while having in it as directive power the law of the commandments, out of the right knowledge about God and out of some initial union with God. That's why, the faith imposes itself as a commandment, or as a sum of commandments. But a faith that imposes through itself as a law, or as a commandment, it is imposed as such for it is shown as a luminous light within souls, as a light of God and of the mode we must behave ourselves in, in order us to become like Him, by fulfilling His will, so that we will become united in will with Him.

96. The expression "in the image" that characterizes the human being, it shows too the human being's likeness with the Holy Trinity. But in this is shown both the fact that the human being isn't an individual totally separated from other people, and the fact that the human being has mind and word and ghost non-separated from one another, but working and being shown one through another, and only that human being is whole who has all three of these.

97. The first part of the tent of the future age will be entered by all of them who have been priests of the grace, namely they served the grace by fructifying the grace's power in their life. But the second chamber, the innermost part of the tent, the Holy of the Holies, it will be entered only by them who have been serving, since here, as some hierarchs, by the fact that they have entered the darkness of that knowledge above knowledge, about God, as Moses did on Mount Sinai, so that he reached before God in Trinity Who is totally undefined in the abyss of His richness, but, in the same time, he reached the most intense feeling of God's mysterious and loving presence, lived as such by the fact that is a

love among the Three All-Consummate Persons and, by that, next to the supreme hearth of the love. Namely, they have entered there where entered the first Hierarch and Chieftain of any ministration brought to God, namely Jesus Christ as man Who, as God, He receives the ministration as One of Trinity. United with Christ, lighted by the luminous infiniteness of His godhead, by the all-loving-light of the Trinity, they are lighted more than them who entered the first room. This knowledge in that darkness that is above knowledge, it consummates them who reach there, for it is knowledge through the most intense experiencing of God as Supreme Communion of Persons, namely as source that irradiates that love within them, and so making them too loving at maximum. It is felt here the influence of Dionysus the Areopagite. These ones are, through their life of maximum intensity of the feeling of God, at the opposite extreme of them who have reached the supreme numbness and insensitiveness in hell, a numbness and insensitiveness caused by the passions which tire them down and exhaust them, eventually, of any stimulative power.

98. The rationality can be here also the Logos or the Word of God Who, by addressing Himself to the believer as Person and as Word, as Person Who claims the person He addresses to by His penetrating Word, He elevates that person to the state of supreme responsibility, in the light of the communion that illuminates, at maximum, both of them: that person and God. But it also can be the human rationality elevated by the godlike Rationality or Word. Such a responsible and knower rationality of the relation of the man with God, and open to the understanding of the whole reality in the endless depth of God, it fills up the man with light, and that light irradiates also on that man's face, and it makes the man a transparent "statue", as an immaterial membrane, out of a statue of opaque clay. This transparency makes the man incorruptible, for that means also a removal of the juices from within him and of the fat and of the thickness, which are submitted, at maximum, to the decomposition processes. This conception stays at the basis of the thin, transparent, and luminous images from the Byzantine icons. How far from this spiritualizing conception about the man it is that manifested in the round bodies painted in the paintings of the Occident, painting born out of the painters' interest in anatomy, rather than being they interested in expressing the state of resurrection, a condition anticipated even from here by saints. The fasting receives as well, its full signification in such a conception.

99. It is stressed upon, again, the thinness as note of the deified body that has been reestablished in his natural beauty, a beauty that is not contrary to a certain vigor, a thinness and vigor which the incorruptibility is involved in. The body that is in this state has reached pneumatic, out of souly, for the Ghost overwhelms in that body the bodily feelings of the soul. But that body that has become heavenly still

remains earthly too, because of not rejecting the matter, regardless how transparent it would become through the godlike Ghost. That body that has become like that reaches the stature appointed to the man by God, as the embodied Son of God has it after His resurrection, and that's why He is called as the Son of Man by excellence.

100. The theandric accustoming to the Son is the full harmony of the human will with the godlike will into Christ, so that Christ pursuits a sole goal, both as God and as man, on a sole line. He is the solid ground on which, by standing us steadfastly, we have the happiness of the full communion with God; we have our human work crossed through by the godlike work.

101. The deified nature is the holy land, for our body made out of earth it has become holy through deification. Through the deified heavenly body, the earth becomes deified, as a membrane that irradiates the whole luminous gold and all the spiritual dimensions and rationalities of the infinite, as through our thinned body too.

102. The saints, by reciprocally knowing, in the future age, their inwards, they will know, by seeing, everything they will have to tell to one another, and they will reciprocally see their being as an all-comprising word, and they will tell to one another everything they will have to say, through their reciprocal intimacy and in total sincerity. The soul will be, wholly, the light of the face.

103. We won't realize our decay from humanity into sin, if we do not know our beauty from origin, which we return to by cleaning up our sin and through the union with God Who is our role model and Whom we make our humanity transparent to.

104. Saint Gregory Sinaite discerns here between awe and ecstasy. The awe is the total elevation of the soul's powers to the known and united realities, namely the undivided realities of the greatness and glory of God. While there still is a difference among the known realities, these ones appear to be as limited and they do not stir up the awe. It is something else here than "*distinguer pour unir*" as Maritain said, or "*distinguer pour connaître*". But in awe, the soul still preserves his feeling, or the awareness of his joy for what he sees. The ecstasy elevates the soul even from self-feeling. That soul no longer knows that the joy is his, though that soul lives as state of borderless joy. The love, in both its forms, it has, in addition, the motion of the longing towards an ever-greater union, though it is like a drunkenness of the Ghost. Or, right this drunkenness is like an enthusiasm equivalent to a movement towards even more union. So, there is a feeling in this ecstatic love too.

105. Here is specified which the two degrees of the ecstatic love are: that one from heart and that one that is actually ecstatic. The first one is characteristic to them who are still on the road to be lighten up, namely

those who still advance in their knowledge; the second one is characteristic to those who have reached beyond the stage of the first ones, at consummation. Are being brought here specifications to the Areopagite's categories.

106. Here too, it is specified what it means the elevation of the mind above feeling. It is about that feeling that is born out of the connection of pleasure or of pain with anything else.

107. The simple memory from the beginning was the ceaseless remembrance of God. Because we have lost this remembrance, the simple memory has become divided. It was born so, and so it is being unfolding the diversity of the thoughts about the limited realities, in the same time with forgetting some aspects when remembering others. The man is no longer able to keep his mind on a sole thing, for the material things are limited and they cannot provide the man with a non-passing interest. But when the mind directs itself towards God (the memory comes from *admentem* – to keep the mind on something, or to keep something in your mind; remembering something means keeping something in mind), the mind no longer is divided by the thoughts passing one after another, for God is borderless and therefore He is a nourishment for contemplation. That's why, only in connection with God we can preserve the ceaseless memory, or the memory per se. Saint Gregory Sinaite proves himself to be a great analyst of the soul's conditions, and he brings convincing explanations to some teachings which were affirmed, most of the time, without being argued.

108. We have here a paradox; the cause of the tempting memories is caused by forgetting about our duty to do the good.

109. Saint Gregory Sinaite is discerning here in addition to the rational part of the soul, the understanding part of the soul that seemingly has also the power of the imagination, and the cogitating part of the soul that has a power close to the power of the imagination, but it has in it also the power of any critical watchfulness.

110. The heart has here the meaning of the self-awareness. Agreeing to the sin will cover the self-awareness as a flood with waves.

111. It seems that Saint Gregory Sinaite understood through *λογισμοί*, not meanings but concrete images of the things. It turns out so from the content of the heads no. 62, 66, 67 and so on. He explains what the natural rationalities themselves, of the things, which have their origin in the thinking of God, they can become like, through their seen images, thoughts tempting to sin, or baits. So, Saint Gregory showed that himself understood the passing of the thoughts into concrete images, in things, as some materializations of those thoughts. Saint Gregory is explaining here and he will explain in the head no. 68 too, the idea belonging to Saint Maximos the Confessor, about the simple meanings and about the

complex meanings (with the passion) of the things (*Heads about Love*, III, 42-43; *The Romanian Philokalia*, volume II, p. 85). By and large, Saint Gregory Sinaite develops the thinking of the previous Holy Fathers, by applying it, in a more accentuated manner, to the concrete situations of the fight against temptations.

112. Contrary to what we would expect, Saint Gregory Sinaite understands (at least here) through thoughts non-concretized impulses towards sin. Consequently, the thoughts are rationalities of the demons as spirits. They enter our soul or they enter the images of the things and so they find in the images of the things the concretizations of the sin's objects. The demons can crook the images of the things in shapes tempting to sins, because these ones are plasticized concretizations of some divine rationalities, ones which can be thought by the demons too, but they crook them and they introduce within them tempting modifications.

113. Not all the thoughts are evil. There are too, simple thoughts of the things, which are identical to the things' natural rationalities, which are preexisting in God Who is the Creator of the things. And there are even thoughts which are above-nature. We could understand by that the thoughts which are above God, about angels, about our relations with God, but they might be also thoughts about things, when we see in them the things' meanings deepened in the ambience of endless light, of God.

114. If we do not let our according to nature thoughts to fall into thoughts tempting towards material things, which change the nature of our thoughts into evil, our according to nature thoughts could easily become thoughts above nature. Besides, it is very difficult to draw a border line between the natural character of the thoughts and their above-nature character. This is for everything that is natural is understood as having its origin in God and being understood into God.

115. Each passion gives the soul a certain image and, therefore, to our external countenance too. That's why, even the devils take, despite of being ghosts, certain shapes, according to the passion they cultivate the most. And they imprint that shape to us too, according to the passion they try to inspire us the most. The passions out of pride, they give us a countenance that resembles that of the haughty birds from the sky, for they are imprinted mostly into our cogitating part, and they make us haughty to countenance and holding our head up; the passions which lit the anger up, they give us the countenance of wild beasts; the passions which stir the lust up, they give us the countenance of animals. Behold the proof for the plasticization of the rationalities.

116. It is the motionlessness in an evil sense, that Saint Gregory Sinaite spoke about, in the head no. 39. He who is moved only by a passion, he is like motionless, because he doesn't move himself but he is moved, and he cannot move himself otherwise. It is a monotonous movement and a

helplessness of getting off that movement. Nothing happens within him, nothing that manifests, actually, the newness of the life. There is the death.

117. Saint Gregory explains everything the living body has out of the soul. Even the wrath and the lust the body takes them out of soul. So, the soul has been created for the cohabitation with the body as being able to compose and to uphold a living body. That's why the soul has been given the wrath and the lust, with the possibility of serving not only to some spiritual goals, but also to the maintaining and to the growing up of the body, of course, aiming too, to the spiritualization of the body and of the matter. Namely the wrath and the lust, by having at their basis a spiritual character, related to mind and to rationality, they receive, through the union of the soul with the body, an animalic character too, or a function in the service of the body as biological organism, related, in this concern, to the animalic one. One may say that, through wrath and lust, the soul's rationality has within itself the possibility to plasticize itself as an organized body. Of course, that doesn't mean that the soul existed, temporally, before the body existed, but the soul starts existing by manifesting himself in forming the body through the wrath (the energy) and the lust which are prolonged within body, for through these ones the soul starts - since the soul's bringing to existence - to be plasticized into body. Besides, by and large, the material plan isn't but a plasticized reality and, therefore, this rationality has in itself an energy and an impulse towards plasticizing, that, in the case of the human personal rationality, it equals to wrath and lust. When the wrath and the lust aren't well led by rationality, there will be born the sins, and themselves the deformations and the decomposition tendencies of the body, as plasticization of the rational soul. That's why, the sin as disorder, it starts within soul, within rationality.

118. But the wrath and the lust prolonged themselves within body, at the beginning, not as animalic wrath and lust, but as a spiritual wrath and desire. Later on, by falling, they have taken the animalic character – or, the animalic character too.

119. The wrath and the lust have been prolonging within body, since the beginning, and not as animalic wrath and lust, but as spiritual wrath and desire. Later on, there took, through falling, the animalic character - or also animalic.

120. It is about applying, to the individual believer, the expressions: Christ the cornerstone, Christ the rock of the faith, Christ the beginning of our life. Christ is within each of us the spring of the good, of the effort for achieving the virtues. On Him we build the body of the virtues.

121. Here we have an equally interesting interpretation of the biblical parable about the man who sells all his wealth in order to buy that field

that contains the treasure of great value – namely the obedience that comprises Christ. The wealth are here the man's wills. That man who wants to be saved, he renounces to his wills which cannot save him, in order to impropriate to himself, through obedience, the will of Christ, in order to fulfill Christ's will or commandments, for by this he will achieve the eternal life. He who loves, he will renounce to his wills for the beloved one and for the love of that one. This is for the believer has in Christ the life that he doesn't have by fulfilling his wills.

122. By that the soul too has worsened his quality. The wrath and the lust, by being placed, in a greater measure, in the service of the growing up and of upholding the body, they have placed, by that, the soul himself, in a greater measure, in the service of the body and they have taken, even within soul, an irrational, animalic character. It is very difficult to find in the patristic writing such a perseverant tarrying upon explaining the complex and mysterious connection between soul and body, as it is done in these heads of Saint Gregory Sinaite. This writing of his is dominated by anthropological preoccupations.

123. The rooting of the virtues within soul cannot be done by own efforts, but only by grace, that is the God's strong work that has become our work. The virtues, as steadfast openings and relations of the soul with God, they won't become stronger within us, if God Himself doesn't stay open towards us, or in a communication of love and of power with us. In virtues the Ghost of God works with our subject as some kind of unique subject. By that, the virtues represent the steps of our union with God Who is a loving Person (Subject). That's why the Ghost of God is the soul of our virtues.

124. Within him who reckons that the virtues belong to him there is no real opening towards God neither towards people. This is because, in real opening, one must live the initiative of both sides. I am really open to another for he is also open to me, so that my virtue is his work too. Otherwise, my virtue is only an intention of the virtue but not an accomplished virtue. He who affirms that he can do the good only by himself, right through this pride of his, by disregarding the another's contribution, he locks himself up into himself, and he doesn't warm up the another, because of not cherishing him as it is due, as absolutely necessary to his achievement.

125. This is for, the virtues with the deed are real virtues too.

126. The existential impartation with the virtues is the unmediated impartation with Him Whom the powers of the good have their spring into. These powers work themselves within us for God is their existential spring. But we must bring our contribution too. That's why, they work, partially, within us, while they are partially worked by us too. Where there doesn't take place the existential impartation with the godlike

virtues, we won't succeed in committing the virtues, but we only give our toils.

127. As there exists an external history of the revelation, as God's gradual coming closer to people, likewise there exists a history of God's coming closer to our individual as person. The soul receives the teaching word from another whom he finds out about Christ through, as He Who will come to him, and then the word which the soul nourishes and grows it up through the soul's own reading, and then the word of the stage of working the virtues. This is for the deeds are too the words which he teaches and he is taught through. This one leads inside The Bridegroom Christ, and that word is sweet both to him and to them whom his deeds have effect upon, with the deeds' kindness. Finally, it is Christ Himself lived in the union with Him, as being the Word-Person, and as the spring of the words and as Bridegroom, or as the partner for the full love. This is for, the soul in Greek is of feminine gender (*ψυχη*).

128. We speak for God spoke and for He continues speaking. But God speaks very intimately through saints who have been united with God into Ghost.

129. All people are speaking for they are in the image of God. But speaking in the full meaning of the word are they who feel, with the whole intensity, the Word of God as addressing them and as speaking through them, and so they impropriate the godlike Word Who becomes their word.

130. Only they who are delighted as a bride are with the bridegroom, through the union with the godlike Person-Word, as He is the spring of the words, they too are truly speaking, or speaking persons-words. Only their words are truly comforting, strengthening, and illuminating, as they too are as persons. Namely, only they have the words of the Ghost of Christ for they have the Embodied Christ within them. And to this state only few people reach while they still are here.

131. As long as we have only the words of Christ, so long we will have only the images of the Word-Person. In order us to have him, we must have the "understanding feeling" of His presence. But we won't be able to save this feeling as long as our soul's powers are blunted by sin or turned towards our egotistic interests. Only when Christ Himself lives within us, He will strengthen our powers of feeling Him. The "feeling of the mind", or the "understanding feeling", it was used by Saint Gregory Sinaite and by Diadochus, in order to indicate a spiritual perceiving of the presence of God, and not only a theoretical deduction about Him, through rationality (head no. 36; *The Romanian Philokalia*, volume I, p. 348). Through this "feeling" one perceives not only the presence of God but also the various goods which irradiate out of God. The expression "feeling of the mind" is used in order to indicate a contact with the spiritual reality of God,

analogue to the contact we have through the senses of our body with the sensitive realities.

132. The work of the senses isn't separated from the work of the soul's powers, when both of them are healthy. The man sees in the same time, the sensitive realities and the intelligible realities through the body's senses full of soul's perceiving powers. But a full unity of their work and the extension of the perceiving of the spiritual realities all the way to God, through the mediation of the work of the bodily senses, it is done through the Holy Ghost. So, the Apostle saw the godlike light on Tabor, right through the sense of the body's sight, full of the power of the Holy Ghost.

133. Jesus is the liberation, for He is free and for He is the spring that all the power of the liberty emanates from, or the power upon the enslaving passions.

134. The loneliness depresses many people. It seems to them that they have no help, no attention from anybody. The loneliness makes the ascetic feel their heart crushed. They feel, in a more accentuated manner, that they do not exist by themselves, or that they do not have the true life by themselves. The loneliness makes them no longer trust themselves. They reach the true conscience of what they are by themselves, to that conscience united with the humbleness.

135. The taking heed at yourself, joined with the fight against your passions of pleasure and against your scattering of the thoughts, by ceaseless remembrance of God, it is an exercise that requires a great effort and it brings a huge strength to him who practices it.

136. The quietude is like the heat of the day because of lacking the outside distractions. But in the end, after one accustoms himself to it, it will become sweet for he will have reached the unveiling of the spiritual goods from the union with God.

137. The zeal, or the natural anger, we use it like a sword against the natural or sinful urges of our body and of our soul. With the help of the anger, we often succeed in liberating us from those urges. This equals to submitting them to God. In this case, the zeal is directed towards God, in order to serve Him. If the anger isn't victorious and if the soul remains submitted to the body (to the nature) and to the sin, the zeal or the anger will become a merciless torment to the soul because they will have become helpers to the passions against the soul and because the soul won't feel comfortable in that slavery.

138. The hardest among passions are the fornication and the idleness. The human being can get liberated from them only by the help from God, and one can obtain God's help by the ceaseless remembrance of God, or through continuous prayer. This is for, where this prayer is there will be

the Holy Ghost too. Only this prayer, done with the power of the Holy Ghost, it will bring the dispassion, or the liberty and the quietude.

139. Saint Gregory Sinaite sees in the prayer of the mind three stages too: the beginning is the holy mass brought to God, as cleaning work; in that, there is no separation between the man's effort and the cleaning power of the Ghost. The second stage consists of mind's illumination; and the third stage consists of ecstasy or of the mind's exiting from itself and towards God. Are being applied here, to the mind's prayer within heart, the three steps of the Areopagite's ascension, but the step of the consummation is being identified here to the kidnapping, or to the ecstasy, one that is just the full union of the mind with God. This third stage is like some kind of moment of the self-sacrifice and of elevation to God, as it takes place with Christ at Liturgy, but also to us together with Christ. Thus, the spiritual ascension of the soul, with its three stages: the purification of the worldly worries, the illumination, and the union with God, they correspond to the three phases of the Liturgy: the separation from the worldly worry by entering the church, the illumination through the biblical readings, and the ecstasy through our sacrifice together with Christ.

140. The preoccupation of Saint Gregory is narrowed here to the third moment: of the sacrifice. Bearing in mind this final purpose of the sacrifice, or of the ecstasy, the whole spiritual ascent can be called as religious (holy) service, or as a Liturgy. This is for it culminates, at its turn, not only in a sacrifice of him who reaches the ecstasy of the prayer, but also a sacrifice of the Lamb Whom he who sacrifices himself to he is imparted with. This is for only out of the power of the sacrifice or of the full self-giving, as a gift, of the Lamb towards the Father, it can sacrifice itself too, the mind of him who prays, forgetting about himself, in his leaving towards God and in his union with God. Actually, the union of his mind with God in this ecstasy or in this sacrifice of his, it is also a union with Christ Who sacrifices Himself. The mind is, in the same time, not only sacrifice, but the mind is also an altar, as the highest place of the soul, and the mind is also a sacrificer, for the mind represents the human subject who brings himself as sacrifice. The mind sacrifices the Lamb together with itself, or the Lamb sacrifices the mind together with Himself, for the union between the two is so great that their works are imprinted on into another, and the subjects are covered. The Lamb is within mind, and the mind is within Christ-the Lamb. Then the mind eats the Lamb, not only for the mind understands Him, but also for the mind assimilated Him, by becoming like Him, and one with Him, without confounding. But the union from here is only an image of the eschatological full union, still having in itself the dynamism that leads us towards that full union. Here, we somehow impropriate only His rationalities; though, in these rationalities incorporated in the image of

the bread and of the wine there aren't only ideas about Him, but there are energies too, which He is present Himself within.

141. In the prayer of the right-believing Church it is comprised, in the state as cleaning fire and light and as a presence of the Bridegroom, the whole fructified and working content of the apostolic preaching; the prayer is the unmediated faith shown in its living, and not as expressed theoretically or in a mediated manner; in prayer, the confessed things are lived, the hoped things are present in their hypostasis, in their actual reality. The prayer is the clean movement of the mind towards God, like that of the angels; the prayer preaches, in a fiery mode and with working power, the Gospel of Christ; the prayer is the knowledge out of experience, about the power of God, and of the always active savior deeds of Christ. In prayer is shown the fruit of the baptism. The prayer is the showing of God into power. The prayer is God Himself in His work within souls.

142. One lives the God's abyss in humbleness, and the humbleness too is by that, at its turn, an abyss, a look into the godlike abyss, by the help of God, through His benevolence or grace, that has been opened to the man, by making the man, through what he sees and feels, capable of humbleness. That's why neither God can be measured, nor the humbleness, as is measured the theoretical knowledge about God, and as it attempts to measure God by using its finite measures. The humbleness, by living God's abyss, it doesn't attempt to define God, as the cogitation always attempts.

143. The true humbleness isn't the product of the believer's will for humbleness. The believer, at most, he can show images of humbleness. The true humbleness is the gift from God, it is the opening of God to him who prays, it is a living relation with God. Only the open presence of the infinity of God, it truly overwhelms the soul and it makes the soul to truly humble himself, as the soul can never do it only by own efforts.

144. This is the light which the hesychasts were telling about, that they see it while they pray with the mind. Saint Gregory Sinaite affirms that this light means, in the same time, the absence of any image. Neither God is seen as an image, nor the mind receives an "image", as it receives from things, or from the limited thoughts (a limited intellectual or moral image). The mind has become a borderless light, or the mind has found again its indefinite character for it has been united with the limitless light of God. The paradoxical coincidence between light and the absence of image also consists of the fact that the mind is now living as pure and indefinite subject, but just by that, the mind knows itself as what it really is, namely as non-narrowed objectually. The mind has been able to turn back to this state for the mind has encountered God in His quality as pure and undefinable Subject Who is role-model and spring of power to the mind's quality, in order the mind to be a similar subject. The mind

becomes, sort of speaking, coextensive and cointensive to God, but by His grace. The two subjects are so much united in love that they no longer know any separation between them. But the mind, by living on itself thus, the mind lives on itself as united with Him, in supreme evidence.

145. This is an allusion to some people who imagined that they saw images and a light like the material light, during prayer, because they were influenced by Messalians and Bogomils (Jean Meyendorff, *A Study of Gregory Palamas*, p. 35. See also *The Life of Maximos Cavsocalivite*, written by Nephon, in *Analecta Bollandiana*, quoted no., p. 50). That light which the hesychasts spoke about, it was imageless and immaterial, as Saint Gregory Sinaite said in the head no. 116, and even in the present head too (no. 118). Though he called it like hypostatical light, he understood by it the intense evidence irradiating out of the Person of Christ. They who hallucinate for themselves some material lights, they will be mastered by passions.

146. The Greek word *ενεργουμένη* has both passive and active meaning. Actually, this prayer is worked by the man too, but it also works as power of the Ghost for not being produced only by man. As one that works, it has too a great transformative efficiency upon the soul. It is analogue to the faith that is stays in tight connection with.

147. The confession belongs to the believer, while the grace belongs to God. Both of them compose the faith. Out of both of them there spring the deeds. That's why, in deeds it is shown the light of the faith, or of the faith and of the confession of sins, or the power of God and of the man restored by grace back to his own power.

148. To ascend "together with Christ's modes (*τρόποι*)", it means ascending together with the modes which Christ concretely accomplished the virtues in. This is for the virtues are, according to Saint Maximos the Confessor, the modes of actualization of the human rationality. Namely, he who wants to reach at the Father, where there is Christ, he must cross through obedience, humbleness, gentleness, death (sacrifice), resurrection, and elevation together with Christ. Only thus, one can reach the supreme stage of the deification and of the glory.

149. All the virtues are like the steps of a ladder towards heavens, towards deification. But the humbleness is beyond the continuity formed by virtues. The humbleness is an act of transformation of what the nature can achieve. The humbleness is an act performed upon nature by the grace of God, after the nature has ascended as higher as the nature has been able to. In humbleness, there is no longer any effort of the man. The humbleness is godlike. The humbleness is the greatest virtue, or it is beyond the human glories.

150. One must notice the internal connections identified by Saint Gregory Sinaite, between passions and the hell's steps, as an inverse ladder of the virtues which lead to heavens. The disobedience is the hell's mouth, because from it starts the hell of the breaking of man's connection with God and with his fellow humans, or the hell of the loneliness. The contradiction by word is the sharp, thin, inventive, refined tongue in finding motives for contradiction and quarrel; he who justifies on himself, he swells his chest with pride etc. The hell's steps are incorporated in the limbs of the chieftain subject of the demons. Himself incorporate the whole hell's content. The evil irradiates, in the first place, out of the personal centers of the demons and then of the evil people. The whole this gushing up of the evil from within them, it constitutes the hell. Thus, the hell has a personalistic character.

151. Every word is addressed to us. God wouldn't have spoken through the world and through Revelation if the man hadn't existed. God-the Word wouldn't have embodied Himself, by putting on a human body, if the man hadn't existed. It is for us the mystery of the fact that God talks to the creature, and for us too is the mystery of the creature's deification. Without us, God would have remained an abyss of unrevealed mystery. All the godlike mysteries are unveiled through the word for us.

152. Here is being affirmed - contrary to the accusation that the hesychasts reckoned that the place of the heart is in the belly-button, and therefore they must direct their sight towards belly-button – that the belly-button is the center of the lust. Basil from Poiana Mărului, he rejected, at his turn, those malevolent accusations, in his *Foreword* to the writings of Gregory Sinaite and Philotheos Sinaite. What is being said here about the dragon that throws torrents of pleasures in the sea of the lust, it expresses, in spiritual terms, themes from the Byzantine painting depicting the hell (in the porch of the Orthodox churches). To the deep and to the swamp of the hell's lust, it corresponds the immeasurable abyss of the lust, and to this one it corresponds the dragon that pours torrents of muddy water into the lust. To the anger and to the wrath, it corresponds the master of this earthly world (different from the master of the sea of the lust), that injects passions of worldly mastery within them who allow themselves to be influenced by him, but who can defeat him through the manly anger turned against him and against any fear of him. The angels, standing ready to reward with crowns on those who fight and who suffer from those who make themselves tools to this master, they are, mostly, represented in the icons of the martyrs. Finally, the master of the sky sends his attacks against that mind that occupies itself with the knowledge, and he urges that mind to forge ideas contrary to God, with high philosophies, with imaginings, for their baits themselves take the shape of "high" thoughts or of luminous hallucinations, in the material or intellectual meaning of the word. He commands the intellectual ghosts of the sky, of the pretended heights, detached from

the earthly ghosts. Thus, the ghosts master or they want to master the sea, the earth, and the sky, or the lust, the wrath, and the mind. They cannot reach higher than there, for, higher than there, there is the heavens free of all of these: the heavens of the cleanness, of the humbleness, of the kindness, and of the real light or godlike knowledge, transcendent to creation that can be enslaved to the sin through the man's separation from God.

153. The master of the earth fights the wrath in order to gain it on his side, in order the wrath no longer to resist him. He does that by igniting the wrath for the worldly power, for defending it.

154. The idea about the three giants: the laziness, the carelessness, and the nescience, it is taken from Mark the Ascetic, *Epistle towards Nicholas*, *The Romanian Philokalia*, volume I, p. 326. But here is being done a complex applying of the work of these three chieftains of the passions, by being placed in connection with the three powers of the soul and with the three parts of the creation.

155. Like the demons can win the three powers of the soul, in order to enslave them, by disfiguring them, likewise the demons can be defeated through those three powers when those powers are kept in their use according to the nature, or when those powers are brought back to that state, by grace, and they are even strengthened through victory.

156. Here Saint Gregory Sinaite uses the idea of Saint Maximos the Confessor about the five distinct and united in creation aspects, and which were re-strengthened in their unity in Christ: substance, time, place, power, and movement. But Saint Gregory ties this idea to the discernment he made between the orator who demonstrates the distinction and the union of the aspects of the world, and the spiritual speaker who lives their distinction and unity in Christ. The spiritual speaker contemplates or he sees, spiritually, what he communicates. His speech is comprising not by its logical connection among words, which expresses the rational connection among things, but through itself the quality of his voice that is influenced by the experience of the union with Christ and by the unity of all things in Christ.

157. True philosopher is him who doesn't remain only on creatures' level, but he ascends, through that above-mind union with that cause, and through the unmediated faith, namely that faith based on or verified through the unmediated experience of the believed One. That one is true philosopher for he has united himself, through experience, with the Person out of Whom springs the whole wisdom, but Who is above any understanding. Such philosopher is not only taught by somebody else about the godlike realities, but he even experiences those realities, namely those realities are imposed him as a reality that isn't produced or invented by him. True philosopher is him who has achieved the wisdom

in his deeds, in his contemplation, and in his living. When somebody lacks something of these things, that one won't be a true philosopher, because of not having the whole wisdom, or because his wisdom isn't made whole out of all modes of activity. True philosopher is rather a Philotheos, namely one who loves God, for the wisdom he loves is the endless, living, of-live-giver, and wholly hypostatized in the Supreme Person of the Word of God. That's why the love for the true wisdom (philo-sophia) it is rather called as philo-theos (love for God).

158. The realities having images, they can be means which the imageless realities can be known as archetypes through. This is for in the imageless realities are potentially given the uncreates realities. That's why, through those ones having images, we must cross through them to what is beyond image as foundation of the image. In the countenance of a person, we must live what is above that person's countenance, but it has the virtuality of that person's countenance. Only thus we can ascend to Him Who is beyond the non-image organically tied to the created person.

159. Our transcendent foundation, that bear within itself, imageless, our image, it is, in the same time, the ultimate and the most intimate house which we will reach into, in the future life. It is our most intimate house and it is our hearth. It is called as house for it is the first departure place and the last and eternal place, and we feel in it as at home, more at home than anywhere else, having the whole warmth and familiarness of the most-own our house. It has a familiar warmth, for this house is the Supreme Person where we have our origin and our full love at. This home is God-the Word.

160. Loving the wisdom means loving God, the Wisdom with a face of Person, the hypostatized or hypostatical Wisdom. Only the Person God has concentrated in Himself the endless, living, active, loving, and benefactor wisdom. Only such a Wisdom you can love as a Friend, for that Wisdom loves you as a friend too. The friendship from that Wisdom exceeds any friendship, as our friendship for that Wisdom does it too. Out of that Wisdom springs the whole our wisdom and friendship.

161. The first rows illustrate a gradation between the godlike: scholar, speaker, and philosopher. It is about the usual gradation of the spiritual life: the doer, the knower of the godlike rationalities out of nature, and he who unites himself with God in an unmediated and above-nature manner. At the real knowledge, namely at the knowledge of the godlike rationalities, one cannot reach before the cleaning through deeds, because the passionate man doesn't see, at all, the godlike rationalities, or he crooks them because of his passions; and one cannot reach the unmediated union with God without the cleaning through deeds, or without distinctively knowing God's rationalities out of creature.

162. "Scholar" can mean here also writer (*γραμματεύς*). This one writes the basic laws of the spiritual life, within himself, through deeds. The speaker or the knower of the rationalities from within world, they acknowledge these rationalities and they communicated them to other people too. And he who loves the wisdom (the philosopher) ascends above these two steps, to the union with Person God, the spring of the spiritual laws and of the rationalities-words of the world, which God challenges us to cogitate Him through, and us to answer the cogitation and the words which He addresses us, in order to develop us as rightly-cogitating beings and as responsibly-speaking beings, so that He develops us in accordance to Him.

163. Here is being given an explanation to the fact that, though the grace of the Baptism remains within the baptized one, his souly and bodily limbs can be unworking, in a spiritual meaning, because of not impropriating within them and because of not fructifying the power of the grace. This explanation uses the fact which the soul remains within the body's limbs, and, somehow, the soul keeps the palsy limbs still alive, though they remain as dead and unworking.

164. Here is being specified the meaning of the positive motion which Saint Maximos the Confessor spoke so insistently of, as a road of the creature towards the consummation into God. That positive motion is the true sign of the real life. The natural motion is only the basis and the precondition of this positive motion strengthened and guided through the Ghost.

165. These ones are some precursors of today's spiritism. Everything comes out of the man's pride, that he can know, while unpurified and without humbleness, the mysteries of God and of the future life, by giving images to that which is imageless. At the beginning he willingly gives images to those realities, but later on, such images are unwillingly imposed to him, as some hallucinations.

166. It is to be noticed the fact that Saint Gregory sees the cause of the willing hallucinations, and of the unwilling hallucinations, as not being only the pride, but also as being the bodily addiction to pleasures. This is because, the bodily addiction to pleasures usually pushes towards imagining the spiritual things because of being unable to detach oneself from imaginings.

167. Through renewal, Saint Gregory Sinaite understands the Mystery of the Anointment. He is affirming here the general priesthood of the believers. That is a true priesthood, and not only a fore-imagined one, a symbolic one, as in the Old Testament. And not only the priesthood, but also the imperial dignity. And there are no degree differences. Through this priesthood, he understands the union of everyone with Christ, on the same measure, through the prayer of the heart. This doesn't make

useless the priesthood appointed to the Liturgy and to the Mysteries committed in seen manner, in order all believers to be nourished with the necessary grace of the inward union with Christ.

168. The rationalities of the things suppose a person of supreme wisdom who cogitate those rationalities. And that supreme person doesn't only cogitate the things, but that supreme person imprints his thought and his words on the created things, as some seals, so that that supreme person places on things the sign that the things belong to that supreme person.

169. The godlike wisdom that speaks through the mouth of the one who sips out of the godlike wisdom, it is the supreme hypostatical Wisdom Itself, or the Person of God-the Word. That's why It is alive and working by its word, by becoming the word of him whom It speaks through, it is, at its turn, living and working. This hypostatical Wisdom illuminates the heart of him who has united himself with It.

170. It is about them who are lazy in fulfilling the commandments. Those ones have estranged themselves from God and that's why they have become darkened. They no longer want to know about God because of fearing the eternal punishment that will be caused to them by not fulfilling the commandments.

171. The stages of the spiritual life correspond to the moments from the life of our Savior which aren't, at their turn, lacking corresponding inward states. The burial is the love for God for in it we admit to no longer be seen, by totally renouncing to ourselves, for God. The resurrection, as continuous standing, it is shown in watchfulness.

172. He who wants to reach the total killing of his passions, and he receives the power to do that out of the Lord's sufferings, he must have been advancing, in the first place, gradually, in suffering, or in killing his passions. One must notice here the two meanings of the passions: passions of pleasure which kill our being and passions (sufferings) of pain which kill our passions of pleasure and which bring our being to the true life. The passions of pleasure – or killer of our being - are being killed through the passions (sufferings) of pain which bring us the true life. In this meaning, there is a death-making killing, one caused by the passions of pleasure, and there is a life-making killing, one brought us by the passions (sufferings) of pain. Thus, impropriating, willingly, the passions (sufferings) of pain, of Christ, it causes us a crucifixion of the crucifixion, and a killing of the killing caused by the passions of pleasure. All of this has been taken from Saint Maximos the Confessor, whose influence upon Gregory Sinaite can bee seen also in the fact that Saint Maximos the Confessor, together with John Climacus, they are the only ones quoted by Sinaite in the head no. 137 after acrostic.

173. Yore, were know the four elements leading to sin: the baith of a thought, the accompanying of the baith in thought (dialogue), the consenting to deed, and the deed itself. Gregory Sinaite is mentioning here even more moments preceding the baith.

174. Saint Gregory Sinaite affirms, at his turn, the need for a certain surpassing of the state of childhood from Baptism, for the believers to feel the grace and their renewal as effect of the grace. He belongs, by that, to the line developed by Makarios, Mark the Ascetic, Diadochus, and Simeon the New Theologian. This isn't a singular teaching belonging to Saint Simeon the New Theologian, as some Occidental theologians affirmed about it. The "sight of the mind" or the: "understanding seeing" isn't only a simple rational deduction, but it is evidence of the reality of God, a spiritual feeling of the connection with Him.

175. While Dionysus the Areopagite reckons the lowest stage as being the cleanness, the second stage being the illumination, and the third stage being the consummation, Saint Gregory Sinaite is attributing here, the cleanness to consummation, and on the lowest stage he is placing the work. This work is that doing which the sins are cleaned through, and which the virtues are achieved through. The illumination is one with the contemplating the godlike rationalities from within creatures. And the cleanness from on the highest stage is the achieved dispassion, that is one with the union with God. But in the next head Saint Gregory Sinaite is going to present the work as having a much richer content. The doing is already a fire of the gladness and of-a-good-fragrance light, within beginners.

176. Saint Greogry Sinaite, as other previous Fathers did too, he unites in the description of the godlike gifts also sides which we aren't usually seen as joined into the natural life: of-well-fragrance light. These are spiritual states of an unusual complexity. This can be seen also in the following heads (4-5). But starting with the head no. 3, he has started to pass from describing the spiritual state of the beginners to describing the state of them who have reached the superior stages.

177. From here we can see that those who were contesting the possibility of knowing or of feeling the work of the grace – one that was strongly affirmed by Saint Simeon the New Theologian, by following the examples of Saint Mark the Ascetic and of Diadochus – they had as ground of their contestation the possibility of confounding the disordered warmth caused by passion to the serene and spiritual warmth produced by grace, because, according to them, the work of the grace cannot be ever known, and so to be discerned from that work of the sin.

178. If I have rendered correctly the clumsy meaning of the Romanian translation from yore, the devil, by losing its natural warmth through the separation from God, but still desiring it by nature, for he had it, at the

beginning, in its quality as ghost created by God, it causes a false warmth (a non-loving, egotistic warmth) in itself and in the tempted ones, in order it to escape, somewhat, the egotistic coldness it fell into, and in order to be able to deceit the tempted ones. We have here an interesting explanation for the coexistence between the egotistic coldness and that warmth without duration or consistency, of the superficial, convulsive, and artificial warmth of the sin, of the passion, and of the temptation. It is an explanation of the admixture of hotness of the passion with the coldness of planning the evil deeds. The sin is, on one hand, warmth, and, on the other hand it is cold cynicism. Saint Gregory Palamas defended in his second treaty of the second triad, that good warmth of the prayer, against Barlaam who was criticizing any showing within body of the effects of the prayer, and who was ridiculing the hesychasts who were speaking about such a warmth.

179. In the Byzantine icons of the disciples, there can be seen, in the upper corner on the right hand, the angels waiting with the crown in their hands, for the martyrs to endure to the end, with manhood, their torments, so that the angels to crown them at the end. So wants God to crown them who defeat the passions which they must endure like they were martyrs.

180. The sinful warmth directly attacks the senses of the beginners, while, to them who are on the middle stage, or on the consummation's stage, it starts with hallucinations brought by the self-appreciation, in order to drag, later on, at its turn, the soul towards lusts. If in the previous ascetic writing it was simply affirmed the fact that the soul enters the dialogue with the bait, here is being done a more detailed description of this fact: it is being described what it passes like, from some together-presence within soul, of a deluding thought, with the good decision. Saint Gregory is describing here what their mixing takes place like, or what the mixing of the sinful warmth is done like, with the clean warmth of the prayer. That takes place because of the tarrying of the lust within our soul. One must notice also the analogue description done to the report between the stinking sweetness of the addiction to pleasure and the clean sweetness of the secret chrism of the Holy Ghost.

181. Barlaam represented, maybe in an exaggerated mode through what he argued regarding this matter, a rationalism of scholastic type, one that got accustomed to require the shunning of the body from any tiredness during prayer, in order not to make feel uncomfortable the soul that prays. In East, there were maintained the distinction between the mortification of the sensations of pleasure and accepting the sensation of pain. Only those can help the body to truly become free of sensations of pleasure, by enduring the sensations situated at the antipodes of the pleasure. And only the sensations of pleasure tempt the soul to lean towards the things of the world and of the body, and so they take the

soul far from prayer. It is easy to run away from pain. But the victory over the cowardice caused by pain one cannot obtain it except through the heroism of accepting the pain. This is because running away from pain is as well a pleasure. Thus, one does nothing for sanctifying his body. And the tiredness and the pain do not stop the soul from praying, but they carry the soul and they upheld the soul in prayer. This is for the tiredness and the toil make us feel the limits of our power and of our life, and so we shout out towards God. On the opposite, the voluptuousness, by giving the feeling of the power, of the self-sufficiency, it will stop the soul from praying.

182. No man can get rid of his body's tiredness and pain, by his own will, neither during prayer, as he can get rid of the sensations provided by his hearing and sight, for those are lived through the whole his body, and they are combined with the states from within him, for being produced both by the body's movement and state, so that they never can be completely avoided.

183. The purpose which he who prays aims at, it is that of prolonging the prayer for as long as possible; and the purpose aimed by him who wants to consummate himself is that of getting rid, as completely as possible, of the passionate impulses. But that requires tiredness, and the tiredness has its cause and effect in the inward moods.

184. John Climacus VI: 14; G.P. 88, 796 B: "The heart's lack of pain is the petrification of the mind". Actually, the pain brings the softening of the soul, and the softening of the soul brings the prayer, and even that prayer with tears. The prayer without this softening is rather a philosophical meditation without deep and transforming effects upon our whole being. The pain humanizes our being and it makes it truly transparent. That's why, in the Eastern Church, we stress so much upon the importance of the tears. Barlaam was the first to draw, explicitly, such conclusions out of the scholastic rationalism, the cause of the whole rationalism of the Occidental theology. He might have done that on the basis of what already started to be seen in the practice of the prayer in Occident. But it is not less true that, by formulating this conclusion which he reckoned it as resulting out of that, he strengthened it. One cannot say that there weren't in Occident too, believers who cherished the effort and the pain. And the pain was cherished by some women for their desire to feel in their bodies the wounds of Christ. But all of these were out-of-order phenomena; they weren't a general rule for the believers who do not follow conquering purposes, but who simply pursuit the general cleaning and strengthening of the human nature into God.

185. Idem, *quoted work*, XXVII; G.P. 88, 1129 A. Out of tears of pain, there comes the prayer, and the prayer, as expression of the powerful feeling of our insignificance and of our sinfulness in front of God, it gives birth to tears. These ones go together, and only their accompanying increases the

quality of the prayer and the quality of the being of each of us, and it gets out soul out of callousness.

186.[1] Saint Mark the Hermit, *About the Spiritual Law* 12; G.P. 65: 908. The tears which accompany the prayer are a sign that God touched the heart of him who prays, and so his heart has been softened, and that touch is so intensely felt that it equivalent to a true "seeing" of God by him to is made partaker to it. The touch from God, on the heat of him who prayer, it has this effect of softening the heart, for it is a touch done with mercy and with love; this touch it has the character of the most-loving and most-merciful Person.

187.[1] Saint Gregory Palamas reckons the surpassing of all the stages of the spiritual ascension not as a launching in a void, but as a state of reaching into the supreme content. To Gregory Palamas, the apophatic is not a void, but it is a positive richness above any possibility to define it.

188.[1] Barlaam reckoned that the thoughts of the cogitation, even during prayer, they must be felt. Because otherwise those won't be gifts from God, but they would be only vain things. Palamas reckons that those aren't vain, despite the fact that on the peak of the union with God, they won't be felt any longer. But the union is above those. According to Barlaam, the thoughts of the cogitation are either felt, and then they are the highest thing, one that is maintained also in the prayer that unites the man with God, or they aren't felt and so they are vain. Palamas cherished the whole ascension, but he reckoned the union with God as being beyond that ascension. The ascension is cherished for it leads to union. But the ascension is surpassed by union. To Barlaam the thinking is everything, or, otherwise, there will be nothing.

189. Saint Gregory Palamas, as all the spiritual writers from East, he ties tightly the hallucinations to the impulses towards pleasures. Where the last ones are no longer present, the soul ascends above any image, in an understanding feeling of the presence and of the power of God.

190. Not the fact that it works within body it makes the movement bodily and defiled, but the fact that the movement is imprinted by the searching for a pleasure that is felt anticipatedly. Even within mind, there can dwell a thought of bodily and defiled character, when it starts out of such a body's impulse desiring for pleasure. On the opposite, when out of that soul that rejoices cleanly, or spiritually, a movement reaches within body, that movement still remains clean within body and it cleans and it spiritualizes the body. It depends, therefore, what the target of the movement is: God, or the bodily pleasure concomitantly to forgetting about God. The body isn't evil by itself. We cannot find in the Eastern asceticism any Manicheist trait, neither Origenistic traits. The body too is destined to deification and it can be sanctified and deified.

191. *Λόγον έμπρακτον και πραξιν ελλόγιμοσ.* The work must be embodied into deed, therefore into body, in order the word to be able to reach the whole its efficacy and in order to be able to transform us, and the deed must be comprised into the word, or the word must have in itself the experience and the accumulation of power of the deed. There is an interior connection between word and deed, between spirit and body. The deed is potentially comprised into word, into spirit, and it accomplishes the word. The full or the efficient word is that word embodied into deed, and the deed is full and the body is spiritualized when they are imprinted by the word and when they receive meaning and interpretation through word. Thus, the deed speaks and the word works. The deed is the actualized word and the word is the potentialized deed.

192. Rejecting the good deeds means not only rejecting a sum of deeds external to us, but it also means rejecting the good dispositions of the mind as imprinted into body and, therefore, the possibility of sanctifying the body, or the prolongation of the word, or of the spirit, into body, and so stopping the body from actualizing its power.

193. Barlaam didn't admit a work of God that can be known through feeling and through deeds, namely through body. Barlaam locked God up into an absolute transcendence. And by that, he operated also an impossible to cross over separation, from spirit to body. So, he didn't admit that the man can live God. He cogitated God only as being beyond the man's life, and as not being able to sanctify the man's life.

194. The gift from God is all-consummate in itself, but, because of us not being able to receive it thus, all at once, it adapts to the measure we are at. Saint Gregory Palamas sees the ascension towards God as it would be a ladder, for that ascension is, in the same time, an ascension into consummation. Barlaam, who represented the scholastic abstract rationalism that reckons that God isn't accessible except to the logical thinking, whose definition is all-comprising from the beginning, Barlaam didn't see a progress in knowing God by the experience of a soul, a soul that can be cleaned, furthermore, through virtue.

195. Barlaam, by speaking in his quality as philosopher, namely in the spirit of an abstract rationality, he simplifies the things on two ways: firstly, he despises the body during the ascension of the believer towards God, and towards the good, by and large; secondly, he utters a general judgment upon things which differ from one another, not taking heed at the concrete variety of the reality. Palamas, who was a faithful interpreter of the biblical and patristic tradition, he sees that there are sufferings which are common to the soul and to the body, and which do not defile either the mind, and which help the body too to ascend together with the soul, towards God.

196. Here, Saint Gregory Palamas is giving the ultimate reason that highlights even the value of the passionate side of the soul, that is the most common to the soul and body. This reason is the embodiment of the Word. His godhead was communicated also to the body, through the soul. But it was communicated to the body through what is common to the soul and body, namely through the passionate side. How could have Christ suffered, together with His soul, if there hadn't been this passionate side that unites the soul and the body? And what would have been like the pain of the body, different from the pain of the animal, if there wouldn't have been this participation of the soul to that pain? And how could have Christ suffered the passions without opposing them, if there had not been the godhead united with them? And, especially, through the passionate part that unites the soul with the body, a part that is characterized by the power of enduring, out human nature experiences the godlike realities, or it accepts them. Through it, therefore, any human being can be deified. Thus, the purely human and reproachable passion becomes deified and praiseworthy. It happens so to us too, due to the grace that crosses through our soul into our body, through the passionate part that unites the soul with the body.

197. Continuing to commend the positive role the passionate side of the human nature receives, Palamas shows that through it the grace deifies the body, when the passionate side doesn't allow itself to be stolen by the bodily passions which are dominated by pleasure, but it elevates the body on the stage of patience through the grace that has been imprinted into the passionate side. Only through the passionate side the body can be determined to suffer cleanly, and, by that, the body can be sanctified. And without the sanctification of our body, we cannot reach to be sanctified in the totality of our being. The passionate side is the channel which the grace crosses through from mind to body. It is being affirmed here an existence that is alive, existential, and passionate – in the good and active sense of this word -, a truly transformative spirituality, instead of one that is deprived of life and of power, one theoretical and abstract. Palamas explicitly fought for the body, for the deification of the total, concrete human being, and not for a phantom-idea lacking any life, one neglecting and despising the body, one letting the body in the brambles and in the domination of the negative forces which decompose the body.

198. The clean together-suffering of the body and of the soul, it isn't a nail that nails the soul to the body, but it is an untold connection (*συνδεσμος τις*) of theirs to God. This is for, the painful but clean suffering detaches the believer from the inferior impulses and it directs him towards God. Just this together-suffering is a power from God. Otherwise, one couldn't have endured it.

199. The works committed within saints aren't irrational works, as those works seem to be, but they are above-rationality, namely they are of a complex rationality, a rationality that isn't fragmentary as there is the rationality of the nature's processes, processes which end in decomposition, and therefore they bear within themselves, as finality, the nonsense.

200. Barlaam found in the words of Saint Apostle Paul – that he was kidnapped to the third sky, so that he no longer knew if he was into his body or outside his body – a ground for his idea that he who prays he must forgive about everything, so that he must liberate himself from all the works, to break up with all the works. Saint Gregory Palamas, at his turn, he evoked the deeds committed by Saint Apostle Paul as a proof for the fact that, during the prayer of the mind, into body and through body, there take place clean states and deeds which are crossed through by the godlike grace. The prayer is to Saint Gregory Palamas a deed of power, one shown into body and through body, and it is not a state and work of the soul separated from the body.

201. But Barlaam found in the words of Saint Apostle Paul, namely that he forgot whether he was into body or not, also a reason to argue that the states and the deeds crossed through by grace, they aren't gifts from God, because the gifts from God mustn't be forgotten. Everything that takes place within body, regardless how clean, was thrown by Barlaam into the bin; he retained only the speculation. Palamas noticed that they who are praying, they won't be all of them kidnapped, but some of them will be left, by God, in works given them by Himself, as gifts. The prayer isn't a simple "meditation" but it is struggle, it is a straining of the entire being.

202. The fear of God, the humiliation, the fasting, and the other deeds of this kind, they depend on prayer insomuch that Saint Gregory Palamas reckoned them as the beginning of the prayer. Actually, itself the fear of God and the full of repentance pricking of the heart, they are a phasis of the prayer; the prayer speaks to God, and he who prays feels God speaking and working within his heart. Thus, the prayer is a state of great emotion; the prayer is loaded with the fullness of the being in state of repentance, or humbleness, and of hope.

203. Barlaam, quoting Dionysus who said that in the union with God the mind must leave the prayer too, he deduced that, because everything that must be forsaken is something bad, and therefore it isn't from God, the prayer is bad too, and therefore the prayer is not from God. Palamas admits that in the union with God, the soul is elevated even above prayer. But from here one must not deduce that the prayer would be bad, neither that the prayer isn't necessary to them who want to reach the union with God. And even like some kind of supreme emotional awareness of the presence of God and of our dependence on God's mercy

and love, the prayer remains present even on the stage of our union with God.

204. The Barlaam's opinion, soaked with the theory of the prayer as purely intellectual meditation, it was that the prayer of the mind doesn't need the steps of the virtues as climbed tiresomely, in order to reach the union with God. To him, this union was a state of theological intellectual apophatism, a simple union of the mind with all the known ideas - a theoretical denial of all affirmations in order to have the exact meaning of God as above all affirmations. But this would mean to be united with God through a pure intellectual procedure. And that doesn't need the crossing through the stages of the virtues and of the prayer.

205. Saint Gregory Palamas knows that, besides the feelings produced by the Ghost, within body, during prayer, there are also those which are natural to be body but which are sanctified by the Ghost during prayer; namely, he knows besides the extraordinary charismas produced by the Ghost (the gift of the healing etc.), also a state of cleanness of all the natural movements from within body (the clean joy, the clean crying, the need for food kept within the limits of the cleanness etc.). Among these last ones, there are also the clean feeling of the external realities. They are sanctified, during prayer, by the Holy Ghost. But they are only some images of the deifying consummation and not the consummation itself or the state of deification.

206. It is again affirmed here, the fact that the passionate side must not be mortified. On the opposite, only by increasing it, by living ever more intensely God, and our own sinfulness, one can achieve the closeness to God and advance towards consummation.

207. John Climacus, *The Ladder* XXVIII; G.P. 88: 1132 C. The tear wings up the prayer for it represents a state of humiliation and of repentance in front of God Who is a spring of the prayer. The tear illuminates the eyes of the mind for it makes the mind seeing, due to the humbleness and intense feeling of the own sinfulness, the godlike presence and glory.

208. The dispassion isn't, in the teaching of the Holy Fathers, a negative state, one of insensitiveness, but it is a state of positive employment of the souly powers, namely of the wrath and of the lust. And for this good employment requires an intense effort, the dispassion implied more power than the passionate state does. Barlaam granted importance only to speculation and not to the sanctification of the believer too, including here that of the body. Barlaam represented the Occidental mentality that mainly stressed the theology as theory, and not the consummation of the believer.

209. Through the good employment of the lust, one achieves the love for God, and through the good employment of the wrath – which, together with the lust, they compose the passionate side – one achieves the

patience. And they are well utilized when they obey the mind. The mind, by ceaselessly remembering God and by being accompanied by the lust in this undertaking, they both get habituated to love God. And by patiently fulfilling the commandments, one reaches to love his neighbor, and that implies a great spiritual strength. But this cannot exist without dispassion, without renouncing to the egotistic love for oneself, and to his inferior pleasures. That love that implies the dispassion or the suffering that conditions the love, they do not have, consequently, nothing negative within them. They are instilled by an impulse of the love for God and for the neighbor, of the love for everything that is good, namely by an impulse opposed to any egotism. But the love, which the positive dispassion is involved in, it would be impossible if the feeling side of our nature was killed.

210. Saint Gregory Palamas reckons that the monks are the easiest to reach the dispassion. Still, the dispassion isn't forbidden to the laymen. The main means the laymen have, in order to use it on this purpose, it is their effort to use the things from within world according to the commandments of God, namely towards fulfilling all the good things and towards loving the neighbor. By prolonging this kind of employment, the laymen reach to get habituated to this good usage of the things of the world and to the aversion towards the bad usage of them, or towards the passionate usage of them.

211. Barlaam represented, maybe in an exaggerated mode through what he argued regarding this matter, a rationalism of scholastic type, one that got accustomed to require the shunning of the body from any tiredness during prayer, in order not to make feel uncomfortable the soul that prays. In East, there were maintained the distinction between the mortification of the sensations of pleasure and accepting the sensation of pain. Only those can help the body to truly become free of sensations of pleasure, by enduring the sensations situated at the antipodes of the pleasure. And only the sensations of pleasure tempt the soul to lean towards the things of the world and of the body, and so they take the soul far from prayer. It is easy to run away from pain. But one cannot obtain the victory over the cowardice caused by pain except through the heroism of accepting the pain. This is because of running away from pain is a pleasure as well. Thus, one does nothing for sanctifying his body. And the tiredness and the pain do not stop the soul from praying, but they carry the soul and they uphold the soul in prayer. This is for the tiredness and the toil make us feel the limits of our power and of our life, and so we shout out towards God. On the opposite, the voluptuousness, by giving the feeling of the power, of the self-sufficiency, it will stop the soul from praying.

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hearing and sight, for those are lived through the whole his body, and they are combined with the states from within him, for being produced both by the body's movement and state, so that they never can be completely avoided.

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218. Saint Gregory Palamas, as all the spiritual writers from East, he ties tightly the hallucinations to the impulses towards pleasures. Where the last ones are no longer present, the soul ascends above any image, in an understanding feeling of the presence and of the power of God.

219. Not the fact that it works within body it makes the movement bodily and defiled, but the fact that the movement is imprinted by the searching for a pleasure that is felt anticipatedly. Even within mind, there can dwell a thought of bodily and defiled character, when it starts out of such a body's impulse desiring for pleasure. On the opposite, when out of that soul that rejoices cleanly, or spiritually, a movement reaches within body, that movement still remains clean within body and it cleans and it spiritualizes the body. It depends, therefore, on what the target of the movement is: God, or the bodily pleasure concomitantly to forgetting about God. The body isn't evil by itself.

220. The fact that we can bring our body as sacrifice to God, while our body is still alive, Saint Gregory reckons it as an argument for the body not to be mortified, for our body is loved by God as sacrifice as alive as it is. The expression "living sacrifice" is only apparently a contradictory expression. But this expression shows that the body can be offered to God as sacrifice just in the fullness of the life from the body, namely strengthened through love and through doing good deeds into patience.

221. The passionate side of the soul remains alive and working also in the dispassionate soul, as well as in that soul that is "dispassionate" in the bad meaning of this word. So, the dispassionate isn't him who is numbed and indolent, but is him who is dispassionate, worriless, or insensitive to evil. One can be very passionate about what he is doing while still being dispassionate. The good and the beautiful passion reconciles to the passionate or suffering side. Example is the pain felt by Paul for his nation.

222. The passionate side mediates between mind and body. Without the passionate side, the mind won't be able to work upon the soul. The body is led towards consummation, by the mind and through the passionate side, but also the mind actualizes its spiritualization powers, or the power for sanctifying the body through the passionate side. This is for, through the passionate side, the mind works upon the body.

223. Resting into the godlike ones (from the things of the sin) means working into the godlike realities. The resting into God and the good work through the powers which one has received by uniting himself with God, they are the same. Barlaam didn't see that. He reckoned that even the working of the good deeds, or of the godlike things, it means transgressing the commandment of God Who asks us to "rest" ourselves into Him. We are meeting here the same abstract, unworking conception about salvation.

224. Like they who attach themselves to God by ceaselessly remembering God, they do not modify their cogitating power, likewise they do not mortify their passionate power in the sense that they would lock it up within themselves and make it unworking and motionless. But, from

another point of view this still is a mortification. This is for, they move their tendency and their work from the evil things towards the things which are according to the love for God and for the neighbor. Saint Gregory attributes two meanings to mortification: the meaning of not tending towards evil things, and the meaning of total unworking. He admits the first kind of mortification, while rejecting the other one.

225. In the passionate side there is a force that can become a force of love for God and for neighbor. The force of that love can become so great so that he who has achieved it can place it above what the body likes, and even above his earthly life, in order to gain a deified and eternal life.

226. Consumed by the love for God and estranged from their body, they who live in prayer and in continual appeasing still feel the sufferings of their bodies, but only in order they to judge those suffering whether those sufferings aren't totally clean, or in order they to realize that they haven't reached yet, the eternal happiness of the future life.

227. The whole content of the present treaty belonging to Saint Gregory Palamas it tackles with the problem of the union between soul and body. He affirms this union, by reckoning the passionate side as being somehow common both to soul and body. Barlaam wants to weaken this connection, in order him to be able to reject the repercussion upon the body of the mind's closeness to God, and therefore the sanctification of the body. In this sense, he would want to oppose Saint Gregory of Nyssa too, to the affirmations made by *Palamas in his Treaty II* from the *First Triad*. After he opposed that one's declaration that the soul isn't inside body, now he is opposing that one's declaration that that union is non-understood (Saint Gregory of Nyssa, *quoted work*, 15; G.P. 44: 177 B), as also that declaration that the mind is united with the body through a thinner sensitiveness. Saint Gregory Palamas is showing that, actually, neither Saint Gregory of Nyssa doesn't contest the union between soul and body and a certain possibility of knowing and of expressing this union. Saint Gregory Palamas reconciles the apparent contradictory affirmations of Saint Gregory of Nyssa and of Makarios the Great concerning the presence of the soul within body. This is for, on one hand, the soul is within body, while, on the other hand, the soul isn't within body by being present differently than a material element.

228. Saint Basil the Great, *Hexaemeron* I: 11; G.P. 29: 25 BC. This attitude of letting to the latitude of the science to find out the truth regarding the nature it has always been characteristic to the Easter Christendom, which hasn't recorded any case of stopping some scholar to proclaim the result of his research in things which aren't related to the truth of the faith or to the teachings about salvation.

229. Barlaam denies any other knowledge about God except the rational knowledge about God. If it is so, only him will differ from the blind, in his quality as philosopher.

230. Barlaam doesn't pay too much attention to fulfilling the moral commandments in man's cleanness. He attributed the main role in that - if not uniquely – to the philosophical speculation.

231. Saint Gregory Palamas admits the importance of the knowledge of the creatures, in order they to be elevated to the knowledge of God, when through creatures is known God in His quality as creator and upholder or all things' cause, namely when one doesn't remain only to knowing the creatures as opaque and separated things and without a foundation of theirs into the common and transparent fund of the divine transcendence. This knowledge of the godlike rationalities within world, that is called as natural contemplation, it is reckoned in the eastern spirituality as the second step of the spiritual ascension of the man towards God.

232. Saint Gregory Palamas rejects here the affirmation that the godlike light seen by hesychasts, during the prayer of the mind, it would be reckoned by hesychasts as the being of God, while he rejects, on the other hand, the affirmation that that light could be a sensitive light or an emanation from the being of Gods, one that can be mixed with the air, and the air could circumscribe it spatially. This would be a real pantheism or an identification of the creature to God, which Saint Gregory Palamas rejects it assertively.

233. Saint Gregory Palamas brings a series of practical argument against the accusation presented above. If the hesychast reckoned God as sensitive, namely one with the things, why would they avoid to see the things and to attach themselves, through pleasures, to things? This is because, if that was the case, any of the things would be God.

234. By this, Saint Gregory Palamas highlights the fact that that light, though it is called by hesychasts as "intelligible", they call it like that only in order to show that that light isn't submitted to the senses (it isn't sensitive light). Still, that light isn't known through or produces by the powers of the mind. This is for that light occurs within mind exclusively through the power of the grace when ceases any natural understanding work, or of the mind. That light is, therefore, transcendent, totally different from any light that falls under senses or that is unveiled as an intellectual content of natural cogitation. So, that light isn't only supra-sensitive but it is supra-intelligible too.

235. Barlaam didn't admit except the being of God that isn't accessible except to a deductive speculation, or only the creatures. He didn't admit the energies or the works of God as means of God's entering in a real connection with us. Consequently, according to Barlaam, the light which

the hesychasts affirmed that they saw it, if it was not the being od God, it could not be but the being of an angel, or the itself mind's being. In the last case, one would admit that God is seen in it as in His own image, namely analogically.

236. A misunderstanding of Barlaam came from the fact that he reckoned the light that he said the hesychasts saw it, as it would be self-subsistent, or it would exist in an own hypostasis. But light, in a proper meaning, it is only the godlike being, the angel, or the human mind, said Barlaam. Saint Gregory Palamas agreed him. But he mentioned that, no one among hesychasts affirmed that the light they saw it would exist in an own hypostasis or it would have self-subsistence. That light has its subsistence in God, namely it exists in the (godlike) "hypostasis" or, better said, in the Three godlike Hypostases.

237. We are here in full apophatic theology in the sense given to it by Dionysus the Areopagite. (*About the Mystical Theology* 1: 1 and 5; G.P. 3: 997 A and 1048 B). The being of God is reckoned by Saint Gregory Palamas and by hesychasts, by its transcendence, at the extreme opposite to its identification to the creation, identification which they were accused of. The being of God not only that is invisible and inaccessible to the senses, but it is even above that invisibility and inaccessibility. The being of God is a peak beyond any of the sensitive or thoughts peaks. The being of God is beyond not only anything one could say affirmatively, but it is also beyond anything that one could say negatively about it. The being of God is above the meaning of the words: being, existence, kindness, and also above the words which are opposite to these. God isn't either existence or inexistence; God is above word, but we neither can renounce to speaking about Him. The fact that God is beyond any affirmation or negation, it doesn't make impossible a connection of His with us. He communicates, on Himself, to us, in a light which we can perceive but we cannot explain it.

238. "Illumination seen in an unseen manner and understood in a non-understood manner". Only the contradictory (dialectical) speaking can express this experience.

239. From the light seen in an unseen manner, there irradiates an absolute authority. And it even has in itself something that makes Christ felt as our Lord and Master. That light is experienced as the light of the Person of God, or of Christ. It is like the human person is felt in the light or in the evidence endowed with will, that irradiates out of the human person.

240. Saint Simeon the New Theologian often presents in his "*Hymns of the Godlike Love*", that light that he sees as talking to him (e. g. Hymns 18, editor J. Koder, *Hymnes*, tome III, p. 285). Saint Gregory Palamas is influenced by Saint Simeon. In that light that speaks, there is Christ Himself.

241. Barlaam admitted only the possibility that the mind "sees" itself, namely of knowing on itself, and, by analogy, to know God. Saint Gregory Palamas, according to the entire eastern tradition, he reckons that through mind, a mind that has become transparent through cleanness, the man sees, in a real manner, the uncreated energy that irradiates out of God. Better said, the mind has the emotional proof, namely the „understanding" feeling of the work, or of the working presence of God.

242. While Barlaam locked up the mind in its own sight, Palamas saw in mind the shininess of God Who that has taken image within mind; the mind saw itself too, or itself the mind saw itself, but also through the Ghost, and not through the mind's simple natural sight; he saw in it also the shininess of God completing the mind and consummating the mind's union with God. The mind sees itself in the happiest communion. One could say that the mind that has reached the capability of fully seeing on itself and of being happy in this sight, it doesn't see itself as separated from God Who is the complete communion partner. Actually, like the man knows himself much better when he sees himself in communion with another person, likewise, but endlessly happier and fuller he sees himself in communion with God.

243. Here, Saint Gregory Palamas means through knowledge a theoretical, deductive, or from distance, knowledge about God.

244. Consequent to the opinion that the knowledge through ideas is the sole mode to "see" God, Barlaam gave the highest importance to the cleaning up of the philosophical nescience. Unlike him, the spiritual people reckon as means which they reach through at seeing God, meaning living in His presence and power, the cleaning of the evil passions and the prayer. Through these, they surpass any knowledge that only deductively knows about God, from distance. Barlaam reckons that the nescience consists of ignoring the philosophical, deductive knowledge of God, and he was asking for the cleaning up of philosophical nescience. Palamas, on the opposite, he reckons that losing this nescience means losing the true knowledge about God. This is the central point which Barlaam and Palamas clashed on, namely the clash between recently then constituted scholasticism and the eastern spiritual tradition preserved here from the apostolical times, a tradition which, without refusing a knowledge about God through nature, it affirms that there is, above knowing God out of nature, also a knowledge about God through direct experience, and with that knowledge are imparted them who have their heart cleaned up of passions.

245. Palamas specified that the cleaning up of the real nescience about God, it is usually that achieved by working the virtues. On the opposite, the speculative knowledge which one can reach at through philosophy, it is not the most appropriate knowledge about God, because of causing within us: the pride, the lack of humbleness - and those won't let us

truly seeing our reality and the reality of God. They who clean themselves, they have a sight of God that is a downpayment of the full sight in the future life. In this sight, there is a certitude of the presence of God (*πληροφορία*). The hesychasts lived in the certitude of the presence of God and not in a speculation about God. In the writings received by Barlaam from hesychasts, it was told only about this entrustment (certitude) and about the fact that one can reach that certitude by cleaning himself of passion and by lengthy praying, and it wasn't about seeing the being of God, as Barlaam accused them. It seems to be about the writings of Gregory Sinaite.

246. These things were affirmed by the Bogomils who were at that time called as Messalians, a name that is used also to call a similar current from the Centuries IV-V. Amongst the hesychasts monks there were hiding also some monks who interpreted the ascetic texts as the Messalians and the Bogomils did; it was about the newer texts composed in the spirit of Makarios the Great, and, by and large, it was about the ascetic writings which recommended to fight the demons and which affirmed that, at the end of the cleaning of passions, there will be a "sight" of the godlike light; they interpreted those affirmations in the sense that that light is the being of God and the demons are united, in substance with the soul. And some of them, by continuously repeating the Lord's Prayer (Our Father), they even reckoned as useless the reading of the Holy Scriptures (Jean Meyendorff, *quoted work*, pp. 23-24). Barlaam, knowing about this interpretation given by Bogomils, he attributed it, knowingly or unknowingly, to the hesychasts. But he was pushed to do that by his scholastic conception that was opposed to any "seeing" or "feeling" of God.

247. This is the scholastic teaching that Barlaam opposed it to the spiritual tradition of the Christendom from the beginning: there is not godlike light coming within soul; the sole light the mind is partaker to, it is the deductive knowledge about God, through creatures.

248. The hesychasts didn't deny that there is also a light of the natural knowledge of the creatures. But, on the basis of the entire eastern tradition, they recognized also a light coming into the mind, in an unmediated manner, from God.

249. Barlaam, by interpreting the eastern spiritual tradition in a manner characteristic to Bogomils or Messalians, he called all the monks who were practicing this tradition, as Messalians, and so he slandered all of them. This is because the first three treaties against them he entitled them, in the second wording: "*Against Messalians*".

250. Saint Gregory Palamas reached here to a clearer expression of the difference between the godlike nature and the godlike glory, or its light, which he saw it also in his "*The Third Word of the First Words*" (see at: Fr.

D. Stăniloae, *The Life and the Teaching of Saint Gregory Palamas*, p. 34). By this he rejected both the Messalians' heresy that affirmed a sight of the godlike nature and the scholastic rationalism of Barlaam who didn't recognize to God any possibility of entering the unmediated connection with the human being.

251. Even the godlike glory cannot receive the attribute of "existing" (*ουσα*), because, at Saint Maximos, this attribute was granted to creatures. God is called as "He Who is in existent mode" (*ο ουτως ου*). One can say, therefore, that the glory "doesn't exist", in the sense that it exceeds the "existence" (*ουχ ουσα, χαθ υπεροχήν*).

252. The believers by receiving the glory of the Father and of the Son, they become one among themselves and with the godlike Persons, as These Ones are one Themselves. So, through that glory, the believers give themselves as a gift, in common, to the Father Himself and to the Son Himself as to Persons. There is not, therefore, about an "emanation" (*επιρροή*) thinned from a denser substance, in the Neoplatonic sense, as the teaching expressed by Saint Gregory Palamas is accused by the newer Thomist theology. The glory, or the light, it is the mode a godlike Persons enters the connection with the human persons who open themselves by faith, as something analogue takes place among the human persons.

253. This interpersonal connection was not understood by the scholastic theology. By reckoning that God can be only deductively thought, the scholastic theology transformed God in a substance-object, one transcendent and unfree, and without initiative. It was a mentality that replaced the communion with God for a philosophy, for a thinking about God.

254. The "sight" of God reached by him who keeps His commandments as the commandments of a Person, it is something else than the theoretical knowledge about God, even if Barlaam didn't admit it by any cost.

255. But this "sight" isn't knowledge not because it would be below knowledge, or because it would simply be a lack of knowledge, but for it exceeds the knowledge (*υπερ την γνωσιν*). This is for, the knowledge refers to existing things namely to the creatures. But God is above existing things, or above creatures.

256. Saint Gregory Palamas, as all the eastern fathers, he isn't against knowing God out of nature but he knows about another knowledge about God, a higher knowledge, by sight, one that includes the first kind of nature. The "sight" of God isn't the knowledge of God through creatures, or through the existing realities, and this is because they who see God in an unmediated manner, they see Him Who doesn't even exist, and that is because He exceeds all the existing realities, namely the creatures.

257. The "sight" of God is endlessly richer than the knowledge is, or it satisfies endlessly more all the needs of the soul of entering the connection with the reality of God, for the powers of the soul are healed by fulfilling the commandments of God. The fulfilling of the commandments of God is the condition for entering the personal relation with God, and this relation fulfills all the needs of the soul for a consummate communion. In this sense they contribute to soul's healing. By fulfilling the commandments our soul accepted the positive dialogue with God by answering the God's appeal to love. And thus, it is accomplished the health-giver and life-giver dialogue, one giver of meaning and of rationality for the life of the soul. By opening himself to God, by fulfilling God's commandments, the soul not only that hears and sees God as speaking to the soul from outside, but God dwells within that soul too. A God Who gives commandments, He is a Person-God Who takes the believer, seriously, as person.

258. Just because fulfilling the commandments means progress in communion, as persons, between believer and God, this fulfilling doesn't only bring a knowledge that is superior to the theoretical knowledge but it brings also the deification of the believer.

259. For this deification takes place in the same time with the dwelling of God within believer, it is reflected as the glory of God out of believer. With it, God unveils His mysteries to the believer. This is for the glory isn't empty of content but it is the richness of God's loving reality.

260. The father is the one whom our life comes from, and whom our inheritance comes from. In this meaning the successive fathers who we have within Church, they have received this quality as fathers from the First Father: Jesus Christ Whom we have all the teaching and life from.

261. By stressing the fact that the seen godlike light it speaks too, Saint Gregory Palamas is influenced by Saint Simeon the New Theologian; on the other hand, he highlights the character of that light as person, or that light's feature of manifesting the Person of Christ. In that light is speaking Christ Himself.

262. Even the knowledge out of Scriptures, because of only speaking about Christ, and it doesn't show Him to us, it is lower than "seeing" Christ's Person in reality, namely it is lower that living Christ's presence within us. Maybe this affirmation made Barlaam saying that the hesychasts despise the Scripture by reckoning the Scripture inferior to subjectively living on Christ. But Christ as lived by hesychasts, He was, firstly, known and checked through Scriptures. The Scripture and the living on Christ must go together. Neither it produces life the reading of the Scripture without living on Christ, nor it is possible living on Christ without knowing Him out of Scripture.

263. Something else is the comparison and something else is the example. The comparison represents the same thing on two stages, one more potentiated or less potentiated than another; or it presents some resemblances and differences between two things which are on the same plan. The example is a sensitive image of a unsensitive reality.

264. Not a part of the godlike nature of the Word is dwelled into His body, but the whole one. This is for He has become the whole hypostasis of the human nature as He also bears the whole human nature. Of course, He covered it through the humbleness of the descent. And we cannot receive that either at once or gradually. To be noticed that the glory or the light irradiates into the concrete matter out of the godlike Person, and it have been made accessible to us through the Person of the Word become man. Withing any person, there is an inexhaustible spring of life and light, by the connection which the person stays in with God, according to the person's nature. But the endless thesaurus of life and of light of the godhead, it is wholly and in an unmediated manner lived by Christ not only as God but also as man. And we feel this whole thesaurus of Christ, even if, from another point of view, it is not wholly communicated to us. We live it as whole into Him, when we are in connection with Him, but not as becoming it wholly ours.

265. Saint Maximos the Confessor, *Ambigua*; G.P. 91: 1160, 1125 A. At the holy fathers the term "analogical" didn't have the scholastic meaning from later on, as knowledge "by analogy" to the created things, but it had the meaning as knowledge and receiving of God "according to the measure" of him who knows God and receives God. And the meaning "analogical" is opposed, at the fathers, on one hand to the literal meaning of the word (Scripture) and on the other hand it is opposed to the allegorical meaning. While the allegory uses something that hasn't existed or it doesn't exist, in order to indicate a godlike meaning, the anagogical interpretation sees a higher meaning in something that exists. So, Saint Maximos called the Transfiguration as "symbol of the godhead" in the sense that through it was shared the godhead "according to their measure" to the disciples who were there and that it hinted to something higher than itself, namely to the godlike being.

266. All the existing realities are and are called as "symbols", in the anagogical or symbolical theology, namely in that theology that shows their connection with the higher godlike content which we are imparted with, on the measure of our spiritual advancement. That's why Saint Maximos could call the light from Tabor as "symbol".

267. "They were moved from body into Ghost, before finishing their life into body". So, while remaining into body, their life into body were overwhelmed by the works of the Ghost. Their body was filled up by the Ghost Who gave them the power of seeing, even through their senses, the

realities which are above senses. This expression belongs to Saint Maximos the Confessor, *Ambigua*; G.P. 91: 1125-1128.

268. Here is being repeated the fact that not only the godlike being but also the godlike light, they both are above what can receive the attribute as "existing". This is because of that attribute being characteristic to the creatures. One can see from here that in the Orthodox teaching, the apophatic isn't simply non-experienceable, in the sense of the negative intellectual theology. The apophatic is being experienced though it is above what "exists", above what is thought, and above what is expressed.

269. Though during the prolonged prayer, the godlike light is sometimes seen in an unmediated manner, by and large, during the earthly life, this light is seen through creatures as symbols. Only in the future life this light will be seen, ceaselessly, in an unmediated manner.

270. *About the Churchly Hierarchy* 7: 2. G.P. 3: 553 D. That light is "seen" but it is not sensitive. This contradiction is reconciled by the fact that that light is seen by them who are reached in the image of Christ. This is for, Christ as embodied God He "sees" the above-feeling realities, by experiencing those within Himself. The "sight" of this light means, therefore, to experience it spiritually. Saint Simeon the New Theologian says: "We will become limbs of Christ, if Christ becomes our limbs. Christ becomes my hand, He, my leg... oh, I the miserable one; and the hand of Christ, and the leg of Christ, they are me, the sinner. I move my hand and my hand is Christ whole... I move my leg, and behold that my leg lightens like Him" (*Hymn 15*; *Hymnes*, quoted edition, tome I, *Sources chrétiennes*, no. 156, p. 287).

271. Another paradox: the godlike light is seen after all the works of the senses and of the mind cease. Consequently, as it is not felt in a natural manner likewise it cannot be understood in a natural manner. That light is seen throughs senses and it is known through mind, for within those it dwells a power that is above the natural powers of theirs. Still, the senses and the mind impropriate that work that is above their natural works. So, they experience the seeing and the understanding of that light. This is for that light is given to them and they do not conquer that light. And for they are given that light, they are given also the power of receiving that light. One person's openness towards us it gives us the power to know that person. All the more is so the Self-giving as a gift, of the godlike Person.

272. Saint Gregory of Nyssa, *About Soul and Resurrection*. G.P. 46: 104 C. The sensitive light will be overwhelmed there, entirely, by that above-senses light, as the air and the space will be too.

273. The speculative theology it is either affirmative or negative, and it isn't a theology of the sight. The speculative theology is born right out of not seeing God. They who see God, they do not need a speculative theology.

They too make an apophatic theology, or a negative theology (better said, a theology of the untold), but their theology isn't born out of not seeing God, but it is born out of the fact that even through seeing they know that God is above sight and above understanding. The seen itself is unseen, the known itself is unknown, from another point of view. They do not cogitate at removing all the existing realities (of the known world), but they experience them through seeing what is above them. They see that God isn't anything of the realities which can be seen, understood, and expressed on the plan of the world.

274. The sight of God is superior to the rational affirmative and negative theology. It is the experiencing of the godlike reality, and does not mean inventing or supposing the godlike reality, with the cogitation, with the mind, or with the imagination. It is superior to the negative theology for the disappearance of all realities isn't forcedly produced by thinking, but because all the created realities and their ideas are overwhelmed or covered by the real sight of the light above nature. This apophatic is an endless plus, and it is not a minus in comparison to the realities known through senses and rationality. The unseen isn't simply unseen. The unseen is seen; the non-understood and the unknown are experienced more intensely than the seen and known realities on the plan of the created realities are.

275. Through the above-seeing-sight the spiritual people know the deifying work, so they know it as active seeing within them. Right because of that, they know that in that light works the godlike Subject or the Person Who produces this working sight. He is especially known as the Holy Ghost. The apophatic is an unmediated relation with the Person of the Holy Ghost.

276. This means that are partakers to this sight only they who reach the union with the godlike Subject. They who only hear about this light from them who have this sight, they only can reach knowing God through the affirmative theology or through the rational negation.

277. *Word no I at Saint Stephen*; G.P. 46: 171 B. God is seen through God. It is a union of subjects. The godlike glory doesn't fit within the human subject, but the Subject of the godlike glory, God Himself, He comes with the godlike glory within the human subject.

278. So, the mediation of God through angels is limited. God can communicate on Himself in an unmediated manner too.

279. *About the Godlike Names* 1: 5; G.P. 3: 593 B. The angels themselves, they do not reach the knowledge about God, because of being that knowledge above their nature. They only can do that through the union with God. Likewise, the people dop not reach that knowledge except through the same union, by imitating the angels and by being they imprinted by God.

280. In the fact that God can enter both the unmediated and mediated communication with the people, through angels, or with the angels which are on inferior levels, it is shown God's character as free Person. The communication of His life isn't being done as the involuntary emanation out of an impersonal sun, as in the Neoplatonic conception, and whose power weakens on the measure we get farer from the source, and which constitutes ever weaker degrees of existence, and of the measure they are mediated by increasingly numerous superior levels. The accusation of Neoplatonism that sees the light of God as a weakened emanation of God's being (*απόρροια*), accusation which Palamas was charged with, in the quoted issue of the Dominican review "Istina" (p. 276), it is an unjust one (See the article published by Jean-Miguel Garrigues o. p.: *L'énergie divine et la grâce chez Maxime le Confesseur*).

281. The supreme proof of the same character as Person and of the same freedom is, though, the fact that God makes Himself man and so God elevates the man who is reckoned as the last one in the hierarchy of the rational beings, and God elevates the man endlessly above everyone for God is the Emperor of the powers and of the glory.

282. Before the embodiment there reigned the law, but the law of the hierarchy, at its turn, it was wanted by the God-Person, because of the man's falling, and not because of the nature constituted of gradual layers of existence. That's why the law was given through angels (Acts 7: 50; Gal. 3: 19; Eph. 2: 2).

283. By making Himself man, God comes in unmediated communication with the people.

284. *About the Godlike Names* 1: 8; G.P. 3: 597 A. Through all this great variety it is shown God's character as Person Who pursues and fulfills freely the oikonomia of the salvation.

285. Which creature can comprise in itself the whole power of God? To which created power it can become internal the whole godlike power?

286. It will be open the perspective of an eternal growth in the knowledge of the light of the love of God, or of the impartation with that light. This is not only for that light will emit, out of itself, ever shinier rays, but also for the feeling of the spiritual eye of him who sees or feels, it will be ever more accentuated in its capacity of seeing that light through the ray of the light that penetrates the spiritual eye. Thus, that eye that sees won't be only a subject of the vision that is shown to it, but that eye will also be a matter which the sight makes it ever more seer and more transparent. The wood not only fuels up the fire but it is also continuously adapted by fire in order to fuel up the fire more intensely. Seeing that light is, paradoxically, or contradictorily, also an act of the man, but also a matter of the seeing of that light. Of course, here is about a wood that won't be consumed by fire.

287. This was said, somewhere, by Saint Maximos the Confessor. God alone sees and He is seen through them. But the man impropriates the sight of God as it would be his own. But Saint Maximos discerns, though, between the productive and the receptive or experiencing sides of the knower power (*Opuscula theologica*; G.P. 91: 33). The last one remains within saints in their states of ecstasy and in the future life. According to the teaching of the Holy Fathers, somewhere it disappears the border between the understanding of the godlike realities and seeing those realities. Between two persons who understand one another, there is also a certain spiritual touch. But this touch becomes even more conscious and more intense within them who are spiritually advanced. That's why the godlike light is called also as intelligible light or as understood light (*νοητου*), but also as seen (*ορατόν*). They who see this light, they see it through an understanding, they understand this light through a "sight" or through a touch of it by their mind. In this sense, this light isn't material and it has no image.

288. *Ibid* 1: 5; G.P. 3: 583 BC. Those minds which have reached like the angels and in the image of God, by being united with the godlike angels, those minds herald that light to others by using negative terms, but experiencing that light isn't something negative, for there is a union with that light. The intellectual apophatic is only a matter of describing by using words. In reality, the apophatic is a positive experience. Still, the union with the light is, in the same time, a denial of all realities, because it covers all of them. So, the union as positive experience is that one that shows that all realities are denied, and not their rational denial.

289. Neither the experienced union can be described by using terms borrowed from creatures. The experience has such a thin, indeterminable, and unnoticeable character, so that one can say that it doesn't exist. But this in the senses of exceeding all thickened experiences of the creatures. That's why it cannot be called as knowledge. Even from intellectual point of view, it presents the same thinness or non-determinability.

290. All existing realities, namely all the creatures, they are made so that they can be known by the mind, or their mind is made so that is able to know them. This is for the mind has, at its turn, in its being and in its works, the attribute of the existence. That's why, the mind cannot know God through its own natural works, because God is above the category of the existence. The mind must be endowed by God Himself, with His work that is above the mind's natural works, in order the mind to be able to know God. So, we are far from the Neoplatonic and of Evagrius pantheism, a pantheism reckoning that the mind, by finding its ultimate unity, that mind knows - by itself - God Who is One. Here is being clearly affirmed the transcendence of God. But, is it impossible to establish any bridge between mind and God? The faith admits the power of the grace.

The grace can be impropriated by the mind. The mind can become the subject of the grace, or the subject of the work of God. The mind can become the subject of the knowledge of God by grace, or partaker to the self-knowledge of God. The mind, as subject, it can be imprinted by the godlike Subject.

291. If that light is above all existing realities, or if that light is the negation of all existing realities, neither the union with it will be called as knowledge in the usual meaning of the word. That light can be called as knowledge only in the metaphorical meaning of the word knowledge. That doesn't mean that that light has no meaning, but it means that that light comprises a meaning that exceeds all meanings and it has all meanings within itself, in a virtual manner. That's why, on one hand that light is called as intelligible, and on the other hand it isn't called as intelligible.

292. The knowledge provided by this light can be rather called as nescience, but in the sense that it exceeds all the knowledge and it doesn't resemble to any knowledge.

293. Only to this light are due all the positive names in proper sense, or none of them is due to this light because of the imperfect meaning they have when referring to creatures, namely that meaning we are accustomed to.

294. Palamas affirms the total transcendence of the knowledge into Ghost, while Barlaam includes even the knowledge of God among the knowledge referring to creatures.

295. *About the Godlike Names* 1: 5; G.P. 3: 593 BC. In this paragraph Saint Gregory Palamas undertakes a more insisting discernment between union and the knowledge of the existing realities, and then between union and theology by negation. The knowledge occupies itself with the existent categories. That union that takes place between us and God, it is above the existing categories. The theology by negation still is a knowledge; the union is above the theology by negation too. You can avoid making theology by negation and you will still be a believer. But only those believers reach the union who are imprinted by godhead. The theology by negation is understood and expressible; as such, the theology by negation is knowledge. The union is above understanding and above any expression. The union is more apophatic than the negative intellectual theology.

296. The light of the intellectual theology is a knowledge and a reasoning. It is nothing else. The light of the sight is a subsisting reality different from our cogitation; it is hypostatized in the Hypostasis of Christ and, consequently, it is subsistent. That light even speaks to the deified human being showing by that too, that it is a reality that differs from our reasoning, and it is even a personal reality by being the manifestation of

Christ. Here we are seeing the influence of Saint Simeon the New Theologian. By this, Saint Gregory Palamas is showing again, that according to him, this light isn't an "emanation" thinned out of a pantheistic substance in the Neoplatonic sense (or anthroposophical), but it is Christ Himself as Person in the modality of His manifestation towards the godlike persons.

297. One theologizes through the rational negation that God is not a being, He is not righteousness etc. or that these attributes aren't appropriate to describe God, for He is above them. So, the mind understands that God isn't these attributes. But by that, the mind hasn't reached God.

298. In the theology by negation, the mind unfolds itself, by negating, one at a time, the diverse features improperly attributed to God. In union, the mind is gathered whole into God Who is encountered in His unity as Person.

299. John Climacus, *The Ladder XXCVIII*; G.P. 88: 1132 D. The union of the mind with God isn't, therefore, the rational negation of the mind, but the mind is kidnapped into God, it is like the mind is "spellbound" by the wonder of God's showing and love. The mind ends the interiorized and fiery prayer.

300. So, one reaches the "sight" (of the unapproachable light or of the divine uncreated light) not through a simple "method", or haphazardly.

301. Among the countless stages of the sight which one will endlessly advance into, during the future life, Saint Gregory is mentioning here three of them: *the illumination* as a flashing light lasting only for an instant, *the clear seeing of the light* spread everywhere, and *the seeing of the things*, namely of the circumstances, of the relationships, and of the souly states, present and future, in the variety of their indefinite richness.

302. Saint Gregory Palamas admits that is above his powers to speak about the realities of the future age, and, alike, about the realities of the present age too. But, because these are related to the theme he is speaking about, he will still attempt to speak about those.

303. Being occupied with regardless what else, through senses and through cogitation, it brings within us some sort of an inferior light, one belonging to another order. That's why him who is thus occupied, he cannot become wholly above-nature-light, except after there is no inferior light left within him, so that he will be filled up, entirely, with the light from above.

304. *και ὑπερ το κατ υπεροχην μη ον* (and beyond supreme non-being). The godlike light isn't in sense of exceeding, and the godlike being is above nonexistence too in sense of exceeding. It is not lived as a reality that isn't like all the creatures are but it simply isn't lived either like the sight

that is lived as not being like the existing realities. If the glory of God that is lived as the non-existing realities, in sense of their exceeding, it is called as God, His being is above God as lived by us as Person who is somewhat accessible.

305. Even Saint Maximos the Confessor and Saint Gregory of Nyssa called the creatures as "the ones who are" (*τα οντα*), and they called God as "He Who is in existent manner" (*ο ουτως ων*). In the existence of the creatures there is something precarious. They do not have the rationality of their existence in themselves. They have been given their existence, and their existence can be taken away from them. God exist through Himself, eternally. Nothing is chewing away His existence. Saint Gregory Palamas is affirming now that experiencing this firm, eternal, inexhaustible, impossible to be diminished existence of God, it takes place only by seeing the glory itself of God, and that doesn't depend, in a natural manner, on the mind's works. This is because, there ones are made in order to know the creatures having a precarious existence, one non-founded in itself, because the mind itself is experienced in this works as having a precarious existence as well, an existence that isn't founded in itself. Everything is affected by incertitude in the natural knowledge of the mind, because the things which are known and the subject who knows them are hit by a lack of foundation in themselves. The scholastic trust Barlaam had in rationality, as supreme and sole forum of decision in any matter, it didn't allow him to admit that God can be fully known only through a work that is above mind, a work given to the mind, as a gift, by God Himself. To Palamas, in the glory of God that is seen through a work of the mind given by God, as a gift, it is experienced – as through one that is the sole adequate to that – the intensity of unconditioned existence, one that cannot have its spring except in the being of God. The unconditioned intensity of the existence of this glory, one experiences it as being superior to the precariousness of existence characteristic to all the beings which are known through senses and through any work of the mind. This one is therefore experienced, as having a more profound existence than all the sensitive and intelligible realities namely than all the realities known through senses or through cogitation.

306. Barlaam would want to sophistically pretend that he agrees those who, by reckoning the sight as above understanding, they call it, as well, as understanding, as one that isn't contrary to understanding, but it is above understanding. He wanted to create the impression of agreeing that, but he only mentioned the name as "understanding" given to that sight. But he who really agrees something, he won't fight, later on, to demonstrate that that sight isn't above understanding. So, Barlaam couldn't oppose Palamas, neither could he pretend, sophistically, that he agreed Palamas.

307. One can say about that "sight" itself, that it isn't above understanding, because one cannot say that that isn't understanding. This is what Palamas does. And Barlaam pretends to agree him. But about that work which somebody is imparted with that sight through, one cannot say that it belongs to the mind. Barlaam can no longer hide the difference between himself and Palamas. This is because, while Palamas says that this is an understanding, but it isn't a work of the mind, Barlaam affirms that by being an understanding, it is a work of the mind. So, after pretending that he agreed Palamas, for the fact that he accepted that that sight is an understanding - to Palamas, though, that sight is above the natural understanding of the mind – Barlaam showed his true colors as opposing Palamas, by contesting that that understanding isn't a work of the mind.

308. The realities which exceed the understanding, they still have a meaning in themselves. But the realities which are bellow understanding, they have no meaning. The heart has an understanding that exceeds the understanding of the mind. This is for the heart is the throne of Christ, the dwelling place of the grace, the opening towards the endlessness of the godlike Person. The heart has a transparency towards infinite, towards the richness of the sentiments which have their starting point and their satisfaction in the felt godlike love, which the mind doesn't have it, but which the mind uses when the mind united itself with the heart.

309. So, there is a sight above-all-understanding, but there is also a sight above this level too. This is for a sight that is above all understanding it is the sight of the faith. But in the future life there will be a sight above the sight of the faith. And that for it will be the full possession of the things we saw, from far, through faith. The sight of the faith is had by that believer whose present life moves among the things from here. The sight of the future life will be moving among the goods from there, which are the highest.

310. The hypostasis of the future goods, or their foundation, it is the godlike being, or the godlike Hypostases Themselves. This is for They are the foundation and the spring of those goods; those goods have their subsistence in the godlike Hypostases. Only the infinite Persons can be the spring of an infinite life, love, and happiness.

311. The faith makes the philosophical knowledge useless or unworking for salvation, through its nescience that is an above-knowledge-sight. This is for, the faith sees the Person of God and it enters that above-understanding-union with the Person of God, whilst the philosophy remains at things, or it deems the person as an object, in order to be able – as it claims – to know the person.

312. The relation with the person is usually accomplished through faith, and not through the science that inquires, because of the science wanting to transform the person in an object constituted of multiple details. All the more the relation with God-Person is accomplished through faith, for the faith respects God-Person as Person and that's why the faith experiences God-Person in His specific intensity, simply and unitarily, and the faith finds in God-Person, concentrated, alive, and carried by the intention of the love, all the goods searched for by the knowledge by separating them or by classifying them.

313. Saint Gregory Palamas didn't reckon that all the philosophical knowledge is wrong. He admits that all of it can be true. But to him, the philosophical knowledge shows its truth when out of the knowledge about creatures it will draw the right conclusion about the existence of God.

314. And today it does that all the more, due to the considerable progress of the sciences, which proved an amazing and a complex rationality existing in the nature.

315. The mind has the power to exceed on itself, but only through God. This is for, through God this power goes out of potentiality and acts. Each person has the power to know another person, but only when that person opens herself/himself this power of knowing passes into deed.

316. After he said before that the knowledge received through the godlike light, it can be named also as nescience, as one that exceeds the knowledge, not Saint Gregory is adding here the fact that that sight can be called as non-sight too, in the sense of exceeding the sight, but not in sense of absence of the understanding - or of the sight - and of the knowledge. This is for in that sight are given, in a virtual manner, all the realities brought through creation to our understanding and sight. That's why, that sight cannot be classified under the category of the knowledge, which the knowledge of the creatures is indicated through, by and large; but it cannot be either reckoned as contrary to knowledge, to understanding, or to sight.

317. If the highest knowledge about God was that of the rational negative theology, and the sight of the godlike light was something inferior to that, then seeing this light in the future age would situate us on a level that would be inferior to the present one, when we are living under the regime of the negative theology – this negative theology being deemed, by Barlaam as the highest.

318. The darkness that Moses entered, by being one with that light that is above-all-understanding, it is superior, at its turn, to the darkness of the negative theology.

319. They who place the theology by negation on the highest level, they reckon that the highest knowledge is to admit the lack of any knowledge, the knowledge of the absolute void. Thus, by refusing the apophatism of the light, as one that is superior to the negative theology, they actually contest the rational knowledge. Palamas proved, in these rows, that he is a great dialectician.

320. Only that great light that comes to us out of the godlike Person it has a meaning and it is knowledge, or it is the so-called light of the knowledge.

321. Saint Gregory of Nyssa, *On the Life of Moses*; G.P. 44: 329 BC. The whole paragraph that follows, it is influenced by the content of that work of saint Gregory of Nyssa. One cannot reach the sight of the light of God without a purification, as one cannot reach, by speculations, the formulations of the rational negative theology.

322. They who simply admit, by faith, the mystery of the salvation into Christ, they can praise God. But they won't be able to reach seeing the non-understood light, except by receiving from God the power for perceiving that light. This is because the words for negating any feature of God, those words only express His glory as known out of the mystery of the embodiment and of the salvation. But those wors are, though, only an image of the non-understood light of His light, and not itself the lived reality of that light.

323. If the negative theology is used by some Hellenes philosophers, and through it they do not cogitate except at the non-comprehensibility of God and not at the mystery of the Person or of the supreme Persons as well, but it is superior to seeing the light of the all-loving Trinity of Persons, a light that will wrap the saints up in the future life, then the Hellenes who deny the Trinity would have more than the saints in the future life.

324. According to Palamas, who reiterates the tradition of the Eastern Fathers, there are three stages of the ascension in knowing God: the knowledge of the godlike rationalities of the creatures, the knowledge of God by negating those realities, and the seeing of God in that darkness that is above-light. The second one, the theology by negation, it is only the place of God. Itself the presence of God is above that. The first and the second stages of knowledge, they have, somehow, a light within them, for they aren't totally non-understood. The third one is a darkness above these lights, but it is in the same time a supra-luminous darkness, for, on one hand, it is more non-understood than the first two stages of the knowledge, but on the other hand it is a richer, deeper, and more unmediated knowledge of the presence of God.

325. Anyway, Moses surpassed the negative theology as well, or the place of God, in order Moses to reach God's supra-luminous presence that is in a supra-luminous darkness.

326. But before Moses reached the place of God, or the negative theology, he had to detach himself from all things and from all persons, in order him not to see and not to be seen. This is because even the fact of being seen is disturbing. He also detached himself from the cogitations which he was seeing through.

327. God-the Word is the supreme Subject Who comprises in Himself all realities, through thinking and love, which all realities were created through, and which all realities are upheld in, after creation, and which all realities will be fully gathered together in, at the end. And by being comprised in Him, as in a churchly and holy dwelling place, themselves are sanctified. But this Church, by being, in the same time, Subject, He commits that sanctification through His work. As such, Christ is both Church and Hierarch. He is Church and Hierarch by excellence, and from before ages.

328. *On the Life of Moses* 1; G.P. 44: 321 A. Relatedly to Barlaam's affirmation, that the light seen by saints has no consistency, but it is a hallucination that now appears and then disappears, Saint Gregory Palamas, on the ground of the writing of Saint Gregory of Nyssa, he shown the consistency of the light also through its duration. This is for, Moses looked at it for forty days and nights.

329. A symbol, in addition to the fact that is sensitive, it must have a shape too in order to be able to express an aspect of the godlike or spiritual life. But that life itself is without an exterior shape despite having an internal structure. The various aspects of its internal structure are lived concentratedly and intensively and not in the variety of the external shapes. The godlike light, as spiritual reality, it is shapeless as well. It is lived in intensity as spiritual ambience of the godlike Person and it is not seen as shape though in it one feels the structures of the supreme Persons.

330. Even the simplicity of the seen godlike light shows the fact that the godlike light is lived into intensity and not in the juxtaposed horizontality or in the changeable succession of the shapes. It is a unitary intensity, but complex, of the godlike Person, or of the godlike Persons united through being.

331. One must notice this ingenious answer. As in the whole this development, here too is felt the influence of Saint Gregory of Nyssa, namely of his writing *The Life of Moses*. God doesn't come out of His hiding, because he doesn't rationalize Himself on our level, He doesn't make Himself understood in banal, usual manner. But God elevates the spiritualized person in the exceeding darkness of His full of mystery and heavy of fulness existence. The spiritualized person will know or will understand now the non-understood as such, or what is above the usual understanding. He is in the non-understood or above-understanding

darkness of the supra-obvious light. That one now has something within him that makes himself as non-understood by other people, for he is hidden into the darkness of the mystery that exceeds him and that is, in the same time, supra-luminous.

332. And he even appears as non-understood to himself too, hidden into the exceeding darkness of the mystery: the supra-luminous darkness. The more the human being reduces himself to the biological processes, the more he will appear to himself as more understood, but, in the same time, he won't understand anything of what he actually is. There is a darkness with the perfect pretense of knowledge (that darkness that is reduced to the banal reality) and there is also a darkness of the endlessly rich and complex deeps, a darkness which, just by recognizing it, it offers us an overwhelming light and an endless reserve of advancing into it. The more we really know on ourselves, the more we appear to ourselves as non-understood, as fuller of mystery, as more hidden to ourselves; or, vice versa, the more we appear to ourselves as non-understood, the better we know ourselves. But these endless deeps of ours are unveiled to us when we live in the godlike infinite.

333. Moses and Paul were to themselves so hidden into mystery, so non-understood in that sight that they had, so that they didn't know who and what was him who saw or what was the one seen through them. They only realized that weren't they who were seeing, because of what they saw and the power for seeing that, exceeded their power of seeing. But the paradox is that the sight was done through them, so, from this point of view, they enjoyed themselves the benefit of seeing. A stranger subject that was exceeding their subject, he was working within their subject, or that subject gave their subjects power to see. Their subject was framed into a stranger subject, one endlessly superior to them, but who didn't annul the existence of the own subject. This was because they benefited of that sight as it would have been their own sight and they were able to wonder about a sight that, by not being theirs, it became theirs.

334. Although, at that time the cause that produces them that, it remains hidden, they who see that realize that is a Person, that is the godlike or supreme Person and that is That One (*εκείνος*). That One is also the One Who sees within them and it is not about an impersonal power. Actually, if there was only an impersonal power that was seeing within them, that impersonal power would become theirs because of only they being subjects and only a subject can be conscious that he sees. Only by the fact that what sees within them, namely that supreme Person Who can see what they cannot see, for that Person gives them His sight, as a gift, that Person remains, in the same time, Subject of that sight, a Subject that respects other subjects. This is for, a subject, by attracting other subjects in the union with him, that subject doesn't annul the other subjects. The subject that gives gifts, by imprinting another subject, he

helps that subject too to understand what gift he was given, or, at least, the love he manifested by giving him that gift.

335. They who benefit of this sight are aware of the fact that what is shown like light and what is seen as such through them who see it, it is a superior person that even as person is an inexhaustible spring of light, and so all the more as godlike Person, and they are aware of these aspects due to the fact that they always want to see more of it and to ascend to an increased sight (Saint Gregory of Nyssa, *On the Life of Moses* 2; G.P. 44; 376 D – 377 A). But even in the content of the shown light one can see the spring of that light as being a Person, likewise in the light communicated us by another person we see and we feel that that light belongs to a specific person. Through light, I am placed in relation with the person who communicates me that light. And the person makes obvious to me, through the light that person communicates to me, a more complex and a deeper indefinite than that intuited by me when that person is not present. Likewise, the godlike non-comprised, I live it more complexly, more richly, and more deeply, in that light which is communicated to me through, than through the void of the negative theology.

336. The godlike non-comprised is known also in the moments of theologizing the rational-negative theology, like the sun is seen with the mind even when the sun is absent. The sun is known not only by them who seen the sun before, but also by them who have never seen the sun. But the first ones know, on the ground of the experience of seeing, while the last ones know it by hearing it from other people. So, not only by theologizing simply and rationally. Even this one, it needs faith.

337. Continuing the idea of the quoted saint, Gregory Palamas declares that there is a knowledge about God, with the mind, and that is the knowledge belonging to the affirmative theology of knowing God out of creatures; and there is also an above-mind knowledge, by negating all realities. Finally, there is a third knowledge, that is superior to the first two, and that is a knowledge through union with God. The knowledge by negating all realities is reckoned by Saint Gregory Palamas as being also above-mind, for some people benefit of it on the ground of experiencing God, and others benefit of that knowledge for, despite they haven't raise their above-mind-eye to the union with God, they faithfully listen to the first ones. The faith too is an eye of that above-mind-sight, though not of a direct sight but of a mediated sight. As such, by making negative theology, that negative theology isn't limited to a simple rational exercise, neither it stops to the notion of an impersonal pantheistic absolute in Neoplatonic sense, but that negative theology believes in that God-Person expressed through negation. Actually, one can believe only to a God-Person. Only that faith in a God-Person is actually a faith. The faith is an interpersonal act. The faith is and act of trust, it is a moral act, it is an

act of love. He who believes into a person, he is in a personal relation with that person. Our faith comes out of a work of a person upon us. The faith sees the Person of God for the faith is helped by an above-mind power, a power that comes from God-Person. Saint Gregory Palamas threw a bridge between seeing and living God, and the rational negative theology, so that Palamas Christianized the rational negative theology, namely by helping the rational negative theology to know God not as an impersonal non-comprised, but as a Person-non-comprised.

338. Dionysus the Areopagite, *About the Godlike Names* 1: 4; G.P. 3: 592 C. God is seen by him who is clean of passions not only as The One Who is above mind's power because of being there also some creatures which are above the power of the human mind – for instance the angels -, but as One Who is even above that union itself, a union in which the mind is united with the realities which are above those realities which can be understood by the human mind. But God is above in His quality as Subject and as spring of His manifestation and, as such, He still is present within them.

339. Saint Gregory Palamas admits this above-sight-seeing to be called as understanding. But it is an understanding that is above the work of the mind, and therefore it is a non-understood-understanding and an above-understanding-understanding. The difference between such an understanding and such a sight is very fluid on spiritual plan. The understood reality is so intensely lived that it is like a reality perceived through a feeling, similar to a spiritually touch to a spiritually seen and to a spiritually heard reality. There is accomplished a contact between our spirit and that reality.

340. God shows Himself to Moses "in image and not through riddles", in the sense that God Himself talked to Moses "mouth to mouth" and Moses "saw His glory" (Num. 12: 8). But this means a going out of Moses from himself towards the higher realities. Moses is so much kidnapped by the greatness of the Person of God that Moses no longer thinks at himself, or that he forgets about himself, namely he "goes out of himself". It is what happens, actually, but on a smaller degree, when somebody is kidnapped by the wonderful charm of a human interlocutor.

341. The godlike imagination has a spiritual character but it also has a structure and endless possibilities to imprint one or another of God's structures or intentions into the human imagination, for the human imaginations contains in itself, at its turn, indefinite structures and intentional possibilities which can be imprinted in the face of the man, in his eyes, in his words, in his mimic, and in his stances, in diverse ways.

342. The Ghost imprints Himself into the mind of the prophets as One Who knows the future and for He wants to herald something about that future. So, the Ghost Himself heralds a certain thing through the

prophets' mind, firstly to them, and then, through them, to others too. The Holy Ghost imprints Himself, as Subject, into the prophet's subject, with one of His intentions, and by that the Ghost takes the "shape" of the mind, or the mind is configurated in its understanding according to what the Holy Ghost communicates to the mind. The mind will use its imagination in order the mind to understand and to transmit what the Ghost communicates to the mind. This is for the imagination gives shape to the realities which are above-shapes. But the Ghost Himself helps the mind in this adaptation of the imagination to what the Ghost communicates to the mind. So, there is a (virtual) imagination or a power that leads the human imagination towards understanding and transmitting the things communicated by the Holy Ghost and into the Holy Ghost. The godlike virtual imagination works upon the human imagination. The last one is imprinted by the first one. They are no longer separated but the first one takes place and it is actualized in the last one, and it shows itself as imprinted in the last one. The idea and the expression of imprinting are used by Saint Maximos the Confessor when speaking about the imprinting of the godlike will of Christ into His human will (*Opusc. Theol.*; G.P. 91: 80 D).

343. Barlaam reckoned that any shaping or imprinting is done on a sensitive material. He didn't admit that there can take place also an imprinting into understanding of something godlike; what is imprinted it will preserve the godlike character and what receives the imprinting or the shaping it will preserve the human character. From here, Barlaam deduced that everything that is imprinted into mind will lower the mind on an inferior level. So, itself what is imprinted will have an inferior character, if it is not even a contrivance of the mind, one close to the bodily shapes. Saint Gregory Palamas shows, on the contrary, that there is also an imprinting of an intelligible and even godlike reality into the human mind or understanding, one that doesn't lower the mind to sensitive sights. The mind is shapes or it is imprinted by the godlike realities in a spiritual manner, as for instance by the superior understanding, by the clean joy, by the love for every good thing etc. This is for, even the angels who are totally understanding beings or incorporeal, they are shaped or they are imprinted by the godlike goods, and they live those goods within them, and they become like those goods or according to their godlike model.

344. By serving God as the angels do, the prophet can receive as well, the imprintings themselves from God (*τουσ του θεου τύποϛ*). The imprinting from God, like that produced by angels, it is shown not in a material contrivance introduced in the prophets' mind, but it is shown in the urge to serve God, like the angels have it. The appeal of the superior Person of God produces into the human mind, as answer, the will to serve. Of course that, in its showing, this urge to serve externally through the body passes from the character of a spiritual imprinting to a material

form. But in mind, or in understanding, or into soul, it doesn't take such a form but it is manifested in certain spiritual states and tendencies of the soul. These states and tendencies have also a general character of "type" or "model" for other people. For instance: the humble, gentle behavior, it represents a "type" that can be imitated by others. Thus, any man has, on one hand, a strictly personal character, and on the other hand, if some dominant traits have been intensified in him, he will become a 'type" to others.

345. *Τοισ ενσημαίνεσθαι τύποις, δτων εμφανης πεφυκε γίνεσθαι*. This text is taken from Mark the Hermit, *Heads about Watchfulness* 24; G.P. 65: 1064 B. See also Saint Maximos the Confessor, *Gnostic Heads* 2: 82; G.P. 90: 1164 A; *The Romanian Philokalia*, volume II, p. 199. For God Himself makes Himself shown through certain imprintings imprinted to the soul, these imprintings exist virtually in God too, as intentions to develop, in good, the human and angelic subjects, according to their models from within God (*logoi*). God has these "types" within Himself through His features of: kindness, holiness, righteousness etc. These types are imprinted within people who take God as their model, or who are imprinted by God's "types" in a way or another, and that makes their "rationalities", which are children of the godlike rationalities, to be developed on the line of these models. This is for the rationalities of the human persons, as long as they exist only in the thinking of God, they still are influenced by the "mode" which God lives in, in eternity. When they take a concrete existence, God behaves towards them as he behaves, from eternity, towards their shapes as thought into God, according to His living into Himself. And even themselves the rationalities of the things and of the persons into God, they are some kinds of virtual shapes which God can imprint as Person-model, actualizing them, within the persons who open themselves to God and who strive themselves to live according to the virtual models, and by that, those persons become, as their turn, "types" to other persons. But through these "types" God Himself makes Himself known in a benevolent descent towards people.

346. By living into a shapeless living Moses "saw godlike imprintings" (*θείουζ τυπουζ*), of course, in that life of his. This is because such forms cannot be seen in themselves. So, by receiving such imprintings, the life of Moses didn't receive material shapes. The life without shapes adapts to the godlike imprintings into it. Although into the mind it is imprinted the shape (the imprinting) of the tent, according to which Mose made the seen tent, the mind still doesn't take and it still doesn't receive in itself a material shape. But the "shape" of the tent comes from God, namely it exists in God, but in God too it has, and even way more so, an immaterial character. This is for the shape of this tent is Himself the Hypostasis of the Word Who comprises all realities within Himself.

347. Out of the fact that the sight needs to be interpreted Barlaam deduced that the interpretation means the elevation to knowledge as to a superior level of the one who sees. So, the sight would be inferior to understanding. Saint Gregory Palamas affirms that the sight isn't inferior to knowledge for it comprises the knowledge within itself. Explaining something, it doesn't lead to something that isn't sight, but it unfolds what is in it in a concentrated manner. The sight has, as unmediated content, the reality. The explanation can get far from reality. He who sees, he has in his sight the reality known in an unmediated and concentrated manner; he has the conscience of the reality according to the likeness to God Who knows all realities in an unmediated and concentrated manner. That's why, the best explanation is provided by him who has the sight, or by the angels who has too the same sight, and for he is on a higher level of understanding it. This is for the sight has a depth of meanings that can never be exhausted because of being itself the luminous manifestation of the Person of God in His intentions of making the creature eternal into the infiniteness of His life and love.

348. If, according to the rational negative theology, only out of the negation of all realities which we understand, we can know God, we will be compelled either to understand all realities in order us to know God by negating those realities – and this is impossible to the human being -, or what we do not understand, that will be God, for that represents to us, through itself, the negation. Out of both sides of the alternative it comes out an incomplete knowledge about God and not a complete one as the negative theology claimed, by reckoning that it doesn't need another knowledge of God superior to the negative theology. The knowledge is here being conceived in a quantitatively and not spiritually.

349. Neither the affirmative theology can know God completely. This is because, according to the affirmative theology, God is known only in His quality of Cause of the known things. Anyway, the affirmative theology doesn't offer us a knowledge of God except on the ground of the realities from the world. This is because only the realities from the world are known, or knowable, through the rational powers of ours. And neither they can be fully known. So, neither the affirmative theology can claim that there isn't a superior knowledge about God. Thus, neither the knowledge provided by the negative theology nor the knowledge provided by the affirmative theology, namely no kind of rational knowledge can express a knowledge of God that doesn't require to the completed by a knowledge superior to it. This is the knowledge out of revelation, one that implies also the knowledge by sight or by experience.

350. The affirmation that God can be known only through the things from the world means a disrespectful narrowing of God, one neighboring the pantheism.

351. To really known God means knowing that in Him there are possibilities for countless other worlds. To see God into light means understanding that in Him there are countless meanings superior to those shown us by the world. Any human person could make other and other countless things; all the more can the Supreme Person do that.

352. So, one doesn't need to know everything in order to know God by affirmation as Cause of all realities, and by negation as differing from all realities. Only Barlaam as philosopher pretended that one needs to know everything in order to know God by affirmation and negation. The contemplation of God as The One Who is more than Cause of all realities and contrary to all realities, it is brought by the faith. This is for the faith is a mysterious relation with God, from the initiative of God and through the openness of the man. And this experience of God, one that is born out of some kind of sight, out of some kind of unmediated "light" of God, it sees God as Person, and that Person Who was able to create the existing world; He is lived in His freedom as One Who could create other countless worlds too. We, as people, we do not feel ourselves strong except in the relation with another person or with other persons. This is for, we find in them a support and a strengthening of our existence as we cannot find in things. All the more we find this support and this strengthening in the Supreme Person. Through faith, the human being feels that all the things depens, in an absolute manner, on the Supreme Person, for all of them could be brought to existence only by the word of that Person. Only another person makes the existing things to fill up a void. Only the Supreme Person could make the things coming to existence from a void, from nothing, and to be upheld in order they not to become again a void. Itself the fact that we cannot enter and remain in relation with God except by faith, it shows us that He is Person. Or, the possibility of our faith consists of the fact that God is Person. This is for the faith is the way which we enter through and which we remain by in relation with the person as person, and, therefore, all the more with God as Person.

353. Dionysus the Areopagite, *About the Godlike Names* 1: 4; G.P. 3: 592 B. The knowledge about God doesn't come only out of knowing the created things by affirming and by negating the features of God, but it especially come out of the light that irradiates out of Him as Person, especially out of Christ Who has come, as Person-God, close to us, and out of them who have reached the consummation of the image of Person-Christ within them. And one reaches this state not through rational knowledge but through the faith into Christ, as personal relation with Christ, and by strengthening this relation by fulfilling the commandments, namely by fulfilling the will of Christ Who wants a closeness between us and Him by harmonizing our will to His will.

354. God imparts Himself to us during our clean prayer, for in the clean prayer we open ourselves exclusively to Him in the most intense manner. Then it shines to us the light of His Person, in a sight, and He shares Himself to us "through an above-being power". This is for that what we are imparted with it is not the godlike being, but it still is above any (created) being or above what "is", meaning by "what is" everything that has been created. This impartation takes place into "sight". This is for "into sight" he who sees he encounters, in an unmediated manner, and he is imparted with The Seen One. From The Seen One come rays into him who sees and through those rays comes Himself as Person.

355. Without contesting the deductive knowledge about God out of creatures as works of God, Saint Gregory Palamas, by following the example of Saint Gregory of Nyssa (*At Blessings* 6; G.P. 44: 1269 B), he affirms that this knowledge isn't the highest knowledge about God. This is because this knowledge can be had by philosophers too, and they can know even more than all the simple believers. But there is a higher knowledge. It is the unmediated knowledge about God out of experiencing His presence in works. Even the knowledge by faith, for it accepts the experience had by others, it is superior to the deductive knowledge. Besides, in itself the faith there works God. The knowledge by own experience is had by them who have cleaned their heart, namely who widely and exclusively have opened their being to this presence of God. To some people like these God made Himself known also by the above-nature Revelation. In the experience of the presence of God is given, in an unmediated manner, the Person of Christ, or of the Persons of the Holy Trinity Who unveil One Another through their maximum love, within our heart. This knowledge is superior to the deductive knowledge out of things for into Person there is given all, there are given His endless richness and life Whom the possibilities of the things are in too. With that Person we are imparted on the moment of the encounter in a way like with a living, whole, and unlimited unity, and in another way that Person remains in His unimpartable infiniteness or as a spring of continual and ever-increased impartation.

356. We know God not only out of the things we know about Him out of creatures, or out of direct experience, but also out of the things which we do not know. Will him be able to know about the wedding of Christ with the Church he who doesn't have the experience of the wedding? The wedding of Christ with the Church, by being way higher that the human wedding, somebody can be elevated to understanding it without that somebody having, previously, the experience of the human wedding. One must not know all the created things and circumstances in order him to be elevated to the knowledge about God.

357. *At Blessing* 6; G.P. 44: 1269 B. Out of this word too, of Saint Gregory of Nyssa, one can see that the fathers do not reject the knowledge about

God out of creatures. But they do not reckon, as Barlaam, that this knowledge is everything, as the scholastic theology did. The fathers admit, above the knowledge about God out of creatures, a knowledge about God by unmediated "sight" of the godlike Persons.

358. *About the Godlike Names* 7: 3; G.P. 3: 869 C – 872 B. Dionysus the Areopagite, as Saint Gregory of Nyssa as well, they admitted a knowledge about God out of creatures. But they did that with some concerns. This is because, they asked: "Isn't that right to say that God" Who "isn't either sensitive or intelligible", so Who isn't known either through senses or through understanding, He "isn't known out of His being but out of creatures?". But what he admits with certitude is the fact that this God Who is above-senses and above-understanding, we know Him through the union with Him. Barlaam took from what Dionysus said only the knowledge about God out of creatures, one that was admitted by the saint with some doubt, and Barlaam changed the interrogative form of the sentence in an affirmative one. Barlaam disrobed this sentence of its interrogative character, as also of the fact that Dionysus speaks in it about the natural knowledge which all the people have the necessary power for, and not about that knowledge through the Holy Ghost which are imparted with only they who believe into Christ, and especially so they who are clean in their heart.

359. Palamas is developing here, in continuation, the interpretation he has given to the quoted sentence belonging to Dionysus. He says: if the people have as knowledge powers only the sense and the understanding, and because God doesn't fall either under senses or under understanding, God won't be known through those natural power, except out of creatures. But they who receive the Ghost, as a power of knowledge that is above the natural ones, they will know Him in an unmediated manner through the union with Him.

360. Barlaam, in his quality as philosopher, he claimed that they who affirmed that they saw God into light they must answers questions which are asked only in the case of knowing a certain created thing: what the substance of the respective thing is, and what is its unity and its cause and its power? Saint Gregory Palamas shows him that those questions were already answered by the fact that they who know God into light, they knew God, previously, out of creatures. If they didn't know and didn't recognize God out of creatures, Barlaam could ask them for an answer to those questions in order him to know what is God Whom they experience by "sight". But thus, one must suppose that in God Who is seen by through experience there are involved the characters which the rationality asks for, but they are in the same time surpasses.

361. Saint Gregory Palamas admits the need for knowing God out of creatures as also the need one to cross through that knowledge. But he reckoned that knowledge as characteristic to those who still are children,

from spiritual point of view. They who have progressed spiritually, they must be elevated higher, to that knowledge through "sight", through experience. Barlaam reckoned the first one as the sole possible to everyone.

362. Because Barlaam conditioned the knowledge about God on the skillfulness of the logical knowing of the creatures, and because not everybody has this skillfulness, he deduced that nobody can heal this illness by guarding the commandments of God. By that, he condemned the majority of the people to a fatal nescience about God, and he reserved that knowledge to the speculative philosophers or, in the best scenario, to the scholars too. That was a conception of fatal intellectual aristocratism, one parallel to the social aristocratism, or of an impossible to mend division of the people related to the participation to the godlike goods. Palamas, according to the Holy Scripture, he affirmed - on the opposite - everyone's capacity, even of the simple people, of knowing God, and of participating, by that, to God, and he deemed that as depending on the people's will to clean themselves of evil.

363. Barlaam admits that the knowledge about God must be the result of a unification of the diverse knowledge. But this unity of theirs, in order to be as comprising as possible with the rich unity of God, according to Barlaam it must be composed of as much knowledge as possible. Palamas argued that the unity of God doesn't correspond to a summing up of the parts. This is because it that had been the case the unity of God could have been divided again too.

364. By reckoning that to The One God the man cannot ascend except by concentrating all available knowledge, Barlaam conceived God in the impersonal sense of a unit that can be divided too or that actually is divided in the form of the world; Palamas opposed to Barlaam the God-Person Who is One, and His Tri-personality, namely a unit that cannot be divided, though God can manifest Himself in indefinite works and in their results. According to Palamas, God as One, He is beyond the impersonal pantheistic unity of the reality, and therefore God is beyond the possibility of being reached by unifying all the knowledge. One reaches God by union with Him into love. God's unit is transcendent to the synthesis of the parts of the creation, or to the knowledge. God's unit is the living, original, and indestructible unit of the Person. That's why one reaches also the connection with God not by unifying the knowledge, similarly to the fact that one doesn't reach the unity of the subject by summing up the knowledge about the parts which the subject manifests through (Dionysus the Areopagite, *About the Godlike Name* 1: 4; G.P. 3: 589-592). One reaches this unity through a leap done by the mind with the help of the grace, or by active and loving openness of the human subject to the godlike Subject; namely, for the human subject lets himself to be caught in the loving current that comes from the godlike

Subject – and not by summing up the many aspects of the reality known through senses and through reasonings (*About the Godlike Names* 2: 12).

365. Palamas admits that Dionysus admitted as well, a knowledge about God that comes out of the various multitude of the creatures. But the mind must exceed this multitude through the intuition ("sight") of Him Who is One as Person, by extolling Him as the Maker and the Upholder of all realities (*About the Godlike Names* 1: 5; G.P. 3: 593 D). Here isn't only about a summing up of the parts of the creation and of the knowledge about creation, but it is about a surpassing of them, by ascending on another plan, to a unity that is different from the unity of the world's parts.

366. Looking at God it "nourishes" the spiritual eye, for this eye assimilated the seeing power of God to its own seeing power, or the light of God to his light, like the physical light from outside strengthen the seeing power of our sensitive eye, or like a beloved person helps us to see her/his beauties through the love which that person communicates to us, a love that highlights those beauties. This nourishing takes place through a union between the believer who sees and God Who is looked at. The look is consummated by the fact that it becomes unitary, namely by the fact that is focused only upon Him Who truly is One, and so the look gets far from the many; by the fact that into That One there is everything. This total attention upon Him is nourished by the full love for Him and it implies in itself also the consummate obedience to Him.

367. Barlaam separated, strictly, the knowledge about God and the keeping of the commandments, of the theology, from living, from cleanness, from fulfilling the commandments as sign and means of strengthening the love for God and for people, and as means for cleaning and sanctifying. He transformed the theology in theoretical philosophy.

368. Here Saint Gregory Palamas is specifying which are "the inexistent realities" in comparison to the created realities, which "exist". They do not exist, for they are above what we know in a natural way – we who exist. Therefore, here isn't only about a theoretical negative theology but it is something way more positive and fuller of existence than the created realities are.

369. The adversaries of Palamas rejected his argument that the grace is uncreated, for the fact that he who is imparted with the grace he is imparted with God, with the argument that then all the creatures will have to be imparted with the uncreated grace, because all the creatures are imparted, to diverse degrees, with God. Palamas answers them that, according to such judgment, all the creatures should be holy to different degrees. By this he lays the ground for difference of a totally another order between the impartation with the grace enjoyed by the believers and the differences among the gradual impartations of created goods

enjoyed by diverse creatures. The simplistic judgment of Barlaam and of his adherences placed on the same plan the impartation with something uncreated from within God Himself and the impartations with goods produced by God, through His creator acts, namely between the direct and personal impartation with God and the indirect impartations with some features produced through creator acts by God's kindness. It is like somebody would place on the same plan the fact that she/he received from another person something created by that person, or she/he received that person as such, or a power that irradiated out of that person, through love. Barlaam, as representative of the scholastics, he locked up the whole life of the world into the created order.

370. The scholastic theology started to define the grace as a created "habit", even though it called the grace, in the same time, as supra-natural habit.

371. The grace elevates them who receive the grace, out of the created order, and the grace places them, through the unmediated communion with God, into the created order, above-nature.

372. That is actually a thesis of the scholastic theology that the Ghost creates the grace within us, and therefore also the holiness within saints, as the grace creates all the corresponding ones within all the creatures. So, the holiness wouldn't really be godlike within saints, but it would be created as well. The saint remains, as well, locked up within the order of the created. Rightly so, Palamas asked those who argued that thesis: but then, why was needed the embodiment of the Son of God? The Holy Ghost couldn't have created the grace, within people, even without the becoming-man of the Son of God? Or, it would turn out of this scholastic teaching that also everything that is apart in the humanity of Christ, it would have been created. But then, what the Son of God embodied Himself for, because He was able to create all of these in a humanity, without making Himself the Subject of the Hypostasis of the assumed humanity, and without communicating to His assumed humanity His uncreated energies? But in our humanity the Ghost of Christ does the same thing as within Christ as man: the Ghost makes us subjects of the uncreated divine energies of God, or of Christ. Christ took us out of a life spent exclusively within the border of the created. The conception about the created grace either makes impossible any unmediated communication between God and the world or it confounds God and the world to one another in a pantheistic manner.

373. According to the scholastic teaching of Barlaam and Akindynos, there is no difference between the creator and the deifier works of God. Everything is deified by being created, and that means that the creation itself is the birth out of God. The grace is, at its turn, a created power given to the one who receives the Mysteries. But then, what would one receive the Mysteries for? The conclusion is either the locking up within the hermetic borders of the created, or a pure pantheism.

374. Saint Basil, *Against Eunomius* 4; G.P. 29: 697 A. If the deification is one with the creation, there won't be needed a special work of the Holy Ghost. But the Holy Ghost adopts them who have been created, and He elevates them on a superior plan of life, to the life common with God. The Holy Ghost elevates us from the plan of the creation in the unmediated relation with Person-God. The Holy Ghost is the proof of the free love of God for us by no longer letting us living as simple creatures of Him.

375. The mystery of this undivided impartation implies the mystery of the Ghost's quality as Person. Anybody desires the unitary wholeness of the beloved person, but she/he receives that wholeness as much as she/he can. She/he is given that wholeness wholly, for the beloved person gives herself/himself wholly, as a gift, but she/he receives him/her as much as she/he can, depending on how great her/his receiving love is. One receives that wholeness more, another does that less; and one receives it more according to an aspect, while another receives it more according to some other aspect, according to her/his capacity of love, namely of receiving.

376. We can see a resemblance to the fact that the person goes out towards those whom the person communicates with, but the person still remains as a unitary spring of her/his manifestations, undivided in herself/himself, though, in the same time, the person communicates herself/himself wholly through each of her/his manifestation and to several persons simultaneously.

377. To the simplistic affirmation of his adversary, that God either He doesn't show Himself and He doesn't give Himself as a gift, at all, or He shows and gives Himself, as a gift, wholly, Palamas opposes the living understanding of the mystery of the person and of the dialectical mode which, on one hand, the person shows and gives himself as a gift, and on the other hand the person cannot be received wholly. God, as loving Person, He manifests Himself and He gives Himself, as a gift, wholly, in each of His above-nature works, but, in the same time, He remains undivided in Himself or He remains as wholly undivided and unimpartable. This is for, even the human person can be seen and cannot be seen wholly, in any act and manifestation of the person, or the person gives herself/himself, as a gift, in any of her/his acts or manifestation, or the person gives herself/himself as a whole while remaining ungiven, as whole.

378. In the scholastic doctrine represented by Barlaam and Akindynos, the grace isn't a ray of the love starting from within the Holy Ghost, but it would be something created. But then, the grace either won't start from within the Ghost, because of being – if that had been the case – the Holy Ghost created too, or the question will raise: how could still be given to us, as gift, through grace, especially the Holy Ghost? The Ghost wouldn't

have been, in such a case, actually, a Person, into the grace we are given, as a gift. We wouldn't have entered an unmediated connection with Him.

379. The negation of the showing of the uncreated grace, or of the unmediated power of God, it has consequences among the most undesirable, for itself the faith that Christ was the embodied Son of God. What would have been Him proven by as such if nothing uncreated had been shown within world, and into our humanity, through Him?

380. Only the godlike uncreated Ghost gives us immortal life, namely a truly living life. Without the Ghost, the soul despite of being immortal by nature, the soul will live a dead immortal life, and that is the most awful thing.

381. *Against Eunomius* 5; G.P. 29: 772 B. The Ghost, as supreme Hypostasis of the life, He communicates the truly immortal and living life to another hypostasis, namely to another person. This is for, if it is characteristic to a person to communicate her/his life to another person, all the more will that be characteristic to the Holy Ghost Who is the Supreme Communicating Person. Through this ceaseless communication of godlike life from the immortal and truly alive Person, the human person will be elevated and will remain into an immortal truly and fully alive life, if the human person open herself/himself to the communication with the Ghost. Otherwise, the human person will remain immortal but not quite alive. The Ghost and those persons have, through communion, a sole life, that life that is truly godlike and immortal, and alive. Except the Ghost and His uncreated, Self-existing, and inexhaustible life, there isn't personal life and not only immortal but also truly and fully alive. A life having a created content, that content being, of course, created through the Ghost as well, it will still have the shortcoming of the created so that it will somehow be dead and of an unbearable monotony.

382. *Ibid*. "The en-hypostatical illumination" is that illumination that has God the Word as its hypostasis, or as its Person, out of Whom starts and into Whom it has its foundation and spring. The en-hypostatical illumination is the manifestation of the Supreme, Eternal, and Inexhaustible Person. The human person reaches that life that is illuminated such, through the leap of the faith, but also as a gift from God, above what represents the natural life.

383. It is a leap even for God, from being Creator to be Father to what He created; it is a leap into love. The Creator produces out of nothing and He keeps the created one to some distance by not communicating Himself to the created. The Father gives life out of Himself. The Father commits the full love between Himself an His creatures. The creatures must be both creatures and sons in order the Father to fully show His love, a love that makes His sons out of the creatures He created out of nothing. The

creature must receive the uncreated life, in order the creature to become son of God.

384. The human couldn't become bearer of the godhead as a subject making the godhead as his own, though the godhead is a gift, except he has received, previously, the Hypostasis of the Word Who is Hypostasis of the godhead, as own hypostasis. (Saint Athanasius, *Against Arians* 2: 59; G.P. 26: 273 A). In Christ, the doors of the human have been opened without the human being destroyed. The godlike light and life entered the human with the whole fullness. This is for our will by becoming the will of the embodied Word, it no longer resisted the will for cleanness and for love from God.

385. The Holy Ghost Who has in Himself the eternal life and, by dwelling within the believer, the Ghost gives eternal life to the believer too, without beginning and without end, for the Ghost becomes the man's Ghost, as gift, as He is the Ghost of Christ too. Such a man is imparted with a life which he feels without beginning and without end, for that life is inexhaustible. The man achieved within himself all the dignities which the believer can achieve into Ghost: of prophet, of apostle, of angel or of heralder of God, for the man heralds God by irradiating God out of himself. Such a believer becomes even God, according to grace, for his Subject is the Ghost, or his subject has been penetrated by the Subject of the Ghost. (Pseudo-Basil, *Against Eunomius* 5; G.P. 29: 769 B).

386. *Homily no. 25 at John* 2; G.P. 59: 150. The Ghost spreads the life out of Himself within them who want to receive that life, for He is the Ghost of the endless life of God. That's why the Ghost spreads that life even out of the people whom the Ghost dwells within, for He has imprinted Himself as Subject into their subjects. Out of these people there irradiates the life as it doesn't irradiate out of the people who are only souly, who have a quenched life within themselves, regardless how intelligent and powerful those people would be in the worldly sense. These people too, they have a certain life within them. But this life is somehow dead and it doesn't have the power of irradiation: it doesn't have that ember that irradiates the heat.

387. *Against Anthropomorphites* 2; G.P. 76Ş 1081 AB. According to Saint Cyril, through the godlike breath, on one hand there were imprinted the moral potentialities of the soul, while on the other hand, the soul was given the possibility of becoming saint. This would mean the soul becoming alive. This is because, without the instilling of the godlike and full of life grace, the soul is dead.

388. Saint Gregory Palamas is specifying here the essential difference between the impartation with God, of the saints, and by and large of all believers and clean people, and the impartation of them or of all things, with God, in their quality as creatures. The saints are imparted with God

as Person, in an unmediated manner, namely the saints are in an actual communion with God, while the things are imparted with God's creator work, in their quality as results of God's work. The first one is the impartation with God as such, the last one is the impartation with a God's work. The impartation of the saints is an interpersonal relationship between them and God. This is the leitmotif in the whole teaching of Saint Gregory Palamas, as taken from the biblical and patristical teaching. Better said: as long as on the ground of the human personal creation the things too are the proof of God's creator work, but the things aren't together-conscious-subjects with God, to a certain work of God, the saint have become themselves as together-subject with God, of God's work. The saint isn't only the result of a creator work of God, but the saint receives and works as God and together with God. In this sense, the saint has become god by grace.

389. Saint Basil, *About the Holy Ghost* 26: 61; G.P. 32: 180 C. It is specified the same difference between the impartation with God's creator work and the impartation as an unmediated communion with the Person of God. A tool produces by itself the things it has been crafted for. These things aren't an adding. But the science is something else. The science must be gathered later. The science is added through personal will. Only the persons can enjoy this impartation. Of course, the grace isn't only a science achieved by the human being. But, in any case, in it is shown that the human being already exists and, on this ground, the human being can become the subject of the work as grace received from the godlike Subject, for a together-working. Once achieved, the science is like a potentiality which the man can use when ought, according to the diverse needs. So, the science is by that too an image of the grace, one than can manifest in diverse charismas.

390. Here are being made obvious several things: a) both the Word and the Ghost are within us; b) the Word becomes word within us when we wish, or a spring of words, by together-working with us to that, either by speaking to us, or by asking us to speak in order us to answer His appeal; c) the Ghost becomes within us a spring of power of the words, namely also an urge to us to speak out of the Word Who is within us; d) He becomes, in the same time, a spring of life that moves within us and that makes us alive, and He irradiates out of us through words and in all ways. Thus, the words become ours, though they aren't only ours, and the Ghost Who fills up our words with life, He is ours to such an extent that when He speaks, we speak; or, when we speak, He speaks. Likewise, His life and power become our live and power.

391. The Thomist critiques of the teaching which Saint Gregory Palamas defended, from "Istina" Review, 1937, no. 3, they make a big deal of the expression *απόρροια*, which Saint Gregory Palamas would have taken from Dionysus the Areopagite, and which would prove the Neoplatonic

character of this teaching. Behold that the mentioned word was used even by Saint Basil the Great. But this "irradiation" or "flowing", it doesn't have nothing Neoplatonic at the Holy Fathers. This is for, it doesn't mean else but the presence of God, whole, as Person, in each of His acts, and not a thinning of the divine nature because of the irradiations coming out of the divine nature. Or, if we do not have during our life on earth, in the whole its intensity, the godlike light, this isn't because of an objective weakening of that light, because of getting far from its source, but that is because of our incapacity of receiving it entirely, as a disciple cannot receive the whole teaching of his magister, though the master puts the same whole zeal of his personality in what he communicated to his disciple. It is, at most, a free accommodation of the imparted gift to the mode and to the capacity of him who received the gift.

392. Saint Gregory of Nyssa is saying, directly, that the "irradiation" doesn't mean an objective thinning of what is communicated.

393. Pseudo-Basil, *Against Eunomius* 5; G.P. 29: 769 B. Of course, the fathers didn't have, at their time, the possibility of clearly expressing the report between person and the person's acts. That's why they mostly used images taken from nature. But despite that, one can see that the fathers didn't reckon the irradiations as a diminution. Saint Basil (Pseudo-Basil) didn't speak about a diminution of the sunrays in report with the sun, but his attention was focused on showing that the sunrays give the color of the sun, which in the case of the grace would be, the deification produced within the person whom the grace dwells in, namely the likeness of the person to the godlike Person, as the likeness takes place between two persons who enter a relation and continue that relation.

394. Something else is the fact that the Ghost fills all the things up through power, and something else is that He imparts Himself in a personal communion. Only the worthy ones are partakers to the last one. He who is imparted with the Holy Ghost in this sense, he becomes a conscious subject of His work, or together-subject with the Ghost to that work. He is no longer simply created and maintained into existence and guided like an object is. The impartation is personal relation, it is communion.

395. *Quoted Work* 9: 23; G.P. 32: 108 C. The Holy Ghost communicates His work on the measure of the faith, namely on the measure of a person's attachment to His Person.

396. *Quoted Work* 22: 53; G.P. 32: 168 C. Within them who have their heart clean of any other affection, or within them who are attached only to Him, He is comprised as Person for He can establish a personal relation with them, as He cannot establish with everyone.

397. *Quoted Work* col. 168 B. The disciples can see the Ghost as Person for they keep the teachings which they received, namely they fulfill the commandments and so they unify their will to His will.

398. *Against Eunomius* 3; G.P. 29: 660 B. In the created things and beings, in their quality as created, God isn't seen directly, but only indirectly, as in the results of His work. This is their impartation with God. But within the good angels, and within the believers who strive to clean themselves of all tendencies which are contrary to God, God is seen in an unmediated manner in His actual work, and God even makes them together-subjects to this work. The difference between God in Himself and God within angels and saints is only that that in the last ones God is through the impartation of them with Him; they are not saints and gods by themselves, but they are sanctified and deified through the impartation with God. God doesn't need the communion with them in order Him to be God; they need the communion with God in order they to have the godlike life within them. That's why, their created being doesn't cease to remain as created base. This is seen within them and they also see this, despite they have become the bearers of godlike characters and works. That's why they participate with their effort of openness, of cleanness, of exclusive attachment to God, of putting their being and will to God's disposition, as an environment which God works through, and themselves become subjects of God's will and work, and they no longer want to work their own. The work of God takes and angelic form, or human, but only for it is noticeable the fact that the angel and the man have put themselves to the disposition of God. That's why, one can notice also the fact that the work of God exceeds the possible contribution of the created angelic or human work. The angel and the human being are ontologically transparent to God, for they are morally transparent.

399. The interference between the Person of Christ and the person of the saint is of such a nature than they cannot be separated, but they cannot be either confounded to one another. On the opposite, the saint is strengthened as person in the union with Christ, but the saint doesn't want to talk about that. Christ lives and speaks as Subject into the saint, but the saint still lives and speaks as subject, but more intensely, into Christ. The life and the speaking of Christ have become of the saint and vice versa. Christ has become the internal subject of the saint's life and speaking, but without making the saint a passive shell, but the saint has become, at his turn, an internal subject of the life and speaking of Christ. Christ involves the saint in His living and work, or, Christ has impropriated the purified living and speaking of the saint, for the saint has identified himself, by his own will, to the will of God. This is a mysterious phenomenon that takes place also between the human persons who fully love one another.

400. Only as uncreated power, the grace penetrates all bodies and it can be conveyed through the body too. This fact explains the apostolical succession of the conveying of the grace. Otherwise, it rather becomes a conveying of a "habit" created by the churchly administration, or of a dexterity of exercising the administrative power or of conveying a juridical power. Of course, in the conveyance of this power that irradiates out of God, Himself the Ghost is working. This is for the grace is an ever-actual work of God Himself. Itself the actual work of the Ghost of Christ irradiates through the human person whom God is working within; by this, the Ghost becomes working also in him whom the work is conveyed, for through work is conveyed the Person of the Ghost Who is the Subject of that work. It was said before that the soul irradiates full life by the fact that the soul is created. But only if the soul is elevated to that life into grace, the soul will irradiate this life into others too. We have to take in account also the fact that the Ghost is the Subject too of the works from within Church given the mysterious connections among the persons who compose the Church. The Ghost is conveyed as working, to a new servant, also by the fact that the conveyer does that in the ambience of the Church, as a servant of Christ in the Church and for the Church; the Ghost is conveyed as working into the subjects from the Church.

401. One could understand from this expression that the godlike fire upholds the angelic powers, but also that that fire upholds, in the healthy work, themselves the soul's rational powers, by elevating those powers from the abnormality of the state of sin or of egotistical functioning. There where this fire and its feeling are, the natural power will no longer be separated from one another. The rationality works in accordance with the love for the harmony with the others. The human being uses his souly powers healthily, fully responsibly.

402. As much as He made Himself bearer of our weakness, as much He filled up our weakness with His godlike glory and power. He measured the elevation of our nature with His descent to it. As much as He descended, as God, into the human forms of living and expression, as much He has filled up these forms with the godlike content. As much as the sun enters a chamber, as much the sun fills up that chamber with its light. The beauty of the Emperor's face is inside. In its humbleness and gentle kindness, there are both the descent of God and His height of human form and the height of the human itself. It is a mysterious glory and power of interiority, of intensity, of penetration into the ultimate depth of the souls through humbleness and kindness, which exceed endlessly any glory that wants to impose itself from outside. This means that there is a potential conformity between the authentic human and God, a conformity that is being actualized, through God, in endless dimensions.

403. *Ambigua*; G.P. 91: 1076 C. There is a perichoresis between God and the worthy ones as there is among the Persons of the Holy Trinity and as between the two natures of Christ. There is also a perichoresis between the persons who love one another. Or, this perichoresis of the love is present in all kinds of perichoreses. In Trinity the perichoresis is due to the unity of being among the non-confounded Persons; within Christ, the perichoresis is due to the unity as Person in two non-confounded natures; and between God and the worthy ones, the perichoresis is due to the unity of work among non-confounded persons, so that the work of God becomes, through impartation, also work of the saints. God moves Himself with His work within the saints, and the saints move themselves through the same work - as become their work too - into God. The Subject of Christ dwells actively in the interior of the human person and the human person dwells, actively, into the Person of Christ. Christ has impropriated the work of the man, and He sanctified that work, and the man has impropriated the work of God and he humanized that work, but he has preserved it in its measures and in its above-nature qualities.

404. "He is multiplied while remaining One" etc. Saint Gregory Palamas is expressing here a supple, dialectical thinking, about God as Person, unlike the alternatives which exclude one another, in a simplistic manner: either One without any difference in His manifestations, or a composed One. The Person is One but free to manifest Himself, towards other persons, in different ways and on the measure of noticing power of them whom the Person manifests to, but the Person always remains whole and the Person makes Himself known wholly the same, but differently, revealed in His whole unity and hidden in his whole unity. Akindynos affirmed: nothing uncreated can "flow", because of reckoning that any manifestation is a "flowing"; on the opposite, what is created flows also as essence, not only as work (See the quoted study belonging to J. S. Nadal, S. J., in: "Istina Review", p. 367). He didn't know the difference between person and works, as Nadal who defended Akindynos, he didn't know it as well. A person is maintained in her/his indestructible and mysterious unity without being dissolved in her/his irradiations, as it happens to the things (that's why the person is eternally maintained even in hell, far from God). Just because of that, the person's manifestations aren't involuntary flowing, which the person is gradually dissolved through, or which the person is transformed in something else by, but they are willing manifestations which the person wills, while the person still remains the same. The more a person manifests herself/himself the more that person is enriched in her/his unity, or that person is intensified in her/his unity. This is true even in the case of the human persons who are limited by their created character. Or, just through manifestations, the person proves her/his inexhaustible and unweakened unity. Akindynos condemned God to the impossibility of manifestation because of the fact that God is uncreated.

This ends up in an essentialist and non-personalistic conception about God. Only such a mentality could affirm that, because of being uncreated, God is so hard in His essence that He cannot manifest Himself, understanding the manifestation as a flowing. The uncreated was equal, to Akindynos, to petrification. The God of Akindynos and Barlaam, or the scholastic God, it is a rigid and dead substance of a philosophy simplistically rationalistic. The God of the Bible of the Fathers, of the believers, as affirmed by Palamas, He is a God Who is a Person, living, and free of manifesting His interest and His love.

405. "*ενυπόστατα, αλλ ουχ υπόστασιν... ουχ ουσία αλλ ενούσια*". The hypostatical characters belong to the hypostasis, they have their basis into hypostasis, but they are not the hypostasis itself. This is for, if we said that the hypostasis is the unborn, in abstract, the mystery of the person would be dissolved into something of impersonal and pantheistic character. It would be likewise, if the features and the works were confounded to the being, the being would be attracted out of its unfathomable mystery, into the order of the realities which are submitted to the rational categories. That's why the Fathers said that the being of God is beyond the infinity, beyond the eternity, and beyond all the other features of it. "God is for infinite times infinitely above the existing realities, both of the shareable and non-shareable ones... All the immortal realities and itself the immortality, all the living ones and itself the life, all the holy realities and the holiness itself, all the virtuous realities and the virtue itself, all the good realities and the goodness itself, all the existing realities and the existence itself, all of those are things of God... God is above the being of all of them who are cogitated and named" (Saint Maximos the Confessor, *Gnostic Heads* 1: 49-50; *The Romanian Philokalia*, vol. II, pp. 140-141). Palamas, following to the Eastern Fathers, he sees the indefinite mystery of the Person as beyond all His impartable manifestations. This is for, Palamas reckons, as the Eastern Fathers did, that the being exists only as Person, for the person is the mode of real and eternal existence of the being (*τρόπος την υπάρξεως*).

406. The works which compose the ensemble of the manifestations of some self-standing units, those works do not give a composed character to those units, for they are not contemplated as existing in other units too, but in one and the same. And one doesn't say about any existing unit that that unit is composed because its own work.

407. The works do not compose the unit which they belong to, because they do not exist in it as some own hypostases, self-standing, but they exist into the respective hypostasis (*ουδεν τούτων εν υποστάσει ως αυθυπόστατο εστιν*). The common hypostasis brings to unity the works or the manifestations of a unit. It is the same mystery of the indestructible unity of a person, a unity that keeps in non-composed unity all the

person's manifestation. The works cannot be detached from the person, but the person is in them as continuous spring and base of them, the works show the unity of the whole in all its manifestations. The work is also called as self-hypostatical for it doesn't irradiates out of another hypostasis.

408. By saying now that they are not in another essence (*ουδε εν ετέρα ουσία*), after he said that they are in hypostasis, Saint Gregory shows that the natural works do not come out of being contemplated outside the hypostases. It springs out only from that being that subsists, really, in the three hypostases. Even here he is saying that "it doesn't subsist in another essence", namely it is in that essence that subsists in hypostasis. But it is not a manifestation that was before or that it will always be the same, as a hypostasis. If it was so, it would mean to be identified to the hypostasis or to the essence. The works come from and they withdraw into hypostasis. They are various. But their unity is provided by the unity of the being or of the hypostasis that is the spring and the basis of all the ones, which it can potentially comprise and it actually manifests.

409. So, Saint Gregory Palamas is rejecting here the idea that was attributed to him and that still is attributed him today by a part of the scholastics, that, by admitting the uncreated energies, he would admit a diminution of the divine essence into these energies, in a Neoplatonic sense. This would be the case only if God was understood as impersonal substance. In such case, the admission of the diminution couldn't be avoided except by affirming, as in the scholastic theology, the absence of any manifestation of that substance, based on the fact of being uncreated. A substance that irradiates out of itself, it will gradually decompose in order to recompose itself into another substance, or, that might be in order to recompose again in itself, as in theosophy and anthroposophy. Actually, this is a vision characteristic to any pantheism. The faith in God as Person avoids understanding God as a petrified substance, one lacking any manifestation, as also the decomposition through irradiation. The unity of the Person is of such a nature that, though it doesn't remain closed rigidly in itself, it won't decomposed itself through irradiation neither it will compose itself with its manifestations.

410. Here to, we can see that God is considered as consummate Person. This is for the person manifests herself/himself as freely working, and not as suffering unwillingly, a flowing that would diminish and it would compose the person, so that the person to suffer essential modifications produces upon that person, from outside, or by an internal law. The created herself/himself person is called to reach the dispassion into God, out of the mix of activity and passivity.

411. In the working and totally non-passive character of God (here it is justified the expression: *Deus is actus purus*, but not in the sense that He

would be always the same act and He would not be Person, a spring of His totally dispassionate acts) it is shown, by excellence, the free character of God as Person. And in this is shown the fact that God is not submitted to any composition or fatal "flowing" (involuntary irradiations), which would diminish Him and take Him to decomposition. God is so strong and free in His quality as worker that He does and upholds all realities, when He wills, with His Word, and He has not to make any effort in order to overcome some resistance, or some power which would oppose Him.

412. The realities which do not have by nature some feature that is characteristic to God, they do not work only through that, as God does. The features of God represent, therefore, the modes of His essential work; they represent God's character as Person, by excellence active, non-passive, and so uncomposed, as exclusively working from Himself, and not helped or pushes from outside or from inside.

413. Saint Gregory Palamas is affirming here what we have noticed repeatedly: God Who manifests Himself unitarily in all realities, He is not composed, for He is the Person by excellence Who doesn't lose His unity by manifesting Himself, but He reveals His unity by doing so. In all God's works He is felt as the same whole Subject working.

414. The unitary manifestation means That One and the Same as Person, He is present in all His manifestations. And this absence of the composition at Him it results out of His quality as consummate Person.

415. Saint Gregory Palamas is naming here, according to the example of Dionysus the Areopagite, also the work of God, namely also His light as His Kingdom and His godhead, for within them God shows Himself as Person, but also because Himself the being of God is above any name.

416. Actually, if Christ hadn't given us the uncreated Ghost, He wouldn't have given the Ghost either to His human nature, or to His body. Then the embodiment wouldn't have been committed, except only in a Nestorian sense. The divine nature and the human nature have remained fully separated into Christ. Or, all the wonderful deeds worked through the body are supra-natural works but created by Christ as God in His humanity.

417. One of the consequences resulting out of the theory of Barlaam and Akindynos is that too that if the works of God had been one and the same with His essence and hypostases, because these ones aren't by themselves either essence or hypostases, it would have been annulled both the essence and the hypostases of God. And this means, simply, that God wouldn't have existed. A God Who had been unworking, He would have been a helpless God – and therefore an inexistent God.

418. Through the introductive sentence of this quote, and through the quote itself, Saint Gregory Palamas wants to say: if we referred each name only to a part of the being, it would be justified the accusation that we make the being of God as composed. But if we refer each name to a work, but we see working in that work the whole hypostatized being, this accusation won't be justified any longer. P. Hristou (in the edition of the work of Palamas, tome I, p. 162, note no. 2), he deduces from here, as being unjust, the accusation referring to the fact that Palamas would consider the being of God as composed, through the difference Palamas makes between being and energy. This is for, according to him, the different names indicate only manifestations of an undivided being. The fact is that Palamas sees in each manifestation the presence of the whole divine being, but Palamas doesn't see, though, the being as exhausted in any manifestation. Each name signifies a work, but the signified work isn't separated from the whole being and the whole being is present in what is signified, but the being is not exhausted in that. If through each name we indicated the being, because of each name meaning something else, they would indicate part of the being, and, if that had been the case, the being would have been composed.

419. They who are elevated, after they have been freed of passions, through clean prayer, at God, they live, even from now, the goods of the future age promised through the dogmas of the Church.

420. Dionysus the Areopagite, *Epistle towards Caius*. G.P. 3: 936 B. Palamas calls as godhead the deifier grace too, as willed irradiation out of Godhead. But God as Person, though he is in this deifier gift, for Himself whole produces the deification, but He still isn't exhausted in this gift as work. As such, God is above that.

421. Precisely because God doesn't experience multiplication, He is whole too in His deifier grace, as Person, and this grace can be called as godhead without affirming, by that, that there would be two godheads.

422. The grace called by Saint Maximos the Confessor as light having its basis into hypostasis, by having its foundation and its starting place in the godlike hypostases, it has, by that, an objective subsistence. So, it is not created out of nothing, neither it is a subjective hallucination, but it has been existing from ever, as the godlike hypostases have been existing too. It is a personal irradiation of God.

423. *The Hagiorite Tome*, composed by Saint Gregory Palamas as an abstract of his writings against Barlaam, it accuses Barlaam and them who think as he did, of what Barlaam accused the hesychasts, namely of Messalianism. This is because, the Messalians, by reckoning that they saw the being of God as a natural light, they actually were pantheists, as pantheist is him too who reckons as Barlaam did, that the godhead is a habit produced through the created power of the human being.

424. *Δι αυτης γάρ ολοισ ο Θεος περιχορει, ολοι δέ ολω τω Θεω περι χωρουσιν.* God Whole makes His "perichoresis" in the worthy ones, and these ones whole make their "perichoresis" in God Whole. Namely, God Whole moves Himself in the wholeness of the worthy ones and the worthy ones move with the wholeness of their being into God Whole. Nothing remains stranger to them, into God, and nothing from them remains outside God. But this means that neither the movements remain separated, but the movements interpenetrate one another. In the motion of the human nature there it moves the divine nature too, and in the motion of the divine nature it moves the human nature too, so that it is done a sole movement, without confounding the human to the divine, alike to the combined movement of the soul and of the body. Saint Gregory Palamas is affirming here too, clearly, the union between God as Person with the worthy ones as persons. Only the persons unite entirely with one another, while, the receiving by a person of something material it is limited to that part received by that person. Without any doubt, the persons, by uniting with one another entirely, they still do not exhaust all their depths in this union, thought all those depths are touched by the union. The persons remain to one another, eternally, as reserves of power and of reciprocal giving. But the person is whole, though, on all levels that person communicates herself/himself to another person. The person gives herself/himself wholly, while remaining whole in herself/himself, as an inexhaustible reserve of giving.

425. The present tome doesn't take a side either of those saying that the mind is within heart or of those saying that the mind is within brain. Even more than that, it doesn't reject either the more spiritual opinion of Saint Gregory of Nyssa, according to whom the mind isn't either inside or outside the body. Palamas admits the mysterious and complex character of the connection between soul and body. And just because of that, he didn't take a simplistic and unilateral position. He doesn't join the opinion that the soul is exclusively outside the body nor he joins the opinion that the soul is within body as any other part of the body. One must admit a certain presence of the soul within body. But this presence is different from a material presence of a body's part. It is a presence within body but it is an incorporeal presence; it is a presence within body but this presence is above-understanding.

426. Here the symbol isn't taken in the meaning of a sensitive permanent reality which something insensitive is shown through, but it is reckoned as a seen image passingly "materialized" by God for something unseen. The godlike light shown on Tabor isn't the image of something unseen for itself is something above-sight in the material sense, for itself has a spiritual character, and for it is an unmediated irradiation out of God; it is "seen" in an unseen manner and it is understood in a non-understood manner. It is a manifested presence of God, a presence perceived by a "feeling" of the understanding, but one that is not fully understood.

427. "The archetypal beauty", that light though doesn't have a material form it is not something amorphous or disorganized, but it is felt within it a superior harmony, a plenitude of goods, and, therefore, it is very beautiful, it is even the model of beauty of all the seen beauties.

428. It is about the body of Christ, that receives a harmony from its forming through the Hypostasis of the Word full of Holy Ghost. In the harmony of the body of Christ can be seen the glory of God. But the harmony, the beauty, and the glory of the body of Christ, they were unseen by those who didn't have spiritual eyes. Of this consisted the humbleness or the descent or the kenosis of the Word, one covering His body too. It wasn't forcedly imposed but it was unveiled only to them who entered, by faith, the communion with Him. How often are we experiencing the beauty of a good-looking person only when entering the communion with that person!

429. The seeing of the above-nature light through the humanity of Christ, it meant, to the disciples, also a supreme entering the communion with Him. Who could tell how they entered that communion, by climbing that mountain, in a dialogue of great intimacy with Him, but a dialogue which they felt, intensely, His godhead?

430. The uncreated works of God do not affect the simplicity of His being, for the Person doesn't lose His unity by His works but He shows Himself whole in every work of His.

431. The dispassion doesn't mean the death of the passionate power of the soul, but it means getting habituated to directing its work towards the good things. The dispassion isn't motionlessness but it means love for the good things, for God and for people. The dispassion doesn't mean "apathy" but it means full-of-love interest in everything that is good for people. It is not about carelessness, but it is about mercy and positive and painful responsibility, as Jesus felt. Barlaam, as philosopher, he was easily carried away by this contempt towards everything that wasn't an undisturbed cogitation, towards unilateral intellectualism. He who thinks like that, he will no longer be able to understand what the body is preserved for in an eternal life. This is because the body without the passionate power directed towards good it won't be more than an empty shell, or a totally meaningless apparition.

432. One must not kill the passionate part but one must sanctify the passionate part. And by being the passionate part sanctified, the body will be sanctified too, given the fact that the passionate part is common both to body and soul. This is for the passionate power is activated through body. The body participates to the soul's life through the passionate power of it. The soul and the body are intertwined in the passionate side.

433. But the rational power isn't separated from the mind. But it is the power which the mind works through, upon the body, and it sanctifies the body. In the passional power, the mind still meets the body. The mind, by rejoicing more of the immaterial realities, it attracts the body too, through the passional part, to love those immaterial realities.

434. Saint Gregory Palamas often stresses upon the mysterious union that is between soul and body. In the perceiving of the senses the soul meets the body. The body won't be body without the life of the soul from within body. The soul's life is the body's life too. Still, on the plan of the natural life, in the work of the senses the body is dominant, while in the work of the mind the soul is dominant. But the union between the two works, or between soul and body, it will become full when the Holy Ghost dwells within the believer, or when the believer has become spiritualized and he has been elevated to a work that exceeds both the natural work of the senses and the mind's work. In that superior and unifier work, the work of the sense receives a character of even more accentuated spirituality, and the work of the mind becomes even more sensitive. The possibility of this spiritualization of the sensitiveness, or of sensitizing the spirituality, it is given by the fact that the whole seen reality is actually a dynamic plasticized rationality (the science says today that that is the mass of energy, or vice versa); and all the more is the human body as crossed and moved by the rational soul. Diadochus of Photice says: "The eye of will no longer be deceived, when its cover has become - namely the body - through restraint, a very thin fabric". (*One Hundred Heads* 71; *The Romanian Philokalia*, vol. I, p. 336). In this sense, Saint Maximos, at his turn, he affirmed the surpassing of the soul-body duality within saints (*Ambigua*; G.P. 91: 1193-1196).

435. If the world hadn't had a beginning, we wouldn't have known the founders of the states, the inventors of the craftsmanships, or the giver of the laws. All of those would have been from ever. All the things have a beginning in the frame of the world. But the world itself must have a beginning that hadn't begun out of something else, or out of which there had appeared another beginning.

436. The world doesn't appear to be unconditionally necessary, or as necessarily existing. The world is contingent. It could also not to exist. Still, the world doesn't exist haphazardly. The world exists for God wanted that. The fact that the world isn't unconditionally necessary is proven by the fact that the world always ends in its constitutive parts. This shows the fact that the world will have, as whole, and end too.

437. The Aristotelian theory of the soul as entelechy or as form of the organic body which the body is taken through towards a target of it, it has been accepted also by some Church Fathers. The body has the live in potentiality, in the sense that the life is developed or it is actualized. And

because the soul is tied to the growing organic life, one can also say that, most part of the soul is, at the beginning, a potentiality that develops.

438. This Christian teaching about the world as not having its own soul within it, it liberated the road of the scientifical research of the nature.

439. Heads no. 4-7 present a vision about the sky that is outdated by the astronomical knowledge that had been achieved in the following centuries. But there is a truth in what Saint Gregory Palamas says: the nature's movement isn't carried by a soul but by the law of physics.

440. Back then was admitted the idea that the natural world would be composed by four natural elements: earth, water, air, and fire, and above the world there would be the fifth element: the ether. This simplistic idea about the five natural elements, about their unchanged proportions, and about their positioning in ever wider circles which comprise one another, for instance, it is inferior to the biblical intuition about the great complexity of the world, intuition reiterated by the Holy Fathers. It was characteristic to the science and to a part of the Hellene and Byzantine philosophy, which the modern science rendered as obsolete. Saint Gregory Palamas has been using that "science" in the previous chapters, and he is going to use it in other following few chapters, by pursuing his goal to show that the soul cannot be present as a motion force all through this cosmos, because the soul is only within the human organisms living on earth, and the livable earth forms only the tenth part of the Earth's surface, and neither the entire land is lived, but only some areas of it which have a temperate climate, because, for instance, the areas which are too hot, they are uninhabited.

441. There is a distinction between the shapes which objectively depend on the bodies, and their images which these shapes imprint in senses and which, until they remain within senses, on one hand, they differ from the objective shapes of the bodies, but on the other hand they are not separated from the bodies. Then, the imagination, by taking these images it fully separates them from the shapes of the bodies, but without separating the senses themselves. This makes possible that, into imagination, the images of the things can take shapes somewhat different from the shapes of the things. Thus, the imagination has a creator function and not simply a reproductive function as the senses have. The imagination stores them within itself, and then it projects them when it wills, even in the absence of the bodies and of their shapes.

442. He explains the judgments done by the mind, by using an association between the sensitive images we receive from the senses and which are recorded by imagination, and the images present within senses.

443. We have the partial knowledge out of senses, out of imagination (memory) and from the mind, namely out of their common work. So, they compose the natural knowledge. But the sure and non-liar knowledge

about the world as a whole, namely about the origin and the purpose of the world, about ourselves as unitary persons, and about God, it is no longer out of the three powers of our nature but it is out of the teaching given us by the Holy Ghost and faithfully received by us.

444. Following the advice from Saint Maximos the Confessor, he calls God as "He Who exists in existent or true way" (*ο ουτως ων*), and the creatures are only the existing realities (*τα οντα*). The true existence or the existent existence is that coming from nobody, but from Himself, namely that existence that doesn't change and it doesn't go towards decomposition (corruption). The simply existing realities are those which have no existence within themselves but they are brought to existence, from nothing, by God.

445. *Κυοφορουν* – pregnant. The earth and the water were pregnant with the plants and with the animals they were to give birth. They have within them, virtually, the plants and the animals. It is hinted here a conception resemblant to the conception of the today's science. It seems that there would be also about ether, as a pregnancy of the earth and of the water. So, the natural elements weren't, though, separated, especially at the beginning.

446. Saint Gregory Palamas hinted here that in the light, or in its energy, it had its subsistence the whole created world.

447. The plants and the animals but also all the shapes in movement, they were potentially given in the original substance of the world as in some hidden treasuries.

448. Not only this world is prepared like a palace for the human being – the emperor that was to appear after that – but also the Kingdom of Heavens was prepared in advance for the human being, for the human being had to look towards the Kingdom of Heavens ever since the beginning of his existence.

449. It is specified here, concentratedly, everything that differs the human being from all the other sensitive creatures. On one hand, the human being looks, consciously, at everything, and she/he rules everything, for being an image of God. The human being is the conscience mastering and transforming the world. In the human being one unveils the purpose of the world. Without the human being, the world would have been purposeless, meaningless, light-less, and the world's existence would have been deprived of an essential side of its, or of the most essential one. Without the human being there wouldn't have been created within world anything bearer of meaning. Without the human being the world wouldn't have known about itself. On the other hand, by proving that the world in on a purpose, the existence of the human being proves the fact that the world needs the full meaning which the human being can discover it and give it to the world. Only in connection with the total light

we can see a meaning within world and we can search for and achieve a final meaning. But this can be done, also, only in connection with the conscience that has within itself the whole light, it will be able the human conscience to discover the full meaning of his own existence and of the existence of the world, desired by both the human being and the world. That's why, the human conscience is created in order to be able to united itself with the fully enlightened conscience of God. Only the human being is able to receive in his conscience the conscience of God that equals to the total light. Only that proves that the world is the masterpiece of an all-enlightened Craftsman Who is great in His unlimited light and power. The glory of the human being, as image of the glory of the supreme conscience is shown especially in the fact that it becomes the conscience of the hypostasis of the supreme conscience, and that through the human being's light the Subject of the supreme will and of the consummate light of the consummate conscience He can communicate His light and He can express His conscience and will.

450. Not only the knowledge about God remained unknown to the Hellene philosophy but also the recognition of the unique greatness of the human being. This is because, though any human being who does not philosophize, she/he realizes that she/he is above all the other creatures by her/his conscience and will, the Hellene philosophy didn't admit that. As the mythology too, likewise the philosophy lowered the human being, from her/his level superior to creatures, and they deemed the human being to worship the creatures. But only in communion with the Person Bearer of supreme conscience and freedom, the human being can be filled up too with light and freedom.

451. Saint Gregory Palamas often uses the expression "intelligible and tormenting darkness" (*ητου σκότος*), as a darkness that stays before the mind and it torments the mind through nescience, as there stays the darkness in front of the senses and it torments them.

452. The fact itself that our understanding mind is only in the image of God and it is not God Himself, it shows us that we must not identify God to a certain reality, or to some mental or understanding realities, or to realities known with the mind. God is even above that level. God is above the order of the angels who are mental or understanding beings.

453. So, the angels too, they are in the image of God, though differently from how the people are in the image of God because of not having a body which to master with over the world and to spiritualize the matter.

454. Not the being can be opposite to itself, because of ending if that was the case in inexistence, but the works of the being can be opposite. Even the angels have a work that can be opposite for they can be good or evil. So, the angels do not have the kindness as being.

455. The life of the body isn't the body's being but it is a work irradiating out of the soul. That's why the body dies when the soul withdraws from within body. But the life of the animalic body doesn't come out of a soul of the animal, but it is an irradiation out of the life of that species, or out of the common life of the animals. That's why their soul doesn't last after their death. But the human soul belongs to the man's being. The human soul is individual or personal and that gives a personal character to each of us. So, the human soul will exist in himself and for himself even after our body dies.

456. The uttered words have also the meaning as "images" of the inwards word, but also as fixed or steadfast "types" used by the inwards word which combines them according to the meaning it wants to express and which is each time differently nuanced. The word used here by Saint Gregory Palamas has both those meanings.

457. The Word Who is born out of the Father as Mind is not like the uttered word that belongs to the body as moved by the mind neither it is like our inward word which tends towards expression, but it cannot do that except by using "images" which are, in the same time, "types" established by the human community which each individual combines them each time differently, and which, as such, it crosses through a development when being expressed by a certain individual, and that needs interruptions, and it is not either like the word that is produced within mind and it is not allowed to be expressed, because this last word too is produced by us, and so it starts existing "after us". But the Word is like that "work" plated within our nature and, especially, within our mind, on the moment we were created, as a knowledge which the mind cannot be cogitated without and as a virtual knowledge continuously being actualized, of course that in connection with God and with the world, but without which the mind cannot be cogitated. In this quality, this word comprises in itself all the words, or the mind is endlessly speaking, for the mind is endlessly knowing being given the infiniteness of the reality and of the reality's possible combinations. The mind receives and it produces, in the same time, the words. The mind, by being in connection with God and with the world, including its fellow humans, or by taking notice of those, the mind always expressed the knowledge that is always given. But our springing-of-words mind answers, in the same time, the appeals made to it, or it answers the words given to it in order to be known in the first place to God Who is the ultimate and supremely challenging light out of Whom the whole knowledge or all the answering words come from. The human word is dialogical for we are dialogical beings and for we are created in order to understand the word of God given us as reality, and in order to answer that word, so that we are created as partners of the dialogue with God, about and into God, with our fellow humans, about all the realities created by God as unveilings of God's will which require us to become aware of them, as being His words

which require us an answer, for we have been found worthy, by God, of the importance of an answer being waited for, from us, for our formation. The word in this sense is the ultimate basis of the uttered and thought words. There cannot be a mind or understanding subject without word. In this meaning, the human subject as understanding subject is precisely by this a speaking subject.

458. In this chapter it is comprised the famous teaching of Saint Gregory Palamas about the relation of the Holy Ghost with the Son. Saint Gregory undertook a step-forwards in explaining that relation. The Holy Ghost is tied to the Word or to the Son born out of the Father, for, by and large, the word isn't without love. The one who speaks, that one speaks in order to express her/his love for him/her whom she/he speaks to. The love means joy. The Father expresses His joy in the presence of the Son by proceeding the Ghost towards the Son. The Father rejoices of the Son together with the Ghost, for, a rejoicing of someone will be full when that joy is shared by another too. But also, the Son rejoices of the Father together with the Ghost and the Son's joy isn't a joy stranger to the joy of the Father. That's why neither the Person through Whom and with Whom the Son rejoices of the Father, it isn't a Person differing from that Person Whom and through Whom the Father rejoices of the Son. Still, in this rejoicing of One of Another the initiative belongs to the Father. Then the Ghost as Person cannot proceed from Both the Father and the Son, because, if that had been the case there would have been a distinct rejoicing of the Father of the Son, and of the Son of the Father. The Father rejoices of the Son in His quality as Father, and the Son rejoices of His Father in His quality as Son. In the Holy Ghost as joy the Son never manifests Himself as Father but only as Son. Therefore, the Ghost doesn't proceed from the Son. Saint Gregory Palamas remains to the strict personalistic conception about God in this teaching about the place where the Ghost proceeds from, about the place which the Holy Ghost has between the Father and the Son, and about the special relation the Ghost has with Each of Them.

459. Our mind is, as well, in the image of the Father. This is for, together with its inward word that comes out of our mind, it comes also the mind's love for that word. Just in the desire of the mind for knowing is shown also the mind's knowledge or the mind's word, but also the mind's love for more knowledge. The desire for knowing has an infinite dimension and so also the knowledge or the love for knowledge too, and that shows that to these ones it corresponds a reality infinite in its content (as Word) and in its eternity (as Ghost), infinite and always new as only within persons it can be found, and not in the monotonous nature which can easily be reduced to some laws.

460. The true word is always accompanied by comforting, for it comforts the one whom it is addressed to, through the love tied to the word. Out of the mind starts both the word and the love tied to the word.

461. The godlike love flows out of itself towards itself and it has its foundation into itself.

462. Here Saint Gregory signals a difference between the human ghost and the angelic ghost. The angelic ghost is not of-life-giver and upholder of the angel, because of not having to give and to uphold a life into body. From here comes that there is a special connection between the ghost of the man and his bodily life.

463. We are noticing the great importance granted here to the matter. The matter is destined to be made alive through the ghost.

464. The ghost is into word. It is not a word without a of-life-maker ghost.

465. The ghost of the man is into mind and into word, or the mind and the word of the man are ghost. The ghost is the connection between mind and word. The ghost is itself the connection of love between mind and word. But the love represented by the ghost doesn't unite only the mind and the word, but the love is extended upon the body too and it unites also the body with the mind and with the word. The body becomes alive and it is upheld into life through the ghost of the mind, or through the mind's love for the body. This love, one that unites the Father with the Son, a love than can be also called as Their Ghost, it composes and it gives life to the body of the Word at the fulfilling of the time.

466. The trinity of the soul, as image of the supreme Trinity is maintained and it is deepened into likeness by remaining in a connection of love with its trinitarian archetype through the love that is within it (through the ghost). He who doesn't do this, he will tear apart his trinitarian soul by detaching the love from the word and the word from understanding (mind) and, by and large, by weakening and crooking the love from within his soul.

467. The devil is called as the "death evilness" because of not being capable of moving himself towards anything good, so that he is petrified in his helplessness and unhappiness. He is incapable of anything new and he poisons himself into monotony. He cannot see, at all, any new horizon.

468. Though the devil has the live as being, so that he cannot lose his life, though, because of having in his life the possibility of the evilness or of weakening his life by putting the evilness into work, he has lost the true or full life. But he has kept the life as such. By having the possibility of two sorts of life, of that life that is good or true and of that life that is evil or weakened and crooked and "dead", the devil has remained immortal in the second sort of life.

469. He is speaking here about Eva but also about the man as the sole creature made by God and placed as emperor over the world. The man was honored by the hand and by the word of God, for the man was made by the hand of God and after the godlike Persons spoke about the man, for the hand of God to be reflected in the man's body, and the speaking of the godlike Persons to be reflected into the speaking of the man with his fellow humans and with God. The hand is the expression of the rational and rational-transforming work. This work is reflected into the being of the man. Created as a person mastering upon things, the man is tempted by satan to become below things, obeying the things, and, through things obeying to satan. The deed of satan consistes of lowering us as persons on the level of objects obeying objects, and taken towards the lack of freedom as the objects are; towards the lack of freedom and towards the corruptibility of the body, as the objects are corruptible, but also towards a living evilness like that of satan.

470. The devil desires the tyranny through his evilness, but because of being incapable of mastery due to his evilness, he wants to topple the man over from the man's level as master over the things and over the world, namely from the man's level as subject. But God as The One Who created the man free and only-master upon himself, He doesn't want that. God wants the man to be free, sole-master upon himself, and master upon things, but not a tyrant upon persons. This is for God wants that all persons to be free and sole-masters upon themselves. And being this freedom sown within us by the will of God we can maintain it only in personal communion with our fellow humans and with God as supreme spring of the love in free communion. The man defends, at his turn, this freedom of his. One cannot take this freedom from us except by deceiving us to commit deeds which seemingly affirm our freedom, but those deeds actually take our freedom away from us. The evil uses an equivocal, or a mask. The evil doesn't have the power to deceive us in an unveiled manner. This cunningness is used by the devil when he deceitfully whispers that to us, so that us by disobeying the commandments of God to make ourselves slaves to the non-spiritual sweetness of the nature.

471. The existence of the soul isn't a simple existence, but it is life. Or, the man's life is one with the man's existence or with the man's being. Still, the soul's life can be killed too, and so to become a dead life. But the soul won't cease to exist, or even to live, with a weakened and deluded conscience, once the life is the soul's existence or the soul's being.

472. Out of him who is dead with his soul it irradiated the death; out of him who is weakened, disgusted, envious, and desperate, all of these irradiate too. All the more irradiate these out of satan whom all of these are within in a culminant thought.

473. Out of the discouraged, envious, disgusted, and full of hatred, there passes into the body as well a state of sadness, of burden, of weakness, and of unhealable drowsiness, all of these bringing and maintaining the death.

474. The full life is one with the glory for it has power of irradiation.

475. Those which are tempting to them who are not strengthened into virtue, those are tempting for these ones aren't accustomed to the virtue. They who are strengthened into virtue, they see the pleasant realities too, as images of the glory of God.

476. "*Εν τω φθείρεσθα γινόμεθα*". The German philosopher Heidegger said that we exist towards death – "*Sein zum Tode*", and that's the same thing. Only that Heidegger doesn't go all the way up to the last explanation for that. Our existence is towards death because it occurs in a state of corruption that advances to death. We are continuously dying with our body, once we are born, until the full and durable death of our body. And this happens because we no longer exist in communion with the existence existent by itself, namely imperishable. And we are not only "existence towards death" but also existence towards a spiritual growth.

477. Even in the death that comes after a long process God places an educative power, and in this educative signification it is shown to the man a motif for hoping for the care of God for us.

478. Itself the history with its multitude of people and of nations, it shows that the man isn't a passing and despised by God creation. Out of the history's whole contribution it was prepared and it was born the Son of God as man (Rut, as representative of other nations) and with the whole history's contribution it is actualized what Christ gave and what He is giving to the mankind as embodied God. Through all the people, each man is enriched, especially into Christ.

479. Saint Gregory Palamas proved himself to be the follower of the opinion that, if we hadn't fallen, the Son of God wouldn't have embodied Himself and our nature wouldn't have ever been elevated, through Him, on the heavenly throne so that we to be made partakers to His glory. Nicodemus the Hagiorite, during the XVIII Century, he expressed his opinion that our nature still would have been elevated if we hadn't fallen, to a glory like that achieved by Christ. But it seems that this isn't the last word belonging to Saint Gregory Palamas on this matter; or, we must not understand this word in a too simplistic manner, given the coat of glory which Palamas sees the human nature dressed up in the beginning.

480. The Son of God communicates us His savior power through our human nature assumed by Him. He has impropriated to Himself, as man, His godlike power, and then He conveyed that power to His brothers into humanity, by entering, as man, the communion with us,

and bringing into this communion the whole godlike plenitude. No one can be healed of an illness by using a medicine that is not made bearable to him, namely by using a medicine that his organism cannot assimilate and use. Into Christ the humanity endures the savior godlike power (and also the cross), for the Son of God fits on Himself to this human nature, by becoming its Subject. And thus, Christ saves the human nature not forcedly but for the human nature itself becomes a constitutive part of His Subject, a Subject that works upon the human nature with the godlike power made endurable to the man through the human from which the man is offered that power into. And through the Son of God become man we are not submitted, forcedly, to a superior Subject, or better said to a Supreme Subject, but the godlike Subject makes Himself partner to us, into a relation of maximum communication.

481. Here we have a meaning of the imperial dignity of Christ, one not developed in Dogmatics. Christ becomes also as man the Emperor of the Heavens, and so He makes us too as emperors. The Kingdom of Heavens is into Christ Himself. This is for, all the goods we are going to have in an unfolded manner, those goods are within Him in a folded manner. The happiness of the Kingdom of Heavens cannot but have its spring only into God as Person Who has come in communion with us. In loving relation with God as full of endless love Person, it is the whole our happiness and the whole power of our loving relation with the others. By making Himself man He has made Himself accessible to us with His endless love in an unmediated relation.

482. The spiritual goods are one with the virtues, namely to the habits of doing the diverse kinds of good. That's why when one speaks about goods one can understand the virtues and vice versa. This is for the spiritual goods become truly ours when we assimilate them as steadfast habits through our toils. But in them is Christ Himself. This is for He has all of them assimilated into Him in a culminant manner and so, out of Him it irradiated within us their power, or our power for them, and this power is spiritual sweetness too, and happiness too, for us and for others. That person who is steadfastly kind and strengthened into virtue, that person manifests her/his kindness through the irradiation of her/his kindness towards others. The virtue is the mode of the generous existence, of that existence that is open for others, unlike the passions that is the mode of the egotistic existence. Through the good that irradiated out of somebody towards somebody else, himself penetrates the another. Through His virtues, which become spring of power to our virtues, Christ Himself crosses into us and dwells within us.

483. The virtues culminate into love as the culminant stage of the generosity. But the virtues themselves, as forms of the generosity, they couldn't have been able to occurs within us if the virtues hadn't been upheld by the impulse towards generosity.

484. The love without steadfast deeds strengthened into virtues, it won't be a true love, neither the deeds without love will be deeds capable of transforming us, but they will remain appearances and sporadic gestures, without an internal substance, without the consistent and durable warmth, and without the attachment to the one whom they are addressed to. They let him who commits them still be isolated and cold.

485. The Son is the Truth for He is the expressed or revealed knowledge. But He is Person in the same time. The person is truer than any other reality, through the own consistency. This is for the person knows the things, the person finds out and multiplies the things' meanings, and the person gathers the things' meaning and the knowledge related to them and the persons communicates those endlessly. The person as such is an abyssal, inexhaustible reality. That's why the Supreme Truth is the Supreme Person. But the Person like Supreme Truth expressed or revealed is born out of the Person Who is the supreme Principle-Person, the supreme-source-Person. But the Person Who endlessly communicates the truth revealed by Himself, He has within Himself also the Ghost as life. And this Life is Person too for the true and inexhaustible life cannot be but a Person. In the supreme Truth and in the supreme Life, as Persons, Whom He communicates us and Who communicate Themselves to us, we know the Person Who reveals Them to us and Who reveals us to Them. In These Ones we must worship the source-Person, namely the Father.

486. It is being affirmed here, again, the fact that wherever we are in connection with The Truth as Person and with The Life as Person, namely with the Son and with the Holy Ghost, and we worship Their Father, namely we bring to God the true worshipping.

487. God can be contemplated everywhere and in anything, but by surpassing every created reality. This is for everything is upheld within Him. One cannot say the same thing regarding the angel. The angel can be reckoned as being within God, as the man is too; or God being within angel.

488. The fact that we have a body might also be a help in interrupting the evil we commit. This is because the wallowing into the bodily pleasures may cause a disgust too to that man who feels himself superior through spirit. Also, the rebellion of the body can cause also a will of the spirit (of the mind) for controlling the body.

489. Likewise, the soul can be contemplated all over within the body but by surpassing what is material into the body. The soul is contemplated as ruler, through some powers, and like obedient through some other powers.

490. The work of the rationality has, according to Saint Gregory Palamas, a practical character, or, at least related to the seen world. That's why,

even the artistical creations which bring in sight new shapes, they are related, according to him, to rationality. The characters created in literature, the new melodies, the new images in painting, the new shapes in sculpture etc. are produced out of non-existing realities, but not in an absolute mode. This is for there are used in "creating those" the elements given into the seen world.

491. Saint Gregory sees in the word of the mind that always takes a heard and seen image through the body, also a permanent example for the possibility of the Word of the Father to embody Himself.

492. Full of godlike illumination, the angels see the sensitive realities too. Also, the angels received from God also a mastery upon the earthly realities after that mastery was partially lost by people.

493. The godlike illumination gives not only the knowledge about the heavenly realities, but also about the creatures, by making transparent their godlike foundation and their endless meanings which have been from ever within God.

494. If the sole godlike light is the created knowledge of the creatures, that light won't be able to be a light of the angels too. This is because we have this light directly more than the angels have it. If that had been the case, the angels would have been living into darkness.

495. In order to understand this chapter, one has to take in account also the affirmation from the chapter no. 54 of Saint Gregory Palamas, that, without the falling of Adam, our nature wouldn't have been fille up with the whole godlike glory.

496. Here is involved the idea that the man would have reached the full glory even if the man had not fallen.

497. The godlike work is divided undividedly as the voice of him who speaks is in them who listen to him, for he remains undivided while he is present in everyone who listen to him, through his voice or through his power. He doesn't divide himself, but those ones, by being many, they receive him in their quality as many.

498. Saint John Chrysostom, *Homily no. 14 at John*; G.P. 59: 91-92. The Comforter as Person He is even in the smallest droplet of the grace. And it is about a small droplet because only that much can be received by him whom the grace comes within. Saint John Chrysostom, by speaking about the Ghost as Person and about His being, he says that the Ghost as Person fits within each human being through his droplet of grace, but His being remains non-comprised.

499. If the Ghost had been united with us according to His Being, we would have had a common being with Him. If He had been united with us according to His Hypostasis, our person would have been one with His

Person. Or, His Person would have become our person, as within Christ the Person of the Word had become the Person of the human nature. So, the Ghost unites Himself with us by work. But Himself as Person is not less united with our person through His work. We impropriate His work and He impropriates ours. We meet one another in the common but non-confounded divine-human (theandric) work.

500. The Holy Ghost, by becoming a Subject within our subject, and His works by becoming our works, we will know the hidden and future mysteries and we will become gods by grace.

501. "The first luminous nature after the first one". This means that God is the luminous nature by excellence. "God is light and there is no darkness in Him" (1 Jn. 1: 5). God can be fully known in His endless richness and He knows all the things He made and are made. The angels are the second luminous nature. The man is luminous nature too but the man can become fully luminous only through the dwelling of God within him. The man is the conscience about himself and about all realities, but only partially. The angel reflects God in his light. The man, at his turn, he too reflects God. The angel is an "irradiation", a "flowing" out of God, and the man is likewise, to a smaller degree. And the man reaches his accomplishment only into the light he receives from God, after, by creation, the man was imparted with his natural light from God. This isn't though, Neoplatonist, but it is an interpersonal relation. The angel is created as purely-mental subject, one purely-understanding, and the man too is understanding, but the man has also a sensitive side in himself. But both the angel and the man are created as subjects in order they to be imparted in relation with the godlike Subject with the whole His light and life. The irradiation is the way God enters the interpersonal relation with His creatures.

502. The "deified minds", or the angels, they are moving in a circle around the prime light in order they to be shared with That Light increasingly more. This is for by moving themselves in a circle, they get closer to God from all directions and in all regards.

503. Out of God there irradiates only light, and only the conscience about themselves, to those subjects who are destined to last forever and to ceaselessly advance into light, into the knowledge about themselves, about God, and about all the other subjects and objects.

504. But, while the sun belongs to the sensitive realities, God is beyond not only to the sensitive realities but even to the intelligible realities. God is transcendent to the intelligible realities as well. God cannot be known either through the work of the mind or through the natural understanding, but He can be known only through His work, namely through His light that becomes characteristic to angels and people.

505. God is so unlike everything else that, if those ones are called as nature He must not be called as nature. God exceeds the nature or only God is true nature. It is likewise in the case of the existence. God cannot be called as existence if those ones are reckoned as existence, or, vice versa, if God is reckoned as existent, those ones must not be reckoned as existent. God exceeds the existence, or, He alone is the true existence. How precarious is our existence and the existence of anything else, even in our experience! Sometimes it seems to us like a dream. We often ask if our existence really exist. But surely, God will be the ultimate basis of their existence, even if He is inaccessible to our experience.

506. "The shape in shapes, as origin of the shapes" (*ειδος εν ειδεσις ως ειδεάρχης*). In God are given, in a virtual manner, all the shapes, in their ultimate beauty which all our shapes tend towards. They are given as principle or in their virtual origin and as in the final target of all the shapes. In God are prefigured all the shapes. That's why in God is prefigured the whole beauty. All the shapes, all the beauties are unfoldings of the shapes and of the beauties comprised within Him in a virtual manner, following to be concentrated in Him, according to their effort, and helped by Him, in a supreme harmony. That beauty that concentrates within itself all the beauties, the "shape" that concentrates within itself all the shapes, it is the richest, and the deepest, and the most expressive, and it is more comprising than all the shapes and beauties unfolded out of it. In Him there is the beauty of maximum discretion and grace, beyond any exhibitionism and theatricality.

507. If God's wisdom is spring within the wise ones, any deviation from the harmonious wisdom means our falling off God as center, as means, even if that means slipping from Him even with a part of our being.

508. Through our free will, we get close to and we get far from God, for He too is having a free will and for He is a Person. The persons achieve the closeness with one another through a free bilateral openness. We are having here another dimension of the existence. And on that it depends the happiness or the unhappiness of the created persons, limited in themselves but aspiring to infinity.

509. There are diverse dimensions of the existence. The highest one is that of the godlike nature. Those existences which receive the light of the godlike nature, they increase in conscience so that reach near to the godlike existence.

510. Only when compared to one another, some natures are reckoned as closer to God, while others are farer. Looked in themselves, all of them are far from God. Even more than that, one cannot tell how far the intelligible natures are from God and how far are the works of the senses and the sensitive realities from the intelligible realities. There is an infinite distance between the existence of the intelligible realities - but

created realities - and God, and there might be also an infinite distance between the existence of the sensitive realities and their feeling and the intelligible realities. The distance between them remains an impenetrable mystery to us. One cannot say anything about it. What could we say, for instance, about the distance between us and the animals? But, from another point of view, the intelligible realities are near to the sensitive realities by conscience, and the sensitive realities, without they realizing it, are near to the understanding realities, through the necessity they represent to those ones, in order those to enrich themselves in knowledge. Likewise, God is near to all the realities created by His as Creator and Upholder of theirs, and the created realities – especially the conscious ones – are near to God by the need their feel or they have for Him.

511. Our good deeds produce our closest to God dimension; by our will our good deeds place us in accordance with His will.

512. "Belong to the word in sense of surpassing (*χαθ υπερέχουτα λόγου*)". The unspoken realities don't belong to a sphere where the word is missing, for those realities aren't bellow word. But they belong to a sphere which is matched by a word that is above our words. Those ones aren't irrational but they belong to a rationality that includes our rationality and it exceeds it too. In a way, we can combine the words in such a manner when we want to express those realities, so that to accomplish an expression that is above-expression.

513. Those who understand cannot be separated with the mind from those which are understood by them, or which are cogitated by them. All of them are distinct and unseparated.

514. *Θεος comes from θεάομαι* – I look. The name God is, therefore, also the name of a work of God. We have no name for the godlike being.

515. The "predefinitions" (*προορισμοί*) of the existences into God is a term belonging to Dionysus the Areopagite. That term doesn't mean the predestination of the modes which the existences will behave into, but only the pre-contours or the pre-limitations by which they distinguish from one another, or the virtual forms of their existence into God. Even their evolution is prefigured into God, but it is not predetermined. This is for the rational beings can move themselves freely in the frame of their rationalities or predefinitions. This is for the changes in good or in bad produced or caused by themselves, those do not change their rationalities themselves but they change only their modes, as Says Saint Maximos the Confessor. The devil remains, according to its rationality, an angel, and it only has become, according to its mode, freely, a demon. These "pre-definitions", as also the "pre-forms" from the head no. 78, they do not have the meaning of some ready-made definitions, which are existing from before into God, but they are the meaning of some

definitions or contours of the creatures, given in a virtual manner in the creator thinking and power of God. One can say that in each work which God works through, in somebody or in something, there is a dynamic form helping that humanin being to define herself/himself. The quote is from Dionysus the Areopagite, *About the Godlike Names* 5: 8; G.P. 3: 824 C.

516. So, the Father and the Son and the Holy Ghost They are as Persons in each work of Theirs.

517. So, Palamas rejects, anticipatedly, the accusation brought him nowadays (quoted from *Istina Review*) of Neoplatonism, by stressing out that God doesn't diminish Himself by irradiating out of Himself, the work of the grace or the godlike light.

518. They who are united with the grace as work irradiating out of God, they are united with God Himself as Person. But some of them are like those who no longer see the sun and who no longer receive the warmth from the sun, and so they remain simply created and preserved.

519. Above God in sense of exceeding. For that is God, but He is above what we think and what we experience as being God. Likewise, He is above what we think and experience as good.

520. All the existing or spoken realities, they must be negated through exceeding, when we think at God. Namely, they must be denied, by reckoning God not below them, but above them.

521. The work springs out of being, but the being is hypostatized in The Three Persons. So, These Persons work through the work of the same being, through Their common work. In each work that comes within us, the Three Persons come within us too. They elevate us, and They better us up, and They gladden us up through that joy that They have in common. That's why Their work is always a work of the love, a work having in it this communion of the love. That's why, they who have a spiritual sensitiveness, they feel the Three Person in these works both as distinct and united. It is thus also in the case of the works of the individuals, works which are directed towards others. Even if they work in common, they still won't form a pluri-personal whole but they will add their works together.

522. The adversaries of Palamas didn't discern between the godlike work and the godlike being on the ground that God Himself is our life. So, there isn't at Him a life for Himself and a life for us. Palamas answers that the fact that God is the life for Himself, it isn't an impediment Him to be the life to us too, and therefore there to be at Him a difference between His being and work, like the unity of God isn't an impediment there to be in Him a difference between unity and Trinity. Confounding the life of God for us and the life of God for Himself, it will mean that we

are indispensable to Him. That would have meant that He isn't from ever, because we aren't from ever as well, or we would have been from ever as well, for He is from ever. The conclusion here it would be the pantheism. So, there is a difference between God as life for Himself and as life for us. This is for God is life for us by His quality as our cause. But to Himself, God is not a cause as He is a cause to us. But the same God is the life to Himself and the life to us too.

523. The work of God isn't hypostasis but it is into hypostasis; it is not being but it is into being; it is not subsistent by itself but it is subsistent into being or into hypostasis (*ενούσιος, ενυπόστατος, ανύπαρκτος*). But Basil the Great, by showing that not all the movements are into hypostasis, he showed that some of them are created. Or they are, by themselves, as creatures.

524. In the negative theology there is an affirmative meaning. For instance, when one says that God doesn't know the existing realities, that's is an affirmation. This is for, God know those, above what they are, He knows them in their origin and in their depth into Himself. But, also in the affirmative theology there is a negative meaning or a meaning characteristic to the negative theology. This is for, when we say that God know the realities from within Himself, we say that He doesn't know them as existing realities as we know them. Thus, His affirmative knowledge, by exceeding our knowledge, it has a meaning characteristic to the negative theology. Thus, one can say both that God doesn't exist and that God does exist, but in sense of exceeding the existence, as it is not proper to us. But he who uses the expression belonging to some fathers that God doesn't exist, in order to simply denying the existence of God, or as an argument against them who say that God exist, he exposes himself as not using the expression "God doesn't exist" in sense of exceeding. Of this disbelief are proven as suffering those too, who use the negation either of the being or of the work of God, or of both of them, not in sense of exceeding, but in order they to deny that God has being and uncreated work.

525. These affirmation ca be referred to the Father. The Father is without-beginning and He is beginning (of the Son). Or: the Father doesn't lose His feature as beginning by the fact that He has together with His feature as beginning also that feature as non-beginning. But all of these can refer to the Son too, or the Father and the Son together. The Father is beginning of the non-beginning, but, from another point of view, the Father is without beginning. And the Son has the Father as His beginning but, despite all these, He is eternal, so that He is without beginning. Or, the Son is One God together with the beginning. But the words beginning and non-beginning are used with different meaning relatedly to the Son than to the Father. These features express relations between the Father and the Son, but these features do not express Their

common nature. This is because, if that had been the case, they wouldn't have been applied differently to the Father and to the Son. Neither to the Father is His nature the fact of being a beginning to His Son nor to the Son is His nature the fact of being a beginning (into the Father). Their nature is something else than these ones which are hypostatical features. The term "non-beginning" used for the Son, it will express a feature of His being, but when used for the Father, it won't express only a feature of His being, and that's why neither the Son is without-beginning only in that sense related to the Father. This is because, if that had been the case, the Father wouldn't have been different from the Son, So, even when we use the term "non-beginning" of One or for Another of Them, we still express some different nuances. That's why, neither that term expresses the being but it expresses a feature of the being which subsists in two or, respectively, in three different Hypostases. But, in the creator and the providential relation with the world, the Father and the Son are only One God and Lord, only one beginning to the world, but without-beginning in Himself, a beginning in time and not outside the time, as the Father is of the Son, but in Himself without-beginning, through feature of their common being. But neither in this relation of Theirs with the world there are erased their features as Persons or the reciprocal relation between the Father and the Son, without being confounded the two kinds of relation to one another. This shows again the fact that the relations and the features are multiple and therefore they aren't one with the being.

526. Here too, as in other places as well, Saint Gregory Palamas sees the works of God as His relations with something else (*πρός τι οπερ αυτος ουκ εστιν αναφορικως λεγόμενου*). Making abstraction of the things representing the inter-hypostatical relations of God with the world, His works are, therefore, His relations with the created world. Here could be the point where one could start from, towards a reconciliation between the Catholic theology and the Eastern theology, regarding the matter that one can speak at God not only about God's being, but also about God's works, in the sense expressed by Palamas. This is for, the Catholic theology too, it says that the features of God are God's reports with the created world. It only could take that the Catholic theology not to reckon these features as projected only by the world upon a passive being of God, but to see also God as having an active role in His relation with the world. Uncreated would be, then, the part given by God in these various relations.

527. The work of God isn't an accident in a proper sense, because of not having anything passive in it, namely the Ghost isn't forced at all, from outside, to do that work, as such neither the Ghost is forced in His work nor is Himself composed with that element from outside. Consequently, by not bringing any foreign element into God the Ghost's work doesn't

bring composition into God, so that the Ghost's work isn't an accident as such.

528. Saint John Damascene discerns between the spring or the source (*ενεργητικό*) and the work (*ενεργεια*). The worker sets in motion the spring of the work (or the being). This Saint shows his preoccupation with clarifying the report between the efficient background and the subject setting that background in motion. So, where the works is, there the worker subject is too, but there will be also the efficient background or the spring of that work.

529. So, through his word, Saint Gregory the Theologian shows that the work doesn't work by itself but it has a subject. In the works of God within us there is active God Himself as Person.

530. The fact that the godlike work has as worker the hypostasis Himself, it doesn't mean that the work is passive. In the worked work is shown Himself the Worker Subject. If the work had been passive, it would have been separated from its Subject. In reality, there cannot be operated a separation between the worker Subject and His work. And, just because of that, by declaring the work of the godlike subject as created, it will mean affirming by the godlike Subject as being created as well.

531. It seems that Saint Gregory Palamas reckoned that it belongs to Himself the Being of God to be towards something, but towards something God's Being's interpersonal interior. This is because, otherwise He wouldn't have existed as Father and as Son and as the Holy Ghost. And on this structure of the Being of God, as being towards something in Himself the being of God, it is founded the fact that of being able to be also towards something that is outside the being of God (but this external something becomes, by the fact that God enters the relation with that something, to some extent, as interior to God), it is founded the fact of being able to create, namely of creating and of accomplishing a creature, by manifesting also the other form of His capacity to be "towards something". Otherwise, God would have remained locked up in some sort of pantheistic existence. So, the reality of the creature is the proving sign of the fact that God is Person, and without God being given that character by the creature itself. The fact of creating, it means that God is Person. The creature has its foundation in the Trinitarian character of God. That's why Saint Gregory Palamas says that, if God hadn't been in Three Hypostases, God wouldn't have been either Creator or Master of all realities. By elevating up to the Being of God, His category as: "being towards something" (*προς τι*), Saint Gregory Palamas sees in the fact that right inside the divine being there is this "towards something", a supreme reason for the fact that nobody and nothing is for himself/itself but for others. The divine being is nothing else from outside, except for the fact that He is Tri-Personal, that there is, forever, Another within Him. Due to this fact, also the creatures are one into

another, but also for Somebody is above-creatures, namely due to Him Who, by creating them He accomplished them "towards something" of His, and He imprinted them too, through that, a "towards something" with Him. While God, by accomplishing His "towards something" only with the creatures, He accomplishes that one in both possible ways, the creatures, by only accomplishing the "towards something" of theirs, also with that that is outside their circle, the creatures accomplish a perfect mode of theirs "towards something", and thus they really overcome the prison of their circle.

532. We must all the more recognize His work, to God, for only Him works by excellence while having nothing passive within Himself. God is *actus purus*. But this doesn't mean the absence of a subject or of some subjects who work, and of a fund which the work spring out from, into which there is given the capacity of the voluntary work. This is because, it there hadn't been a willing work, then it would have been a passive work despite appearing as efficient.

533. Properly said, to Him is reduced the whole work in creation. He makes each thing through all things. If the creatures can work, the creatures will have that too, from God. If God had behaved as the One Who passively looks at any work, that would have been a sign of some helplessness within Him. If that had been the case, God wouldn't have been almighty.

534. Even God's real works shows God as existing in Hypostases, namely existing in a real manner, by the fact that He is towards something in His interior and towards something created. This is because, if God's Being hadn't had these ones, then His Being wouldn't have been towards something, His Being wouldn't have been working, so that God wouldn't have been a Subject (respectively, in Three Persons) Who works and Who manifests Himself. Such a Being would have been non-hypostatical, namely unreal, or simply cogitated. Through works, namely by the fact that God is Person or Persons, God exists and we live God as something real.

535. If the work hadn't been different from Being, if the Being hadn't had a work differing from the Being, then the Being wouldn't have been either in Hypostases Who to give, through works, the sign of the real existence of the Being. Such a Being wouldn't have either existed in a real mode.

536. If the Three Hypostases hadn't had a common work but the Hypostases had been successive works of only One Hypostasis, by that the godlike Hypostases would have been abolished by and large because of no longer being known a relation within the godhead (a "towards something"), and without that nothing can be proven as existing. If that had been the case, God would have become something inconsistent, or only thought at, namely contrived. Each Hypostases must have a work in

order to manifest the real existence of the Being through work. But at God this work must be common for the Being is common too. Otherwise, the Hypostases would have been separated and the unity of Being, of God, it would have been abolished, or the Trinity of the Hypostases would have been abolished so that the godlike Being would have remained as a simple abstraction.

537. Saint Gregory Palamas remarked on several occasions that denying the uncreated work of God into creatures it implies in itself the denial of the embodiment. The Body of Christ would have remained, if that had been the case, beside His godhead, but not penetrated by his godhead.

Footnotes to The Romanian Philokalia -Volume VIII -

1. The "turning back" to our state from before sin isn't, thought, a turning back to a fix state; only with this condition one can accept what Ammann says, that there isn't any objective theological growth of the grace (*quoted work*, p. 25). That state is though the state of the new man, which is just by this, a living, a dynamic state. It is the state in which is imprinted Christ, the state in which the man has taken the image of Christ, and that's why is the state of Christ as a new man that restores the man to his true image. But Christ Who has been imprinted in the baptized one, He unveils Himself within him by bringing the man towards the measure of His fullness, namely to "the measure of the consummate man". So, on one hand the gift of the Baptism, as dwelling of Christ, it doesn't bring the man beyond Christ, and in this sense, it doesn't cross the man to another grace, but on the other hand there is a growth of the man into Christ giving Christ the possibility to actualize Himself increasingly more into the man. And without any doubt, this actualization of the grace within man hasn't only a subjective character (Ammann, *quoted work*), but within the man who increases his opening towards Christ the grace is unveiled in an objective mode, namely it is inwardly communicated increasingly more, though, on the other hand, it is whole in him as reality, preponderantly virtual for the man, from Baptism. We have here the same situation as in the case of the Revelation, which doesn't cross beyond Christ, but out of which the Holy Ghost communicates continuously new powers and lights, namely He "leads to the whole truth", but only out of Christ ("out of Mine He will take") and not from outside Christ.
2. Saint John Climacus, *Homily no. VII to the Second Epistle towards Corinthians*, in G.P. 61, col. 449. Without any doubt that there cannot be separated the brightness of the cleaned-up soul and the one that comes

from the Holy Ghost, if only by standing under the light of the Ghost the soul will become also bright. And the brightness that comes to the soul from the Ghost, a brightness which makes also the soul shining, it is not a created grace, contrary to what Ammann affirms, namely that the authors of the writing "discern between the created gift of the grace and the grace Giver" (p. 23). How could the created shine in godlike manner by receiving a created light? How could be known this light which is communicated to the soul, as one that is characteristic to the Lord, to the Ghost? How could the soul, in this case, mirror the glory of Christ which is not created?

3. The image of Christ wasn't borne by Apostles and neither is borne by the ones who stick with Him only by imitating Him from distance, but it is borne through His working presence within them. It is obvious that this isn't a created grace.
4. Saint John Chrysostom, *Towards the Young Widow*, in G.P. 48, 603. It is good to suffer the harsh things in this life, lest, by rejoicing of the heavenly things to no longer take care and to fall into the earthy things.
5. Our rebirth is done, in the same time, also inside us, for we are killed so that not to take place, in the same time, within us, and not to feel, also us, the pains of this birth that happen within us. This is for the death of our former man and the birth of the new man within us, are done through the participation of our will. That's why, at Baptism, we are also asked to reject satan and to unite with Christ.
6. So, one can speak also about an increase of the grace received by us at Baptism, through our efforts, contrary to what Ammann says (*quoted work*, p. 25).
7. The grace of the Baptism can never be lost; it is only being covered. Once entered the relation with Christ the man never gets totally out of it. He cannot erase its memory no matter how hard he would try. One can say that the trace of God is no longer erased from him as also it cannot be erased either the trace of any other person we ever entered in relation with. This shows the personal character both of God and of man. The man isn't only a chemical substance, which can be totally transformed by new assimilations, and neither God is such an essence.
8. Saint Mark the Ascetic, *About Baptism*, in G.P. 65, 1028 C; *The Romanian Philokalia*, vol. I, p. 309. It is reconciled thus the persistence of the same Christ within us with the dynamic of the Christian life. The grace given at Baptism is Christ, whole. In this sense it is not given to the man, during his life, a plus of grace. But, for Christ unveils within man, increasingly more, through the Holy Ghost, His light and power, it takes place within man an increase or a growth of the light and of the power of Christ, and, in the same time, a spiritual growth of the man. We add from us increasingly more faith, but not a plus of grace.

9. The showing of the Ghost means the transparency of the man and the showing of the Ghost through deeds of power, which overwhelm the evilness and the egotism; it is a transparency of the inward kindness, which looks like a light on the face and through the whole living of the man.

10. This means that by calling the name of Jesus, it is imparted to us His power itself. This is for through the calling of the name of Jesus we address Him with love and He answers this love.

11. The often calling of the name of Jesus is the beginning and the source of all virtues. But the first virtues among these are: the peace and the love; of course, not from in a consummate degree the beginning. They are separated and tightly interwoven with the calling of the name of Jesus and therefore also with His power. This is for the calling of this name it produces by itself the peace of any worry, of any fear, of any anger, a restraint from these ones and a forgetfulness about them. But, in the same time, the person who calls the name of Jesus does it with love and with trust in Him. Of course, the love is also the highest virtue and one can reach it through all the other virtues. But, if there wasn't in all the virtues, from the beginning, a certain love towards Jesus, one couldn't reach the consummate love for Him.

12. The Lord, by giving us the urge of calling His name, He has ensured us the peace and the love. But he has promised those in addition both as commandments and as strengthening gifts. The gifts won't become characteristic to us if we do not work them out.

13. If isn't an interpolation that what is said here, it is not a primate of the jurisdiction but it is a primate of the love. It is, though, strictly personal of Peter. Or, in any case, when the one who shepherds he no longer loves his flock, namely its faith, he neither has, for any longer, its leadership, for he no longer has the love.

14. The continuous fulfilling of the commandments or their strengthening into virtues, they deify the man, for they unite him with God, increasingly more, they put him in increasingly stronger communication with Him. Such a man has a sight (a feeling) of the grace as light. This is because the grace, as opening of God towards the man who has also opened himself to God, it is, in the same time, a light in his quality of manifestation of the love of God, being given the fact that any opening of a person towards another is shown as light. The bigger is the goodness that opens, or, the more sincere and the more total the opening itself is, the most his light is also more powerful. The light of the All-Good God overwhelms the poor light of the man, or it fills him up with a deep and persistent light. In this way, the deeds sourced by the faith without sight, from the beginning, lead to a seeing faith. They are born out of faith and lead to a superior faith.

15. *The Ladder* XXXVII; G.P. 88, 1113B. The strong faith gives steadfastness and a soothing of the worries which torment the man. The more does this that faith that is generated by the experience of the union with God Who is the source of the whole power and of the undiminished life.

16. Perceiving the sensitive things is characteristic to anybody, even to animals. The knowledge of some rational principles is subtler for it implies a power of abstraction from the sensitive things and from their multitude. But the faith is more subtle even than this knowledge for it notices the indefinite which is the form of the highest reality or of the person. Who can define somebody's person that is endless in her/his always new manifestations? The person cannot be comprised in exact definitions of the rational knowledge. All the more, who can define the experience and the work of the Supreme Person of God? The faith is the way of noticing the subtlest realities, being, itself, the subtlest way of knowing. For the person of the another unveils himself only to the faith, because it doesn't want to be otherwise, and she/he cannot be, reduced to an object.

17. Isaac the Syrian, *τα ευροεθέντα ασχητικά*, editor Nicephorus the Hieromonk, Athens, 1895, chapter 65, p. 261-262. The second faith, which is higher, it is a seeing into the Ghost of the richness of the kindness of God, and it comes within the souls of the ones who have fulfilled His commandments and, by putting themselves in connection of love with Him, they have thinned the sight of their spiritual eyes. They feed themselves out of this richness as at a godlike table which is within themselves. The presence of this richness within somebody's soul is the presence of the Ghost Himself for He makes it characteristic and intimate to the soul. But in the earthly life this richness is not fully unveiled. That's why the faith still has a role in this life. The faith is the celebrant which makes us possible the living of these mysteries. The faith is mediator between us and God; the faith is like a necessary eye but though like an eye in which it is present, by reflection, and in the same time by direct work, the light and the kindness which irradiates from God.

18. *Quoted work*, chapter 13, p. 51. The worries totally fill up the cogitation with the things necessary to the body; they pull it up to the surface. The things lose their transparence. The depths of the soul with their transparency towards the godlike plan, they are being covered. The cogitation is no longer preoccupied with the meaning of the life. This meaning is no longer highlighted; there is no longer place and time for it within the soul.

19. *Quoted work*, Word no. 34, p. 149. In silence our depth is working. When we talk our depth is impeded from working. In silence our depth encounters the godlike Ghost Who powerfully attracts our look towards

His richness and life; our depth meets the godlike Ghost Who is beyond our depth, and out of this encounter is born a knowledge which cannot be known except by the one who has this experience, and by them whom he communicates it to, not so much by words but through the way he looks and he behaves. In silence you encounter something that brings you again to silence. The silence grabs better the mystery that happens in our encounter with the infinity that irradiates from the Person-like God. When the tongue starts expressing it, we are losing the full living of this mystery of an indefinite richness, and we start tearing it in pieces which all together cannot express the indefinite. In silence, you are somehow in the middle of the mystery, identified with it, by speaking; you detach yourself and you get far from it; in words you only catch strips of it; you no longer live the whole and this whole cannot be obtained by combining the strips, for the infinite cannot be realized by combining the limited parts. Of course, this is not about a diplomatic silence but it is about that silence that is the sign of the deepening into the godlike infinite through the depth of the heart.

20. Through silence we elevate ourselves on the plan of the infinite and of the indefinite as fully lived. Through words we express the distinct things of this world and we descend in this world composed by finite things; the words attract us in their narrowness construed for the limited things of the world from outside.

21. *Quoted work*, head 34, p. 152. He who has accepted that he will die, he will no longer be worried about anything. And the thought of death will no longer scare him who firmly believes in the future life.

22. That heart that gives thanks to God is a heart opened to Him. That's why within that heart are poured other and other gifts. The one which speaks against is a heart closed into itself. That heart doesn't see the received gifts and that's why it actually doesn't receive anything from God and from another person. By reducing everything to nothing, it remains nothing to that heart. That heart destroys, by criticizing, even what it receives.

23. *Quoted work*, head 48, p. 198. To each man is difficult the happening that opposes the leaning of his will. Because of this reason that is to him and it is called as trial. To the one who has a hidden leaning towards the praise from people it is trial the condemnation word or not being appreciated by somebody; on him who doesn't have this tendency such a happening won't hurt too much. That's why each trial will be a medicine for a hidden illness if it is endured with manhood and some sort of carelessness concerning it.

24. *Quoted work*, Word 48, pp. 198-199. The patience is out of our effort, but this effort wouldn't be possible to us without the help from God. The synergy, or the collaboration of the man with God, it has a very subtle

character. The effort and the godlike help aren't separated. In our effort itself is proven to be present the godlike help by making possible this effort, but this one remains, though, also our effort. We toil for we receive the power to toil, but we really toil. I do not boast myself with my toil as being only mine, but my part from it is, though, requested by God.

25. The one who wants to serve God, he sets in movement the good parts of his being. But just then are set in movement also the contrary impulses. Against restraint there rise up the desires for pleasure, and against patience there rises up the impulse towards comfort etc. Only the tarrying in the first ones will weaken the power of the last ones. That's why the one who receives trials he mustn't hurry up to quickly finish with them. The evil impulses do not weaken easily. They must be faced and withered for a long time through prolonged or always repeated trials. Only thus they are truly weakened.

26. *Quoted work*, head 1, p. 1. In text: "in the future restoration". The world is now divided by sin. Its impulses are contradictory. The mind mustn't move itself from an aspect of the world to the contrary one, but by thinking at the renewal of their final harmony in order to see it even since now as gathered together again in The One, and us to work for this gathering back, and us to contemplate That One even since now, in all things. This is not building castles in the air but it means an anchoring in the most basic reality of all things.

27. *Quoted work*, head 2, p. 3. The fear makes us depend on God. That's why the fear is contrary to the scattering of the mind in the world's things considered in themselves and outside the connection with God, or, the mind cannot remain within soul together with this scattering.

28. *Quoted work*, head 2, p. 5. The fear by keeping us depending on God with the whole our feeling, it is the shortest road to the entrance at Him, an entrance which is a true restoration of our nature in the state we were at the beginning, or in the state to which we were able to easily advance, namely in the state of fulfilling the true human.

29. That one who gives his earthly life for Christ, he gives it for his own resurrection and for the eternal life.

30. It seems that here is hinted Gregory of Sinai, who asked that the breathing to not be too hasty, in order to longer remain inside heart, the cogitation and the remembrance of Christ, and to be more deepened, with the mind, in the meaning represented by Christ (*The Greek Philokalia*, Third edition, vol. IV, pp. 71-72. See also *The Romanian Philokalia*, vol. VIII). The purpose of the *Method* is that the man to become fully aware of himself, and by this, to become fully aware of God. Thinking at Christ strengthens the conscience of the self, and the conscience of the self is going to strengthen the feeling of the presence of Christ.

31. Even the old Greek philosophy affirmed that the mind takes the image of its content: if this one is diverse, the mind – or its work - is also divided, and if its content is one, the mind becomes unified. But this happens only when the unique content is limitless; only then the mind can tarry into it. Otherwise, the mind will try to complete the limited cogitated content with other things by always jumping from a thought to another. And only the mind which has elevated itself to an infinite content, for it has elevated itself from the preoccupation with the external things and from its works referring to those things, that mind has turned towards itself as an indefinite subject of the works directed towards those things. That's why the infinite God is contemplated with that mind that has come back to itself; the mind experiences on itself, it experiences God, and vice versa. (This theme is much developed by Kallistos the Katafygiote).

32. Experiencing God means experiencing Him in state of prayer, for in that state we are in direct communication with Him and we strongly feel that we have everything from Him. But God makes Himself accessible to us into Christ. When the mind gathers itself together from everything, it gathers itself into Christ and it prays into Him, but also inside the heart. This is for the heart is, from another point of view, the indefinite deep of the mind unveiled in its emotional state, or it is another side of it through which it opens itself towards God. It is a deep that doesn't close into itself but it opens itself into God or into Christ. When it closes itself the heart itself is covered. The man becomes "heartless". Christ, by being in the open and unveiled heart which becomes like this consequently to the mind's gathering from scattering, He is One with the Kingdom of Heavens. That's why, in "*The Method*" of Nicephorus, we are told that the mind by gathering itself into the heart it finds there the Kingdom of Heavens within which it doesn't get fed of remaining there. (*Epistle towards Monks*, *full of every useful thing and watchfulness* (non-authentic) G.P. 60, 752-753).

33. Only with the name of Lord Jesus can be the heart guarded. Otherwise, it is taken in mastery by the "dragon" arousing in it less clean loves: the love for the self and the love for pleasures, which close the heart in a limited horizon by darkening it and by making it passionate in an inferior mode. By "swallowing" Jesus Christ in it and the Lord Jesus Christ also "swallowing" it, it becomes characteristic to the heart the horizon of the infinity and of the clean love of true exceeding which is in Christ, of His endless light. The heart is no longer preoccupied, in a selfish manner, with itself; such a heart will embrace everybody and everything. Through the name of Christ, the heart enters in the stretches of light and of love from within Jesus, namely the heart enters His atmosphere. This is because uttering the name of Jesus means thinking at Him with emotion, and this it means entering in living connection with Him. The name of Jesus enroots itself and brings forth fruits not in a static heart,

but in a "wet" feeling which also grows continuously up and which is always alive and warm in its love towards Jesus. In this sense, the heart can no longer be cogitated without the name of Jesus, without the thinking at Him, or without His love which keeps the heart in this movement, similarly to a garden that cannot be cogitated without trees or without plants.

34. *About temperance and virtue* II, 80; G.P. 93, 1537 A.; *The Romanian Philokalia*, vol. IV, p. 88. It is recommended to connect the remembrance of the name of Jesus to the uninterrupted rhythmicity of the breathing in order to achieve this uninterrupted rhythmicity of the prayer too. There isn't anything bizarre in connecting of the soul's and spiritual life to the body. This is a law of the human being.

35. If praying in the heart where Christ is present, we pray within Christ Himself, it will be obvious that we also pray in His name by whose remembrance and thinking at we get into and we maintain ourselves into Christ. In this sense the name itself of Christ, as called by us, by placing us in connection with Christ is savior.

36. It produces contradictions in the cogitation, tearing it apart and making it to fight against itself, and annulling its power to reach some unitary meaning, which to please it and to give the man the possibility to consecrate his life to a superior unitary serving.

37. The most recent study on the "Mono-Logos prayer" is the one of L. Regnault, *La prière continuelle "monologiste" dans la littérature apophthegmatique*, in "*Irénikon*", 1974, no. 4, p. 462-494. The author says that the term was used for the first time by John Climacus (G.P. 88, 889 D) as attribute for "The Prayer to Jesus" ("Lord Jesus Christ, Son of God, have mercy on me"), "for it excludes, obviously, the multiplicity of the words, but especially the multiplicity and the variety of the thoughts, especially what necessarily the 'contradiction' implies" (p. 469).

38. The author of the present writing discerns between gathering the mind in itself and bringing the grace within heart. The last thing is helped by the ceaseless calling of the name of Jesus. Only the first thing, namely what the man gives, it is helped by a regular breathing and by staying in a dark place. But, through the gathering in itself, the mind receives the power of praying ceaselessly. So that the coming of the grace is only the indirect result of the regular breathing and of staying in a dark place. We have here something totally different from the yogic methods which have a purely natural character and they do not aim to intensify the believer's relation with the Person of Jesus Christ. The believer who prays, through interiorizing, he is filled up with the love of Christ; he doesn't simply concentrate in his own essence, which, in the end, it is part of the impersonal essence of the whole.

39. Out of the description "About Prayer", attributed in the G.P., 1165-1200, to Nilus of Sinai (see *The Romanian Philokalia*, vol. I, p. 92). The prayer is something else than the taking heed (or than the mind's focusing), because the last one is of the man, while the first one will belong to the grace if the prayer is not-scattered.

40. The remembrance of the name of Jesus mustn't be only a formal repeating of the name, but it must be accompanied by the full of feeling thinking at death, at the judgment after death, and at the concrete sins for which the one who prays will be held accountable at that judgment. This makes that the remembrance of the name of Jesus to be united, by the ones who prays, with the begging for His mercy. The Prayer to Jesus isn't, therefore, only a formal technique, but it is the persistency of a state of profound emotion which goes to the tears. It is an existential state, full of tremble, of the whole human being.

41. The tears were reckoned by the Holy Fathers as a gift from God. This is because they do not come to us by our will, though thinking at death and at judgment prepare us for the coming of this gift. This is because you can think at death with resignation, with frowning, but without tears. The tears are the result of the last degree of humbleness and repentance. That's why they imply the faith in God and they are means of cleaning and of new life out of the fear of God and out of our love for Him.

42. It is a Matins, interrupted from time to time, by the gathering of the mind and by the Prayer to Jesus. Maybe that's why the Matins is also called as "Taking Vigil" for having to be always interrupted by periods of time dedicated to the taking of heed. The Matins was done by hesychast in his cell, after midnight, being given the remoteness of his cell from the church.

43. They will close up the doors of the spiritual eyes, in order to not see – these eyes - the good things, and tin order not to see God within heart; the demons will lock the man up, in himself and in his pleasures, by making him blind towards what is beyond this narrowness.

44. The reading of the psalms and the uttering of the prayers are reckoned by some people as small things, they declaring that important is the union with God and the consummation through it. But these small things occasion the big things because in their absence we can be taken in slavery by demons.

45. *Quoted work*, Word no. 42, pp. 174-175. The freedom given us by passion it is apparent; it proves to be, in a short time, a dreadful slavery. The drunkenness, the fornication, the laziness, they appear to be at the beginning as manifestations of freedom. But soon, as their power increases, they prove to be monsters which chain us and drive us to serve them without being us able to oppose them.

46. We get sad when the passions have enslaved us, but we like to taste, at the beginning, a little bit of them. We reckon that these tastings won't lead us to passions. Namely, we enjoy the occasions of the passions. But this means that also the occasions of the passions remain within us and we love them. They remain as some roots, which, immediately that they are watered the quickly bud-up. That's why the effort of mortifying them, or of guarding against them, it must continue for the whole life.

47. *Quoted work*, Word no. 55, p. 218. The confession of the sin is, on one hand, an overcoming of the shame we feel for them, and on the other hand it is a deepening of the sentiment of shame, a fact that produces the pricking or the crushing of the heart. This is because the confession isn't an overcoming of the shame by callousness but by the repugnance of sin and through the fear for the eternal punishment for the sin. In confession there takes place a culminant shame for the sin and there is manifested also the manhood that overcomes the shame. This is the manhood of the soldier during the heat of the battle, one superior to that one from before battle. The spiritual guide helps both of them. Only thus the confession is a spiritual event of deep shaking and a beginning of a new life. Otherwise it becomes a callous formal act which doesn't shake the being, and it doesn't help to the renewal of the life. With this pricking of the heart repented also the ones who became Christians in the day of the Pentecost (Acts 2: 37-38).

48. Maybe singular good deeds can be done only through the man's effort. But the habituation to doing them by ceaselessly persevering in them, and of not alternating the good deeds with evil deeds, it cannot be achieved by somebody except by the help of the grace. Otherwise, he can do, from time to time, a good deed, out of the boredom of the monotony brought by the evil deeds. That's why, even the pagans do sometimes good deeds; but they cannot do only good deeds. The habituation gained through perseverance implies a special power of the man's ghost, a power from above nature; and it is such especially the habituation to the ceaseless prayer.

49. *Ibid*. col. 780. The prayer nourishes the soul, for it brings the power of God in the soul, for through the dialogue with God, it is communicated to the soul His power and life. If it would be a simple work of the man, the prayer wouldn't feed the soul with something that is not in the soul himself. Generally, the man cannot renew by himself. This is because if his being is evil, where to get from it a power through which to overcome this weakness?

50. A German physician declared to me that the nervous asthenia, so spread nowadays, it has its cure also in the cross, namely in understanding the superior meaning of the difficulties of life, and in their useful suffering for the spiritual growth of the man. Anyway, the prayer, by strengthening the soul with godlike power, it brings strengthening

also to the body-s nerves. It brings tranquility and, through this, it appeases the agitation which prolongs itself also in nerves.

51. *Quoted work*, col. 783. The prayer makes the man church of God, but also priest of Him. This is for Christ Himself is in the soul that prays, together with the Holy Ghost Who prays within us with untold sighs, or He imprints Himself in our self into prayer. This is for the church isn't only the place where the man prays but it is also the place where Christ is.

52. *Quoted work*, quoted place. The prayer is greater than everything. This is for there is God in prayer, or in prayer the man is full of God.

53. *Quoted work*, quoted place. The prayer is fundamental to the soul for in prayer there is Christ the hypostasis of the human nature in general, so also of our nature. The horizontality of serving the people grows up out of the verticality of the union with Christ, or out of the depth which through us it reaches further from us into God. Out of that spring of infinite depth, there come out the powers of serving people, like the water that waters the plains it comes from the depth of the earth.

54. The prayer rises from the evidence and the feeling of the presence of God and it strengthens this evidence and feeling. And God gives a meaning to all things. Through Him we know what we live for: for our consummation out of Him, through the love for all people, by seeing also them as we are, in the light of the eternal value of each man, a light shown us by the Son of God by becoming a man forever and ever.

55. *Quoted work*, quoted place. The more we want to gather the mind in a sole essential though of the prayer, the more its contrary tendency tries to resist us by getting scattered in all sorts of small thoughts. And the evil one stimulates the mind to do that. This is because everything that happens within us, it doesn't come only from us, but also from influences which are more powerful than us.

56. This theme was developed by Saint Gregory Palamas, against Barlaam, in the Word no. II from the Triad I and II for hesychast (see *The Romanian Philokalia*, vol. VII). Unlike Barlaam, who was saying that the man must feel comfortable in order to meditate unhindered, St. Gregory Palamas was saying that only that body that feels the helplessness shouts out with the whole power towards God.

57. *The Ladder* XXVIII; G.P. 88, 1129 A-B. Each of these characterizations would unveil, if explained, some important spiritual states and steps of a great thinness. Into prayer are shown and are lived the future things. It opens the horizon of the endless perspectives of life; it makes transparent the measures reached by a man; it is the judgment done to himself by the one who prays, in front of God, for in is present also Christ sitting on the judgment chair. It is the anticipated living of the future life.

58. Evagrius Pontius, *About Prayer*, 37; G.P. 79; 1176 A. *The Romanian Philokalia*, vol. I, p. 79. Only when you are free of everything you are master over everything, namely you have everything through love and through understanding. And you have them, especially, into God, in Whom there is everything. You have all things into God by being united with Him into prayer. Anything to which we tie ourselves with passion it narrows our sight and our power of embracing everybody. This narrowing produces also the defined theoretically known ideas, even the ideas of a theoretical knowledge about God and about the aspects regarding the salvation. Therefore, there where isn't prayer there will be resistance of ideas and division.

59. The Holy Father opposes the "bad suffering" (*χαχοπάθεια*), or the painful suffering, to the "sweet feeling", or to the passions of pleasure. The cross is a bad suffering. The cross makes God transparent, for it detaches the man from the world's things. The sweet suffering separates the man from God, because it ties him to the world, through the pleasures offered by the world to the body.

60. The man can be tempted by the worldly and evil things, but also by the achieved virtues which can determine him to boast himself; it is likewise through pleasures and pains which can determine him to niggle.

61. The cogitation leads the man on countless ways to countless opinions and decisions, some of them savior while others leading to perdition. There is an ocean of countless possibilities given to the man towards choosing. But, through the fear of losing the soul one can avoid the paths which lead to his shipwreck in the depth of the ocean. The sailors and the helmsmen know that in time of storm one must choose only a certain way in order not to be swallowed by waves.

62. The warmth of the clean enthusiasm for the good things overwhelms and destroys the inferior warmth of the bodily lust, or of the anger, or of the ambition.

63. The true freedom means one to be free of passions; it is characteristic to the true and strong man. Until the man still is enslaved to some inferior passions, he still has something of the animal that moves under the power of the instincts.

64. The cross is to them an occasion to prove the strength of their ghost. Through this strength, in which there is present also the power of God, they pass to life and then, at the end of the world, also to resurrection. Neither the coming of the death does weaken their love for Christ (Rom. 8: 35; Hebr. 11: 33), respectively their faith in Him, in order to determine them to transgress His will. The conscience of the connection with Christ is stronger than the fear and the pain of the death.

65. Idem, *quoted work*, Word no. 54, p. 217. The cross has power of making perfect; it is not only a means of juridical satisfying, given by Christ, for the offence brought to God, or only a means of expiation.

66. *Quoted place*. The angels love the ones who eat the foods with restraint, for the angels fill such people up with their clean feeling. But the angels are present, for the Lord Himself is present.

67. *Quoted work*, head no. 56, p. 222. The remembrances of God, they equally are luminous sparks of the conscience of the self before God, and they are enlightening the soul. During this time, the darkness shines the light of God as it was lighting to Moses on Sinai.

68. *Quoted work*, *Epistle no. III*, p. 364. Through taking vigil, the former man is disrobed, for in it he researches on himself in all the creases of his soul, and he gets sick of what he sees evil in there. During the taking vigil, by rejecting the passions' darkness, he penetrates in the soul's clean deep, and he encounters God there, namely the new life. Because this research also produces a sharp feeling of the passions' ugliness and a deep desire for the clean life which, by being unveiled or reestablished by the man, it is being filled by the love of God. And within this thrilling love he feels the Holy Ghost working. In the darkness of the night the one who takes vigil disrobes himself of the passions' darkness, which is tied to the seen things of the world and to the passionate attachment – and therefore blind – to these things, and he is filled up by the light of God Who appears to him when he no longer stops at the sensitive world.

69. The taking of vigil is not a motionless state, but it is a work, it is a probing that penetrates increasingly deeper into the soul, and in the same time it disrobes the passions from the soul and it unveils in the deep where it encounters God, the comforting He brings.

70. *Quoted work*, Word no. 29, p. 123. In fact, the one who takes vigil during the night, he penetrates with the cogitation and with the understanding soothed of any other worries, the world from beyond the sensitive world where he feels God, like angels do.

71. The taking vigil isn't simple theoretical research but it is a deepening into the own being and in the meanings of the song and read things, as in front of God, into the ghost of the prayer and with the heart crushed by humbleness and by the conscience of the sinfulness. Only in this way the taking vigil continuously renews the man by disrobing him of the former man. Only in this way it is feeling and intuiting of the presence of God.

72. This is a concentrated formulation of what one must aim and avoid by fasting. The Christendom isn't against the body which is created by God and destined to resurrection and to the eternal life, but the Christendom is against the passions which fill the body up with disorder and against

soul's and body's living in an existence deprived of true life and light. The fasting is just in favor of the body and not detrimental to it.

73. All the things are given by God and by tasting them we glorify Him and we thank Him for their wonderful fitting - from this point of view too - to our life. But if we sink ourselves too much into the pleasure produced by them, we will forget about God. We must always keep the (dialectical) balance between tasting them and detaching us from them. Only in this way we glorify God and we thank Him for them and we reckon Him above them. We mustn't lean too much towards either sides; we mustn't either sink ourselves in them or despise them by forgetting about our condition that needs them and of the fact that we owe to give thanks to God for he took account of our humble condition, in order through them to be us able to raise ourselves to Him.

74. *Quoted work*, *Word no. 23*, p. 90. Another paradox: not by resting the body one gains the resting into God but through the pains and by restraining the body. This is for in these cases the soul searches for support into God; through cross one reaches to resurrection.

75. *Quoted work*, *Word no. 55*, p. 220. *The Right reckoning* which doesn't exaggerate either in a tormenting ascesis or in all sort of concessions, it is accompanied by modesty. It doesn't want to shows itself as glorified through harshness and it doesn't draw the attention either through too much lenience. It doesn't want to come on plain sight. And, generally, it doesn't allow the thoughts to get out from the grip they are kept in. The first coming out of the thoughts, that one that is consequent to the body's resting, it drives one to adultery; through those thoughts the man searches for occasions to fornication. The second coming out of the thoughts, due to drowsiness, to boredom, and to idleness, it pulls the man to vagrancy.

76. St Gregory of Nazianzus, *Word no.* 34, 13; G.P. 36, 253 A. "*ενυπόστατος ελλαμψις*" is an illumination which springs out from the hypostasis himself of the Holy Ghost Who dwells within heart. This illumination is felt as light of His Person or it lightens Him as Person Who has entered the relation with the man as person.

77. But the Holy Ghost is the subject of our prayer, together with us. That's why the illumination from the Ghost is born out of the clean prayer within heart in the transparent deep of our being which vibrates due to the communication that takes place between us and the Holy Ghost.

78. *Quoted work, Word no.* 32, p. 136. The prayer which is clean of thoughts it still isn't a spiritual prayer or totally into the Ghost. This is because in the clean prayer the man still can advance towards being even more with God. But in the spiritual prayer the man has reached the stillness or the total resting into God; this is for he has consummately united himself with God no longer having where to advance now, once

God is borderless in the richness of His life. The spiritual prayer doesn't change and doesn't cease; it is the stillness as stability into prayer.

79. Thoughtfully administrating the rationalities through which it is being actualized that one rationality of our being, it means fully actualizing our being's unity and all its power by uniting them with The One.

80. *Quoted work*, Head no. 85, p. 347. Where the Holy Ghost is, there is incessant prayer and all the heart's movements are godlike by having the Holy Ghost as Subject imprinted in the man's soul.

81. It is an illumination that starts from the hypostasis of Christ or of the Holy Ghost, and therefore it doesn't have a subjective, or psychological, or illusionary, or of a simple understanding character.

82. In that illumination that he lives, he firstly sees his self, or he lives with the sharpest conscience his own self.

83. He becomes seen and discerned by others through his deeds, though either the grace from within him or himself aren't intimately understood or intuited.

84. Only in the light of Christ the consummate man sees himself as he is and as he should be. And he even sees the others.

85. There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; it is not from the heart so it is not subjective. This light implies a relation with the Person of the Holy Ghost.

86. *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that burning down of the brambles of the passions which prick the soul's life of the man with regrets, with remorse, and with the discontent produce by them.

87. It appears within him an illumination hypostatized by grace within his person, but which has its natural source, or which is originally hypostatized in Jesus Christ the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ, become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is luminous light or love.

88. The enlightenment taking place within us doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or by producing our love of luminous openness which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

89. Let the man not force the showing of God, for in this case, by losing the feeling of the presence of Christ from Himself, the man produces to himself a hallucination of the light of God, which is in reality the darkness of the demons. The man must pursue only to be cleaned of any passion and of any thought and to increase his love for Christ, by ceaselessly remembering Him. The illumination will come by itself, from Christ. This is a spiritual orientation which is totally different from that of the feminine mystique from occident, which forces for a showing of Christ like bearer of wounds. But one cannot say that the spiritual life, as described by the authors of the analyzed writing, it lacks the love for Christ, the communion with Him, as A. M. Ammann says, *quoted work*, p. 40. We do not reckon that such a communion comes only out of the juridical conception of the satisfaction Christ brought to God through His sacrifice on the cross. On the contrary, only a teaching about the salvation as deification of the man it really values the communion of Christ with the man. This is because the occidental feminine mystique doesn't draw any practical conclusion out of the sentimental communion with Christ, once he has given us something else - through His sacrifice - than the escape from guilt. The communion remains in such a vision a sentimental and superficial matter, without having any effect upon man.

90. The man doesn't see the glory of God in a totally unmediated manner, but he sees it always through the creature that has become transparent as a cloud through which one can see the light of the sun. Even the body of Christ is such a cloud, transparent to the highest degree (Mt. 17: 5). Otherwise, the man couldn't bear the sight of the glory of God. Through this, the being also becomes beautiful by actualizing its rich colors or its complex virtualities, all of them bearing a charming light. This is for Jerusalem isn't monochromatic and therefore monotone and lacking variety (Rev. 21).

91. This is the light "seen" by the ones who were reaching within their heart the ceaseless practice of the Prayer to Jesus. This light is "suffered" because it is not produced by the man but it is received from God. The knowledge of God from the Holy Scripture is not rejected but the godlike illumination it differs from that. But, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it in order not to be deceived by a false light.

92. In the Romanian manuscripts the Greek word "*φαντασία*" (fantasia) was always translated as "hallucination". We discern today between "hallucination" and "imagination". The first one has rather the meaning of an ill hallucination. But the difference between these two meanings isn't always a full one. Anyway, the meaning of the "imagination" as rejected by our authors is not that of a simple idea or of a new intuition, but is about imagining a concrete situation. This is because they don't

always have something tempting in them. But, generally, the one who wants to focus himself on prayer, he must shun himself from any imaginings. This is because they attract the soul to surface and make the soul passing from an imagining to another. They are reckoned by our authors as bridges of the devil through which the devil enters the soul and makes the soul get out of the focusing on the simple thinking about the undivided and the borderless God. If the thinking always supposes a subject who thinks, so also the thinking the subject of which we do not seem to be, it has as its subject deeper within us, or related to us, an evil ghost, or a demon. He wants even through the seemingly good imaginings to break us off from the prayer. That's why they even the seemingly good imaginings must be rejected in time of prayer. But our authors make an exception in the following considerations, with the good imaginings, for the shown reasons.

93. This is a remarkable proving of the value of the good imaginings in order to destroy the evil imaginings, to the ones who haven't reach yet the stage of the ceaseless prayer "of a sole thought". But they are used also by the consummate ones in order to communicate their imageless experiences to the non-consummate ones. And even the Prophets use the good imaginings in order to share their revelations to others. That's why the revelation also uses images and the Holy Scripture and the cult are full of images.

94. Here is made the discernment between workers and contemplatives or seers. The first ones reach the peace from thoughts, and the second ones reach the torrents of tears. The tears come out of a very burdening awareness about their sins that produces in the ones who deepens that awareness, a such a deep feeling of sorrow, and of pain, and of torment, and of "pricking of the heart", that the tears start flowing, a fact that doesn't happen until there is within man a certain callousness.

95. The ones reaching the contemplative state, their firstly understand the mysterious meanings of the things and of the Holy Scripture, and through those meanings they contemplate the artistry of God in creation and they contemplate God Himself. The love from God finds room within them and that love forces them towards ever-more love from God. This is the end of all the virtues which the ascetic has been occupying himself with ever since the doer phase.

96. We have in these ones, though, some resemblances to the "*Paradise*" of Kallistos the Patriarch. This "*Paradise*" will be mentioned in the followings. The one who has reached this state he no longer is tempted by the outside things, but he still has within himself his changeable nature and, in the remnants of some habits lasting within him, there is the possibility of some transgressions and inappropriate impulses.

97. In *The Lives of the Saints*, it is very often mentioned the "daring" the saints have towards God. But here the "daring" is seen as united with the humbleness. The saint "dares" to God not for his kindness, but for his trust in the mercy from God, for God doesn't keep in mind the done evil. That's why the daring is reconciled with the humbleness. This is for, even in this daring, the soul is conscious that in everything he has and he receives, he depends on the God's love for people. If a soul reckoned himself as being good, that soul wouldn't actually be good, and that soul couldn't ask God for anything. That soul would reckon that God owes to give him what he needs.

98. The "daring", by being united with the prayer, it shows again that it isn't a daring of the man by himself. Daring in prayer means reckoning that you need God while in the same time trusting His mercy. The prayer is an "eye" towards God for in prayer you rather see the greatness and the power and the kindness of God; the prayer is a "wing" towards God because without it you won't dare and you won't be able to get close to Him; the prayer is affectionate and non-understood "dependency" on God because you feel that you cannot do anything without Him.

99. The prayer is religious service brought to God and therefore it is celebration too. These are three notions connected to one another. It is celebration for it is stopping from the world's things and it is occupying with the godlike things, which it actually is resting and joy and luminous light. But the fullest celebration is the prayer done within heart and worked there by the Holy Ghost. This is for then there isn't either the care for uttering the appointed words and experiencing God it is stronger.

100. As the Patriarch Kallistos too, likewise the author of this writing tightly united the prayer to the seeing of God with the soul. One won't be able to totally be absorbed into prayer without feeling the presence of God.

101. God is by nature the above-nature Good. God isn't a Good submitted to the nature's laws. But He is consummately free and therefore He isn't narrowed by any law. God is properly-said good, namely He is good for He wants to be good, but, in the same time, being good belongs to God's nature. The liberty and the nature are, at God, one and the same; if this freedom had been evil too, it wouldn't have been a full freedom. The evil always forces the evil one. The whole creation is submitted to some laws - in the last analysis, at least to the godlike law. This is because nothing of the created things is the law of its own existence. Only in communion with God the rational creature is completely free. The lust of such a creature is directed towards good but the true and full Good is God.

102. The author of this writing mostly associates the tears to the consummate prayer within heart. The godlike light remains reserved only for the highest spiritual level. But also, the ones who have reached that

level they are advised to manifest some reserve in accepting it. So, we have, in the first place, an apophatism as feeling of God Who is not seen, and then high above there would be the illumination. This means that the prayer within heart is a prayer penetrated by a great feeling. The fear for the punishment coming from God, for the sins, it seems squeezing the heart of the one who prays, so that is squeezes tears out of his heart. But the cogitation at his sins it must be associated also with the love for the merciful God, and with the compassion produced by His mercy. This contributes again to intensifying the heart's feeling, to mellowing the heart down, and to transforming the heart in a spring of tears.

103. Here is being made a difference between crying, as weeping, one rather caused by thinking at sins, and the tears produced rather by the love for God. But these two aren't totally separated, though. In the tears produced by the love for God the sins aren't forgotten although God has forgiven them mercifully, and the crying for sins doesn't totally lack the trust in the forgiving mercy of God.

104. It has been mentioned before, though, about the introducing of the thought within heart. But that one was the thought about sins or about the mercy from God. The thoughts which one mustn't introduce within his heart are the thoughts about the outside things, about food, pleasures, glory, and worries. These thoughts keep the mind outside. Thinking at sins and at God helps the mind to enter the heart and to stay within heart and next to God.

105. It is called the prayer of the heart only that prayer that is no longer done forcedly, namely by forcedly introducing the mind within heart. This is because, in this case, the mind cannot stay too much within heart, because of not having the habituation of the steadfastness in the interiorized thinking at God. The prayer of the heart, as the mind's persevering by itself, within heart, and in thinking at God, from within the heart, it therefore requires much skillfulness in order to achieve it.

106. Let's not allow any thought enter our soul, during prayer, neither white or black, neither written or unwritten, neither good or bad, neither from some book or heard from somebody. Let's have in mind only the request we address to God.

107. Thinking at Christ, within heart, it is like a sky canopying over our heart, which our heart looks at, for it sees it occupied with Christ. But the cogitation when troubled by all sorts of thoughts is like a cloudy sky, which Christ isn't seen on, or He only appears for short moments and then disappears again. Properly said, it isn't then a sky; and this is because it no longer is transparent to Christ.

108. The mind gains its transparency for God when liberated from all the thoughts at the things which narrow the mind and which cover its being. When liberated of thoughts, the mind discovers its limitlessness, its

borderless depth, in the Endless God Whom the mind can see only in this depth which is according to God. A narrow mind cannot receive God because if that had been the case God would have been narrowed too. And a God narrowed in a scholastic notion won't be God any longer. That's why the mind, when seeing itself like it is, it sees within itself, in the same time, God.

109. Here is being used the discerning done by Saint Maximos the Confessor between the simple thoughts at the things and the thoughts associated to a certain passion or to the desire of having those things, or of getting sweetened with those things (*Heads about Love* III, 42-44; *The Romanian Philokalia*, II, p. 85). The passions as forms of the egotism are banished away through virtues as forms of self-renunciation, and the simple thoughts at the things, through "contemplations" into Ghost which see through things the godlike rationalities of the realities exceeding the things' images. But above them there is the seeing of the light of God Himself. We are also mentioning here that, while the passions narrow the soul through their egotistic character, the virtues widen the soul through their tendency for loving God and the fellow humans.

110. The mind, by being always in movement, it actually needs an object which the mind to endlessly occupy itself with. This object must be in itself endless and borderless. As such, that object which the mind must focus on, it must be that One Who has everything in Himself. This is because if the One had been one of many, He couldn't have been borderless. If that had been the case, the mind should have been eternally passing from one to another and the mind wouldn't have ever found an object according to its borderless movement. So, the mind wouldn't have been able ever to rest within the endless One. Of course, there seems to be a contradiction between resting and the endless movement. But these two states are reconciled when the mind enters the endless One. Then the mind reaches its borderless movement and its resting. The endlessness of the movement it has found the endless which the mind no longer has to pass from to something else; in Him the mind has found its resting. The mind has reached that "steadfast movement", or that "mobile stability", which Saint Gregory of Nyssa spoke about. This is no longer an actual "object" because of being possessed by understanding, so that it is limited. The infinite "Object" of the mind is actually a Subject: He is the supreme godlike Subject. By and large, a subject is truly understood by another subject; only between subjects, there can be accomplished an understanding. This is because a subject can understand himself only through the mediation of another subject, by being helped by that subject to understand himself. The object cannot be understood through himself. And then, the object leaves me into darkness. It doesn't help me to understand. But in another's subject understanding I am, in the same time, endlessly advancing, especially in

understanding the godlike Subject. I am resting myself into Him for I no longer have to pass from something to something else; but I still advance into understanding. This is for I will never exhaust Him by understanding Him and I won't ever get exhausted in my understanding. And by understanding Him I understand the objects too.

111. Even Saint Gregory of Nazianzus and Saint Maximos the Confessor said that God is of infinite times above His infinity and above all His infinite features (Saint Maximos, *Gnostic Heads*, I, 49-50; *The Romanian Philokalia*, II, p. 140-141). But the author of the present writing specifies that, the fact that God is above His features it is explained by that that He is The One "out of Whom" these ones are. He is their Subject.

112. The mind cannot use what is characteristic to itself, namely the mind's endless movement, which must be, in the same time, resting, except into the borderless One from Whom our mind mustn't pass further, namely within Whom our mind rests, or in Whom our mind becomes stabilized, but in the same time the mind moves towards ever-more understanding. Only into Him our mind can be "steadfast through movement" or "it moves in stability".

113. The "Understanding resting" means either the resting opposite to the bodily resting or the meaning of the understanding's resting. This is for into God it is satisfied the mind's thirst for understanding all realities, though advancing, in the same time, in that understanding. In the union with the beloved One, I fully understand Him and I still am always advancing in understanding Him.

114. Until here, the mind's resting in God has been explained only out of the nature of the mind's endless movement and out of the One God; now it is being explained out of the Ghost's work within mind. Only the Ghost has liberated the man from the law of the gravitation towards the material realities imposed to the man by his body. Only the Ghost helps the man to overwhelm the impulses towards the lower things. The Ghost is the "dove" and He makes the man a flying "dove" and alike to the bodiless Angel. The whole this teaching about God like One, a One differing from the neo-Platonic teaching about the One, by the fact that this One isn't the immanent foundation of all realities, but He is transcendent "above world and nature" and the elevation at Him it is being done through the Holy Ghost and not on a natural way. But the preoccupation with the One it shows that in the Byzantine culture at that time there was an interest in Neoplatonism, and this explains the founding of the Neoplatonic school in Florence, by Gemistos Plethon, around the year 1453.

115. The face of God is the expression of His Subject and it must be looked at, or contemplated, but in the same time, the one who contemplates must tend towards what he is looking at, increasingly more, in order to

understand God increasingly better. It is about the same stability and movement in Him.

116. Tending towards God it belongs to us, it is due to us, though it is being done through the Ghost. This is for it is characteristic to the mind to be into the borderless God. But the mind cannot jump up into the transcendent One by its own power, as this can happen according to Neoplatonism where the One is immanent to the world. Rightly so, Lossky sees as ensured through the transcendence of the One, His personal character, unlike the Neoplatonism where the One is an impersonal essence (*Essai sur la théologie mystique de l'Eglise orientale*, Aubier, 1944, chapter: The Divine Darkness).

117. The first mode of seeing God is the natural mode. This is actually a contemplation of the God's features through cogitation, and the cogitation uses, somewhat, the imaginings too. The second mode is above-nature and produced within mind exclusively by the godlike illumination. This one kidnaps the mind to seeing and tasting the godlike mysteries and to know the future things. The third mode is a mix of the two previously mentioned modes. The cataphatic (the affirmative) is combined with the apophatic (the negative). The mind cogitates too but it is helped by the Holy Ghost to see in the realities known with the mind those realities which exceed the understanding. This mode of seeing God exceeds the intellectual knowledge of God's features for the man's understanding penetrates to the experience of the full of meanings luminous light, but also above understanding, which irradiates out of God, and it is filled up with the joy produced by the fire of God's love.

118. In the state of the faith the soul is far from God and cogitating at God's features. Through hope the soul is on the way towards God by having something out of God, something that has come to welcome the soul. Through love the soul is totally in the arms of God.

119. Somebody may say that the soul, though created, it still is one. But the soul needs to combine himself with the body. Besides that, the soul is in a dependency on God. So, the soul "gets composed" with God, by nature, without God "to get composed" Himself with the soul, by nature. In the same mode the angel "gets composed" with God. So that the angel's quality as creature doesn't allow either the angel to eminently be one.

120. The mind's unity and simplicity are maintained and are strengthened, at their turn, only through God, only by looking at God. This is for, by being God One and borderless, the mind that looks at God will no longer divide itself among many objects, and it will no longer get torn apart in its work. In this meaning, God is the source and the upholder of the soul's unity. This is for in the soul's unity are gathered up not only all the soul's powers and works but also the God's power is being

communicated increasingly more to the soul, in the communion that the soul has with God.

121. Looking at The above-nature One, namely at the One Who is above the composed creation, the mind is kidnapped from looking at the composed and multiple realities, or, the mind gets out of the composed realities and it takes the "image" of the borderless One, and the mind becomes thus, itself one and borderless, or the mind actualizes these qualities to itself.

122. The virtue belongs to the mind's unity and the virtue promotes the mind's unity, for the virtues represents the overcoming of passions as forms of the egotisms fighting to each other. The truth too cannot be but in unity because the division weakens the reality and it makes it non-understood.

123. The passions show the soul's slavery. The dispassion is the liberty's sign. The dispassion opens the soul for God. And into God there is freedom. God is the borderless width that gives the soul power to widen himself endlessly in order not to remain attached to a limited thing and in order the soul not to attach to one at a time and unwillingly, to the limited things. By being into God, the soul is open to the whole, the soul is open to the bottomless depth or to the limited-by-nothing height. Nothing stopes the mind from extending, from growing up in its content, and from embracing the whole.

124. The Ghost sets us free from the body's law, from the nature's law, by strengthening our ghost that is free by nature. But the freedom of the one who is born out of the Ghost isn't a freedom of an individual who doesn't care about anything, but it is the freedom of the son. The son is free, but he is free in his love for the Father, and he is free to advance in the limitless love of the Father for him, and the son too, he increases in his love; the son is free to master upon all things, for all the things belong to his supreme Father.

125. This isn't a necessity that is accomplished by itself, namely it isn't a natural necessity, but it is a necessity required by the ghost in order the ghost to grow up and to be accomplished. Likewise, it isn't a nature's rationality that is imposed by itself, but it is a rationality required by the rationality of the spiritual accomplishment, by the committing of the existence's meaning.

126. The teaching about the One God would remain an empty theory if the Ghost didn't help us in order to elevate us towards Him, in order us to reach experiencing Him, and in order to have our life into Him. And this is done by the Ghost for He has spiritualized the mind, namely the Ghost has liberated the mind from passions or from the passionate attachment to the limited things. One can reach the truth by removing his passions, namely through spiritualization. This is because the addiction took place as a falling into sin, in passions. And this is a falling off the truth too.

The truth is the unity and the elevation into unity is a matter of spiritual and moral effort. So, this elevation of the mind towards the One it requires also the mind's will to turn towards Him.

127. Once something has been composed its stability has started too, a stability that the movement has brought that thing to; namely, that thing started having its own shape. God, by being non-composed, there mustn't be a precedent movement in order Him to be composed. But the author of the present writing combines in a manner characteristic to him, the speculative logics with experiencing God. He logically proves that God is One above the world and that our mind tends towards Him as towards The One. But our mind cannot raise at That One except through the cleaning of passions, and this raising consists of an imprinting of His within the mind, through the mind's looking at Him and through the Holy Ghost. He combines in an original mode, the logics and the mystique. One leans against another. The Orthodox East hasn't separated these two, as the Christian Occident has done it by only keeping the speculation, or the cataphatic, as for instance does Vl. Lossky, by exclusively keeping the mystique or the apophatic (*Essai sur la théologie de l'Eglise d'Orient*, Paris, 1944). In Occident we can found this joining only at Nicolaus Cusanus due to the influence that the Christian East had upon him.

128. At God there is no stability as result of the movement, because, if that had been the case, starting again the movement into Him it would have led to decomposition. At God there is a stability non-produced by movement, in order Him not to be submitted, by moving, to an undoing too. At God the stability is eternal. But it is a stability that masters upon movement. The author has proven thus, in an interesting way, the Aristotle's formula about God as the motionless mover.

129. The One, in this teaching, He isn't the object of a simple logical and speculative doctrine, but out of Him irradiates a power that attracts the mind, for the mind by looking at Him, on the basis of that attraction, and the mind detaching itself from the many and limited realities, the mind it becomes, at its turn, one, namely the mind is strengthened too, in unity.

130. "The above-kindness realities" are the features of God. The mind is elevated even above those when looking at the Subject Whom those features irradiates out of.

131. More limpidly said, the creation doesn't improve us through itself, but the creation will improve us if we see The One through it. The creation cannot elevate us, by itself, above ourselves, once the creation is below us.

132. It is affirmed our possibility to non-mediately encounter the God's kindness, and His love, and His power, and through them there can take place the imprinting of their godlike Subject, on our mind itself, or on

our subject who encounters them. It is often repeated the affirmation that by itself the mind's looking at God, and under the power of God upon our mind, God is imprinted on our mind giving our mind His image of kindness, of love, of holiness, and of limitless.

133. By looking through the created realities the mind gets united with the meaning of That One Who has created those realities. But, by uniting itself with the realities which irradiate, by nature, out of The One, the mind gets united with Himself The One, or with the Subject of those energies.

134. Thus, the mind can gather itself together driven by its nature either out of encountering the created things or out of encountering the uncreated energies, towards The One Who is their cause in diverse modes. Out of things the mind gathers itself together by doing, or through the cleaning of the passions and through virtues, by adopting a right attitude towards the things, with the deed, out of the uncreated energies through the contemplation, or through itself the sight of the mind.

135. We have here a beautiful logical analysis demonstrating that only if the mind is simple, it will be able to concentrate wholly towards seeing God The One. If the mind had been composed a part of it would have seen God while another part of the mind would have remained addicted to things. But if that had been the case the part remaining addicted to things would have disturbed that part too contemplating God. Or, if only a part of the mind had been contemplating God the awareness of the mind's division would have introduced a limitation also into God. If that had been the case the contemplated One wouldn't have been The One.

136. The mind's work is the contemplation or the spiritual seeing. It follows to the previous work, that one of the doing that has been directed upon the body, in order to clean up the bodily of passions.

137. Like the sensitive things can be seen for they send some kind of rays to the sensitive eye, likewise God is seen by the mind for God sends some kind of intelligible (possible to understand) rays to the mind. Therefore, any kind of contemplation about God even though it seems purely intellectual, it still establishes some kind of contact between God and mind.

138. The fact that the spiritual contemplation or seeing of God implies the coming of some rays from God to the mind, it has as consequence the fact that the mind - or the subject – is imprinted with the image of God, namely the mind becomes in His likeness. Thus, the likeness of the man to God cannot be done without contemplating God.

139. The seer of God work of the mind, it actually no longer is mind's work, but it is the work of God within the mind, it is His active ray within the

mind. But this work becomes so characteristic to the mind that the mind lives it like its own. So, we must understand that the seer lives this work as non-begun, borderless, simple, and shapeless.

140. The Eastern discerning between the being and the work of God, it allows this teaching to speak about a deification of the mind according to the work and not according to the being. The scholastic theology, when speaking about a contemplation of God's being, by the mind, in the future life, it should reach the conclusion of a deification of the mind according to the mind's being, and that means a pantheism.

141. All the things are shiny for they come from The One Who is luminous light. Rightly so, the Romanian people call the world as "lume", namely luminous light. The physical realities have the luminous light as their ultimate essence. The persons illuminate when they sincerely open themselves to others, so that they are too - in their actualization, as factors of conscious relation - luminous lights. But the physical things are luminous for they have a meaning too; they have a logos out of the godlike Logos Who is the supreme meaning of all realities. And the persons are luminous for they are living within their conscience's light and for they are searching for their own meanings in all realities.

142. None of the created realties stands by itself, but all of them are uphold by the Maker, through a work irradiating out of Him (*απόρροια*), and all of them persist and advance towards their own target, and towards a general target, not through a static connection with Him but through a power coming out of Him in a continuous irradiation, like the rays of a luminous light source are irradiating continuously.

143. The seeing transforms the life of the one who sees for it places the one who sees in connection with a seen content. That's why, when it is seen a source of healthy life, one above the passing life, this source nourishes the life and it elevates the life on an imperishable level. The view, or what is seen, it has an ontological effect – we could say. I do not change myself into life, through seeing, only by following the example of a superior life seen by me, or only for I am influenced by a bad example seen by me. But, out of the source which I am seeing there comes within me a current (*απόρροια*) of power in the good or the bad meaning of the word.

144. The Word of God, as Rationality-Subject, He has given to the rationality-subject of the man His rationalities-objects materialized in things, in order there to be a common content for the dialogue with the human subject. They are equally many words of the Word-Person, towards the human persons, in order the human person to answer Him through these ones. The things are the eyes which God looks at us through. The world is like a sift crossed through by eyes which God-the Word looks at us through and we too look at Him.

145. God is in Himself, or for Himself, the highest Good. But the mind that is gathered, by seeing, into Him, the mind receiving God within itself, that mind becomes too, by participation, the highest good.

146. The love cannot be divided. Everything that belongs to the love is concentrated into love. That's why the love is wholly directed towards the beloved one. For this reason, even if the beloved ones are two, the love is directed wholly towards each one of them, and thus the love unites them. And the love suffers when seeing them as wanting to remain divided. The love wants to see the beloved ones as united in order itself not to be divided. In God this desire of the love is being accomplished. Into God the love sees all people united for God is One and in Him everyone has its origin and support. By loving The One God the love is satisfied in its non-undone fullness. In this case the love is no longer exposed to any sufferance.

147. The beloved One exists before our love for Him existed. Better said, if there is a love among us there must existed somebody worthy to be loved, before us coming to existence, or before us being capable of loving Him. You must be aware of the beloved One and you must have something out of Him, or you must feel within yourself the quality that makes Him worthy of love, in order you to love Him. If our subject feels the need for loving and for loving in a culminant degree, it will mean that this culminant love existed before any human subject - who feels the need for love – existed, namely it existed before any human love.

148. If the one who loves must receive within himself something out of the one Whom he loves, before loving Him, in order that one to be able to love Him, the loved One has to communicate something out of His love to the ones into whom He wants to awaken the love for Him. That means that within the beloved One there must be a love, for Him to communicate out of that love to the one whose love He desires. But in order to have that love in Himself, before the man existed, He must be in a communion. Thus, God as the supreme source of love and as the supreme Subject worthy to be loved, He must be a God in several Persons Who still be united through Their love.

149. Other antinomies of the love: the love makes free the one who has it, but the love still keeps him as in chains because that one cannot forsaken the love; the love satisfies in a consummate manner but there still persists in it a ceaseless thirst, due to a longing for even more love, a such a big thirst that the one who loves seems to be burning because of love.

150. God fills the soul up, when He is seen as One, with so much joy and light, for His unity isn't an abstract or mathematical unity, but it is the fulness of life containing all the realities which are above all the world's beauties and good things. Out of God, as the only One Who truly is One,

blindingly irradiates all the beauties, all the lights, all the meanings, and all the gifts.

151. Not only when looking towards many things it is the mind divided and therefore disturbed, but also when looking towards a sole thing, but a created one. This is because a created thing, by being limited, it cannot absorb the whole mind in looking at it, but there remain within mind great reserves not engaged in that looking, reserves which protest against the mind's engaging against the mind's preoccupation with that sole thing, and that causes within man a tearing apart. This is a tearing apart experienced by any of us, almost permanently. In no thing we can find the whole. That's why with another part of our being we crave for something else. We are especially not finding the whole when we reckon anything as standing by itself. In such a case the thing still remains unexplained. The thing is potentially composed by the fact that the thing is connected to the ultimate ground of all things: to God. Only God is explainable through Himself for He is and He comprise everything. But each thing shows itself as composed by the fact too that it is limited. This is because any limit involves the awareness about something existing beyond that limit (Simeon Frank, *La connaissance de l'être*). That's why nothing is, in a simple manner, One. This is because by not-comprising all the realities it supposes that beyond itself, and next to itself, there are other realities.

152. But no sort of immanent foundation of the whole, in a pantheistic sense, it can be The true One. Any kind of immanent one is forced by a law superior to it, to diversify, so that it has within itself the multiplicity in a potential manner. That one is nature and it is not a subject. That one is identical to what comes out of itself. But it is not like that in the case of the godlike Subject, and therefore neither is like that in the case of the human subject who is created in God's image. The divine energies aren't one with the divine being, and, on the other hand, neither are they one with the created world. The world is created through energies, and not through an emanation out of God. The danger of the pantheism stalks the Occidental theology that doesn't discern between uncreated energies and creation. The human subject can remain or he can become, at his turn, one, for he enjoys some kind of "transcendence" from nature. But it is a created transcendence and not a creator one. But the human subject can be reckoned as participating to transcendence for he tends to raise above the created world and for the human subject can find his accomplishment only in the uncreated world. The human subject consciously actualized his limitlessness and he can live in the limitlessness of the divine Subject, for the human subject has become in His likeness by receiving His uncreated energy and by being capable of receiving that energy.

153. No longer being in connection with The One, by sight, the mind will be outside the grace, or outside the transforming ray coming from Him. The mind won't be actualized in its simplicity and it won't receive in that simplicity the endless richness of The One, because of not having the grace of The One Who is truly One, or because of not being in the connection with Him Who comprises within Himself all the realities.

154. Only the mind that unites itself with the godlike One, it actually unites, through its works, with itself too, by becoming one in work as it is one in being. Only that mind is aware of its limitless unity and it lives that unity. Only by living its limitless unity in working, of its abyssally rich unity, the mind lives the infinitely rich unity of God. But this is valid also vice versa, namely, only by living in intimate relation with the divine Subject the mind will live the indefinite reality of its own subject.

155. "There isn't a greater communion between God and soul". It is about the affection awakened by God withing the man's soul, and vice versa. This affection is not only a thought one, but it is also produced by each one's answering the desire of another. Of course, God accepts this affection produced by the loving answer of the human soul only because He wants to. The mind's gathering together, from all realities, into God, it is a deed of the love too, it is an affectionate answer of the man to God's desire, and it isn't only an intellectual movement.

156. The mind crosses into an act of total love for God, beyond itself. And for the mind is the highest in the created order, by ascending above itself, the mind is elevated to the divine transcendence. That's why the mind is made for transcendence, namely it implies in itself the relation with the transcendence. But because only the created realities are to the extent of the mind's understanding, by being elevated into God, the mind is elevated to what is above understanding. This is for the plan of the understanding coincides, in a certain way, to the created or the immanent plan. But this entrance into the transcendence plan is an experience of the infinite and above-world richness, that one hidden in the godlike One.

157. The elevation of the mind above its own nature in the divine and transcendent One, it means ascending above the mind's natural work; it means that God seeds His work within the human mind, namely that God elevates the mind through His work, though the mind has impropriated this state also through its own experience. God's transcendence, in the Christian teaching, it doesn't mean locking God in a plan that is inaccessible to the creature, but it simply indicates that God is from another plan than the created, natural, immanent, and submitted to the natural laws plan. It means that there is a possibility for the creature to be elevated above nature's plan; this is for there is a plan which the creature can be elevated on. And for this plan is the plan of the sovereign will and freedom, and of the absolute power upon any

law, in manifesting the good the conscious creature cannot be elevated on that plan except by the work of the transcendent God. God's transcendence is an active transcendence, capable of and desiring to work upon the plan of the created nature, in order to elevate the created nature on the plan of God's absolute love and freedom.

158. By being elevated on this plan, the human subject becomes better than he is according to his nature. Thus, the human subject reaches the plenitude of exercising the absolute freedom, unlike on the plan of his created nature where he cannot exercise it plenary.

159. The good suffering is the suffering of the happiness and of the illumination and of the love. This is for all of these are produced within us by God. Even in the purely earthly live we cannot achieve the happiness only as a fruit of our own action but also as a fruit of the love given us, as a gift, by another.

160. Only for the mind, by gathering itself into God, it finds itself, helped by its cause and model Who works within the human mind efficiently, and the mind, by exceeding itself, it experiences, paradoxically, in the same time, the fullest happiness or the best suffering. And by this, though reached outside itself, it accomplishes its natural desire for full happiness.

161. The mind loves itself more than any other creature does for the mind is aware of itself.

162. It is reconciled thus the love for the self with the self-exceeding. In its cause the mind loves both God and itself. Besides, generally, by loving another, any subject finds in this his own happiness. The difference from egotism is that my subject doesn't start loving another subject with the intention of finding my own happiness. My happiness will come to me without I thinking at it even for a moment.

163. In the union with The One it ceases the contemplation or the spiritual seeing. And it even ceases any effort for understanding. This is for it is no longer needed the passing to a greater understanding, to understanding some higher reality. It is a stability in The Same endless or borderless One; it is a stability above any understanding; and, therefore it is an understanding higher than which there is no other understanding.

164. The existence of all realities has its origin in The One Who is above existence, in The One Who is transcendent to the creation that is multiple and composed by nature. On the other hand, all the existent realities want to exist longer and eternally. Consequently, all of them search for strengthening their existence also in the surplus of existence into the One Who is above existence. If they do not search for it in Him, they will suffer a weakening of their existence.

165. Here is affirmed an opposition between the people of the many, who rejoice the many pleasures, but all those pleasures being little satisfying, and the few people who detach themselves from those pleasure and who focus themselves on the endless joy for The One Who is endlessly rich.

166. On the other hand, by looking at the borderless One, the mind regains, at its turn, its own limitless, and in this sense the mind takes His image (*εικών*), which means, in the same time, being free of any defined, contoured, or with edges around image (*απεριόριστος*). The author says further on: "impossible to reach", in the sense that nothing can reach that and no person can disturb that.

167. The love illuminates a person's face from within that person, but it also shows, in the same time, that person's limitlessness, or that person's infinite depth.

168. This lack of understanding isn't, actually, an absence of the understanding, but it is an understanding above understanding. That's why the one having it, he keeps his silence, for he realizes that he cannot express it. This kind of understanding illuminates the face of the one who possesses it, more than any other understanding illuminates it.

169. On any new level of the union with God, the mind becomes more godlike, not by its being but by the richer godlike work whose subject the mind has become, through the dwelling of God, with His work, within the subject of the one who looks at God.

170. By imprinting Himself into the human mind The One Who is imageless and above understanding, the mind itself becomes one and above-understanding.

171. Rightly so, the Holy Fathers know about two trinities of the soul: one consisting of rationality, anger, and lust, and one consisting of mind, rationality or word, and ghost. In the fist trinity, the soul's parts are less united. That's why sometimes the Holy Fathers consider the soul as differing from anger and lust. In the second trinity, the parts are so united that one cannot be cogitated as working without the other two parts. Here the trinity doesn't weaken the unity. The Holy Fathers consider the last-mentioned trinity as image of the Holy Trinity.

172. Only by this, the soul is one and threefold, or the image of the Holy Trinity, for the soul have been created for looking not at a unipersonal God but at a God One in being but threefold in Persons. Even if the soul doesn't consciously look at God as Trinity, the soul still will be tied to God as Trinity. The Trinity is being imprinting, starting from creation, ceaselessly, His image within the man's soul.

173. Here is established a connection between image and dispassion. The trinitarian image of God within man, re-actualized by contemplating the Trinitarian God, it coincides to the soul's coming back to dispassion. This

is because the image is disturbed through the passionate attachment to the material things, through anger and lust, or through the weakening of the seer work a work characteristic to the mind.

174. After the author said, in the previous phrase, that one reaches the dispassion through contemplation, now he says that one reaches the dispassion through doing, and that through contemplation one reaches deification. But this contradiction could be solved, if we took in account the fact that before starting advancing towards deification, through contemplation, we must have achieved through doing, the dispassion.

175. The godlike One is the natural cause of all His uncreated energies and the maker (creator) cause of the creatures.

176. Here isn't about the procedure of the logical thinking. This one can affirm The One Whom all the realities came from in the beginning. That is the so-called deductive, scholastic thinking. It isn't either about an inductive thinking, raising from concrete and individual to abstract or general. But it is about really experiencing The godlike One, an experience that, though real, it still is experiencing The One Whom all realities are within. One reaches this experience through spiritual growth, and that one must cross through many and to detach itself from them through dispassion. That's why, This One is found in a supra-natural, spiritual mode. This way has been granted priority in the Christian East. It has been absolutely required this mode too.

177. In this paragraph it is less affirmed the detaching from the many realities, through dispassion, in order to reach at The One. It is mostly described the intellectual detaching. But through that one reaches to a live union with The One. This paragraph is characteristic to the joining of the logics and of the mysticism in this writing. But the author shows, furthermore, that itself the ascension isn't only logical-intellectual but it is spiritual too, or it especially is spiritual, namely it is detachment from the many realities, through virtues, through dispassion, and through the love for God.

178. The uncreated intelligible realities, or the uncreated realties known with the mind, as there are the uncreated godlike energies and features, as there are: the kindness, the righteousness etc., they have in common with the intelligible ones, as for instance with the angels, or with the soul, the fact that they can be known with the mind (intelligible) and they can be experienced and, as such, they belong to the realities which can be reckoned as existing. As such, they too are subordinated to God as being, as One Who is threefold in Persons and Who is above-existence, and as such He is above-mind or above-understanding.

179. Here is mentioned also the mind's resting into The One Who is above-mind, and above-seeing, and above-contemplation, after in another place the author reckoned this resting as above seeing and contemplation. But

the terms expressing the living on those spiritual heights are always insufficient. That's why one can use them in both situations. Everything depends on what these terms are understood like. The fact is, that the author admits the conscience of a resting within The One Who is threefold in Persons, without meaning through this that God's being can be understood or contemplated.

180. The true aspiration of the mind or of the human subject is that of reaching within the godlike Subject. Only in His love the mind can find its resting, as a relative resting can be found by the human subject only in the ambience of a loving person. Any of our preoccupations with impersonal goods and values is a falling into a state lacking the true satisfaction.

181. The doing doesn't consist only of actual good deeds but also of everything that helps to our cleaning up: prayer, tears, fear of eternal punishments, restraint, patience, humbleness etc. But in all of these, there is also an attitude of differently understanding the things, of differently using the things, or better said, a detachment from considering the things as the ultimate reality.

182. Unlike the philosophical, natural morals, which reckon that the four cardinal virtues can be gained by the man by his powers, here they are placed in connection with Christ. Only by looking at Christ and by receiving the help from the grace those virtues can be fully achieved.

183. The anger mustn't be totally abolished but it must be used appropriately through the four cardinal virtues, as Lord Jesus Christ did. By using the anger in this way, we can defeat diverse passions. Thus, we make a positive power out of anger too as God wanted it when endowing us with anger, so that we can abolish from within us the passions' temptations or even the passion themselves.

184. By looking at the seen things, without passion, we climb on the first step; by looking at the intelligible creatures (angels, soul, their value), we climb on the second step; by passing from these ones to experiencing the uncreated intelligible realities, namely the godlike uncreated energies and features, we climb on the third step; finally, by resting ourselves into God Who is the Maker of the realities from the first two steps and the spring of the realities from the third step, the mind has ascended on the fourth step.

185. The ascension towards The One wasn't only an intellectual ascension, but it was also one through doing, through praying, and through strengthening our love for God as the Unique and All-Comprising Good. The state lived in union with God is, on one hand, a state of supreme focusing and quietude, and on the other hand it is a state of endless joy. It is a state of supreme quietude for nothing attracts the soul towards something else, any longer, and the mind is in this state rejoicing of the

limitless depth of the whole and of the endless love. But just because of being this Good endless, the soul never ends tasting Him and the soul never gets satiated of Him. This stability is therefore, in the same time a ceaseless movement. The idea of the stability while always being in movement, or of the eternally stable movement, formulated by Saint Gregory of Nyssa, it is opposite to the Origenistic idea about the boredom of the soul that has reached within God and the soul's coming out from Him, of falling from Him, in order to have another adventure. "The mind's balance" is the equilibrium achieved by the mind out of knowing all things and it is the rejoicing of all things within The One.

186. Once reached in the hidden intimacy of God's love the mind keeps its silence. This is for, that simplicity, more than full of all the good things, it cannot be described by our words, because our words can only catch small pieces of it, and our words regardless how many we would use, they are insufficient to express this infinite fullness of the godlike simplicity. The infinite simplicity requires to be lived with our endless simplicity, in its impenetrable intensity, and by no means trying us to break it in small pieces which cannot either separately or together express it in its fullness. This is because, who could describe the love lived while being held to the bosom of the beloved one.

187. The mind is there as emptied of meanings, of notions, and not because it would have become totally depleted of those, but for the mind has exceeded all of them or for the mind is above all of them. All the meanings have become unseen through overwhelming. What the shards will be good at, if somebody has the unbroken vessel? But the vessel implies all the shards, but it also implies endlessly more than the sum of the shards: it comprises the shards' harmony, the shininess of this harmony when in sun rays, and the capacity of the vessel of holding a content.

188. This is a logical demonstration, to say so, of the fact that the godlike hidden isn't a hidden only to the sensitive sight, but it is so also to the mind's understanding. This is because, otherwise, the hidden no longer would have been one, but many. This is because many are the realities unseen by the sensitive eyes but know with the mind. This is a proving of the apophatic theology. But this isn't only an intellectual renunciation to expressing what is above-understanding, but it is a positive experience of union with The One. This is for the mind is "illuminated by The One", or by the Holy Ghost, in this union. As such, the mind knows about this union, but the mind also knows that that union is above understanding. The mind knows the "that" of the union, but the mind doesn't know the "how" of that union.

189. This is an argumentation by reducing to absurd. If the mind had always needed words, the mind wouldn't have actually needed the words, for, if that had been the case, the words wouldn't have helped the mind

to advance beyond words, because of keeping the mind within their limited realm. A resembling example: if a plane hadn't tended during the whole flight to the landing strip, that plane wouldn't have ever flown. The words help the mind to ascend beyond words' realm. This is the use of the cataphatic or affirmative theology, for the apophatic theology, or of the silence.

190. A word follows to another word, for we pass from a meaning to another. By stringing the words, it is shown the connection of a word with another word, or the dependence of an affirmed meaning on another meaning that must be affirmed, and therefore it shows the dependence of the things on one another. But the mind that reached within God, where would that mind pass beyond Him, by using a word or many words? God doesn't need to be explained through other words, namely through other realities, for all realities are inferior to Him, so that they cannot explain Him. By using words, we only can show God as connected to other realities. But God is absolute, namely detached from all realities (*απόλυτος, ασχετοσ*). Of course, we can speak about God, when showing His descent among people and His savior deeds done for us, or when the one who experiences Him wants to express something of that experience to other people. Or, we can speak about God even when we haven't reached to experience Him - an experience surpassing the meanings and the words - but we still speculate about Him by using our rationality. But the happiness of the man who has reached within God Himself it cannot be described, and also that man doesn't need to describe to himself. One cannot speak about God in a fully adequate manner also because God is "shapeless". The shape as defined in itself, it can be described to others, while the shapelessness cannot be described; if we tried to ascribe a shape to the imageless One, it would limit Him.

191. The silence of the one who has reached the union with The One Who is endless, it isn't imposed by the will, it isn't intentional and aiming to make a good impression, but it is imposed naturally, non-forcedly, by itself the lived infinite of The One.

192. In the Greek text: *της μετα λογου σιγης* = the silence in word. The silence isn't the muteness of the total darkness, of the absence of the conscience and of all knowledge. It is a silence that speaks, a silence that says more than the words could say, but it is a silence that can be manifested also through words. It is a silence that comprises the non-comprisable One, in words, namely, it is a silence comprising more than all words can comprise. The one seeing this non-comprisable reality, he keeps his silence because of not being able to express the non-comprisable, but this silence irradiates out of him for it irradiates out of him the living of the non-comprisable. This silence irradiates through words too.

193. *υπερ παν ειναι* – God is above any existing reality, and He *is*, by and large. This is for, *is* it means noticeable by the realities rejoicing of existence, it means being in the context of the existing realities, it means depending on all realities, and, in the last analysis, it means depending on God Whom all realities depend on. We fully are here in Areopagite's terminology. But the author of the present writing, he always brings a new interpretation, as we can see in his following affirmations. A German philosopher or theologian, he would translate the distinction between "that is" and "what is", by using the terms "*das Dass*" and "*das Was*".

194. The mind that has reached that mysterious experience, it is beyond any contact, and nothing can touch it (*ανεπαφος*), not even spiritually. This is for the mind lives the godlike reality that overwhelms the feeling of any touching coming from something else. The mind lives the reality of God not only above understanding, but also above any somehow thickened feeling being noticed through a feeling above-feeling. It is a supreme experience of subtlety and finesse. The mind doesn't feel itself as touched even by things, and the person experiences in an accentuate manner the mysterious transcendence of the mind. These descriptions are on the level of the ones belonging to Meister Eckart, but still not stained by any pantheistic shadow.

195. The mind's effort of understanding comes to an end, and, in this sense, the mind remains motionless, though the mind still is, otherwise, in a ceaseless movement of awe towards the godlike infinity.

196. To *ανείδεον ειδοσ*. God is the actual One, imageless, without contour, but on the other hand this limitless of His richness, of His power, and of His love, it still is an "image".

197. The mind by looking at the imageless image of God, it is imprinted at its turn by that imageless image, namely by the "image" of the limitlessness and of the infinity, in the joy and in the richness received, by the mind, from God. By this, the mind becomes at its turn absolute and detached from all realities, as God Himself is. This is because the mind no longer feels anything of the created realities. The mind no longer feels either the relation with God, as a relation of dependency, for, by being filled up with God, the mind lives His sovereignty and absoluteness. On the other hand, even the fact that the mind understands God while the mind is detached from any relation - as God is (in an absolute state) - it still belongs to the mind's nature.

198. It is made here the connection between the fact that God is One in a simple mode, and the fact that God is the only one existing in an actual mode. In addition to that, God is the only One existing in a simple mode, for, when speaking about Him, we do not need to mention anything else, in order to determine His existence, as it is in the case of all the other realities.

199. Because God exists in a simple mode, not needing in order to exist a relation with other realities, the mind must, at its turn, to reach such a state, in order the mind to be able to understand God's existence.

200. In a mode detached from all realities (in an absolute mode – *απολυτως*). In the feeling which God is noticed through on that spiritual height, it is not implied the feeling of anything else and the mind is not determined by anything else. This is for the mind is elevated, then, above its nature, and the mind feels God not through its natural feeling, and the mind feels God not through its natural feeling but through a godlike work which the mind is imparted with, as with a feeling. Although, what the mind feels out of God is somehow accommodated to the human mind. The feeling which the mind is imparted with, out of God, it has become a feeling appropriated to the man. Although the mind is extended beyond itself still isn't confounded to God. This is shown especially by the fact that the mind still remains aware of itself. Although the mind is extended beyond itself still sees itself that state of being extended beyond itself. This is explained by the author of the present writing in the following rows by using the example of the eyes seeing into darkness.

201. The mind sees that it doesn't see. But the mind sees not only that it doesn't see, but the mind still feels that The One Whom it doesn't see, That One is Somebody. The mind is aware of the existence of The One Whom the mind doesn't see, namely the mind is aware of God. And the mind is too, aware of not seeing Him. So, the mind doesn't see for it is above the act of seeing. Namely, by not seeing, the mind knows more than when seeing, and the mind knows more intensely The One Whom the mind doesn't see. And the mind is more aware of its helplessness of seeing Him, namely the mind is more aware of itself and of its limitations. In order to know about this non-seeing, the mind needs a conscience, or it needs a more intense sight that its own. This paradox comes from Socrates who said: "I know that I do not know anything". Saint Gregory of Nyssa introduced a dynamism in this paradox. He said (*The Life of Moses*): "To the extent that the mind ascends, it ascends in knowing that it doesn't know". The author of the present writing brought a new specification: "I see that I do not see The One Who is in darkness".

202. Therefore, one cannot say that the mind, when elevated above understanding, it is totally unworking. Even the fact that the mind sees that it doesn't see anything else except The One Who is simple and hidden into darkness, it is a proof that the mind's working isn't totally suppressed. If that had been the case, it would have meant, simply, the nescience. But the experience the mind has about The One from the darkness, it isn't simply a nescience, but it is more than any pretended knowledge about Him.

203. By looking in sight, in addition to the fact that the mind sees that there is hidden The One, the mind it sees also that out of This One are coming all realities, though the mind cannot see what This One is.

204. It belongs to the mind's nature for the mind to ascend above its nature, namely to look at The One and at His hiding, without using any bodily sense. And this is the thinnest noticing of the All-Thin One. In that supreme thinness of God, there are the roots of all the more or less thick realities, as also in the ultimate thinness of the mind there are the roots of all the thickened mind's works. Through its unique thinness, the mind notices The One in His supreme thinness Whom all the realities thicker than He is are comprised in.

205. The "understanding light", that is the translation of the Greek expression: *νοερο φως*, it doesn't mean a light understood by the mind, or which the mind understands through, but it simply is a spiritual light, one opposed to the sensitive luminous light.

206. The mind experiences the work of a spiritual enlightenment which the mind looks - through with a helplessness of understanding and with an endless awe - in the abyssal and infinitely rich inside of The One. The mind doesn't pass to something else, neither is the mind dead, but the mind is in a work received from God, a work meaning another kind of movement, but the mind remains unmoved towards something else. The non-understanding, whose ends the mind never reaches despite the mind's unmeasurable capacity of understanding, it keeps the mind in a ceaseless relation of understanding increasingly more.

207. This hints to Origen's theory, according to which, the soul, by getting bored of the monotony of the life into God, it wants to get out from there, and so it falls in an earthly experience. The infinite beauty and richness, of The One Whom the mind reaches in, it won't ever cause such a saturation. A leaving from there, of the mind, or a desire of living from there, it is unimaginable. Outside God, there are only things, and feelings, and knowledge, which are infinitely inferior in beauty, and in the richness of meanings, and in the power of attraction.

208. The understanding is done in the motion and in the movement from a meaning to another; in adding new understandings which to bring a surplus of light in the realities the mind has known before, through: association, examples, and contrasts, or contradictions.

209. We understand everything in connection with other things. That's why our understanding increases by passing from something to something else, by finding out the connection of one thing with other things. But despite all this increasing, we still remain on the limited plan.

210. The one who has reached into God, he will no longer need this passing from a meaning to another, for God is no longer understood in

connection with other realities, but He is detached from all realities (He is absolute) and He has in Himself all the realities.

211. We contemplate the powers together with the subjects, or with the sources those powers star from.

212. The mind in its striving for understanding, it always searches for the subject of the powers through which are accomplished, in the world, diverse effects. Only then, the mind reaches, somehow, a satisfactory end of its understanding. And only God is the consummate Subject suffering nothing from the world, but all the realities from within the world depend on Him. In order to find God the mind must exceed all the realities from within the world and the mind must contemplate the powers from around God, the powers which God has created and upholds the world through, and the mind sees that the world couldn't have been created and upheld by the human subjects. By contemplating the powers from around God, or His works, the mind sees in them, through a simple and simultaneous intuition, their Subject; it is an eyeless sight. But also logically, the mind presupposes a Subject as ground of any manifestation.

213. The "sky of the quietude" is the ambience which the man who is spiritually advanced lives in. Only in this state will take place the kidnapping. This is for the quietude is too an undisturbed focusing of the mind towards God Who is endless in His beauty. But this is done through the work of the Ghost and in the same time with the mind's penetration within the heart, in the deep of the own being, after steadfastly leaving the scattering.

214. If we understand God in any way, it is for Himself understands Himself. He shares this understanding of Himself to us too. He makes Himself His understanding towards us. Especially His above-nature understanding exclusively belongs to Him. 'Into Your light, I shall see light".

215. The one who wants to reach the godlike One through rationality and by using the natural knowledge, and by stepping not on an inward path but through reasonings upon the external things, he won't receive the godlike work within his heart, neither will he receive the light of the above-nature "understanding" (non-sensitive). This is the rational "theology", one not reaching to experience God, but one that speaks about Him as about an external thing. The Byzantine Fathers and writers don't even call this as theology.

216. The inwards word or work, it is the cogitation's movement from a thing to another. By this, the cogitation won't reach into God even if it occupies itself with God.

217. When the mind occupies itself with the created and composed realities, the mind firstly looks at them globally, and then the mind cogitates at them by analyzing them. Usually, the mind by looking at something it embraces that something in its wholeness. Then the cogitation analyzes the elements and the composing aspects of that something and so the mind is filled up with a variety of meanings by what is being singled out by its own knowledge or by the self-knowledge, and it successively takes the images of the meaning cogitated by the mind one at the time.

218. The little child doesn't know about the implacable character of the natural laws which impede him from doing a thing or another. The little child lives his full freedom by only knowing about his love for his mother. Likewise, the spiritualized mind knows only about its love for God. While immersed in the love that shines due to the luminous light of the love coming from God, the mind has forgotten about itself, it has been elevated above itself, but in the same time it has been made one with itself, and thus the mind has exited the self-forgetfulness which the mind is lost in when caught up with all sorts of worries. The mind needed to come back to itself in order its transparency to be penetrated by the luminous light of the godlike love.

219. The mind sunk in the luminous light of the parental love of God, it is above the understanding work, like the little child lives at the bosom of his mother his and her love, beyond any effort of understanding. The understanding has here the meaning of our usual understanding. But the author, by saying immediately after, that the seers rejoice of the sweetness they are tasting it in the union with God, in an understanding mode, the understanding receives in the vision of our author another meaning too: it is the simple understanding, one that doesn't try to understand more, because of being aware of the limitation of the present understanding. The "understanding impartation" it means here, also a non-sensitive impartation. It is a contact, an unmediated encounter with God, a receiving of Him within the soul, but not as a reality submitted to the bodily senses.

220. All over the present writing the author thoroughly explains the processes taking place within heart when the mind, by entering the heart and by living within heart through ceaseless prayer, the heart sees the endless light of God and it is kidnapped by that light from all the worldly realities. All the author's descriptions serve explaining the hesychast teaching and practice. We have here an original joining of Areopagite's influence and of hesychast preoccupation or, in other words, the Areopagite's intellectual vision is being warmed up by a fiery feeling in hesychastic ghost. Only in the mind emptied of the ideas and of the images of the things, the godlike light can find a place to dwell. Only such a mind has become transparent to that godlike light, and able, through the regained limitlessness, to contain the godlike limitlessness.

In order to achieve that, the mind must get out not only from the limited images of the things, but also out of the limitation of the distances of time and space, connected to the things' images. Thus, the mind liberated from all images, ideas, and spatial and temporal limited dimensions, it is not only emptied, and so come back to its limitless depth and to its limitless width, but the mind is also disrobed of the covers of those images, ideas, dimension, and addictions, which have been keeping the mind until now, inside some borders and impediments; and by this the mind has become transparent. The expression: "empty mind" has both the meanings: emptied and disrobed. In this sense, the mind shows itself to God as emptied of any other content and non-covered, or transparent and open, in order to receive Him; the mind rather stretches towards God through the unique preoccupation with Him manifested in the ceaseless prayer addressed to Jesus. And this prayer is done by the mind in the heart's ambience of feeling.

221. The awe is higher than the knowledge or than the understanding. The awe sees more out of the God's reality than the knowledge or the understanding because these last ones limit the perception of God to their limited capacity of comprising.

222. The mind "sees itself between God and the godlike realities", namely between the Giver and the gifts, here looking at Him, there looking at them, or looking in the same time at God and at them as lacking their personal support. They have the whole value only by being gifts given by the godlike Person.

223. In that state the mind doesn't speak and it doesn't carry on a discursive cogitation but the mind still looks with understanding. That is an understanding above the natural cogitation and understanding.

224. The light of the godlike love is communicated to the mind as to an organ that knows through the heart, for the heart is the spiritual organ of the feeling. The heart loves, the heart receives the God's love; but only a heart having within the mind's understanding. A darkened, blind heart is carried away by the vehemence of some disordered feelings. But the love of God is luminous light. The mind's face, bowed down towards the heart, it is the mind's sight. Through this the mind sees the God's love as a full of meaning light.

225. Then they meet one another, or, then they dwell one into another, the two faces, or sights, or loving intentions. Then the mind feels, with a supreme intensity the look or the loving intention of God, or it feels the whole pulsation of endless love coming from God - we would say of God's heart. Then is the time to be silent in order not to scatter this untold charm.

226. The author of the present writing constantly highlights the fact that the seer is elevated up to intuit God as Person, so that the seer doesn't

stop at contemplating God's features as good things and values in themselves. If that was the case, this would be philosophy and not theology. Of course, God as Person doesn't lack His features and His uncreated energies. God is seen as their subject, or He is seen through them. But Himself is seen in them and they aren't contemplated alone. And seeing God determines the mind to forget about them. When you see the beloved person, you see also that person's kindness, but you forget about kindness when looking at that person. The kindness is absorbed into person. In this sense, the mind must detach itself even from contemplating the realities from around God.

227. The deeds of the ones who are on the level of the doing, those deeds were reckoned in the hesychastic movement, starting with Gregory of Sinai, especially the singing and the reading of the holy books, unlike the ceaseless prayer of the mind within the heart, one reckoned as characteristic to the seers, or to the contemplatives. This was due to the fact that the doers were monks too, namely withdrawn from the world. Of course, the Christians living in the world are called also to do the good deeds of the patience, of serving and loving the people. The monks banish away the temptations brought by the enemy, especially through singings and readings. But the song and read words must be uttered with so much warmth of the faith so that the hot and luminous sparks out of each of them to grow up and to unite in a ceaseless blaze of the love for God.

228. At night the monk gets rid of the unseen enemy through the water of the tears, and he is being led towards the Promise Land of the union with God through the fire of the prayer; and during the day the monk is covered with the grace of the humbleness in order him not to be defeated by the vain glory.

229. To the seen religious service and worshipping, brought to God, there must correspond also an unseen and wordless religious service (*λατρεια*) and worshipping. But in any religious service brought to God the man encounters God. So, also in the inner religious service brought by the mind into the heart, it takes place this encounter. This is for, through the heart's altar, which the heart liturgizes at, the spiritual power gushes up out of the godlike abyss. Tis power catches the mind's worshipping and it offers that worshipping to God. What is being committed is so overwhelming that the mind feels the need for being silent. This is a religious service offered by the mind, with an intense understanding feeling, like the seen religious service is perceived by the bodily senses. By committing the prayer within the heart, the mind is living, through understanding, a state of ceaseless worshipping. The mind is upheld by the "seeing" of God and by feeling God, namely by perceiving God through mind, which is different from perceiving the material things with the senses, but it is equally manifest like that one too.

230. The rationality, by no longer being able to function, it falls in awe, and the understanding becomes "seeing". The rationality is accompanied by awe in its judgments too, through which it discovers new sides of the reality. All the more the rationality is being filled up with awe when knowing the whole concentrated truth. This is for the rationality sees in that truth, in the same time, all the sides which the rationality would have seen one at a time and separately. The mind too has a sight, as the body has. It is continuously affirmed the mind's contact with God, and not the rationally deducing God from distance. This feeling has not only the meaning of perceiving but also of sentiment, as the body's feeling hast it too.

231. The knowledge's level is one and the same with the contemplation's level.

232. There is an understanding quietude, unlike the sensitive and exterior one. But there is too an understanding sight unlike the sensitive sight. But both that quietude and that non-seeing have a positive meaning too. They are a quietude and a non-seeing which understand more than the inward disturbance and more than the rational sight, or, above all, the spiritual sight. This is because that unmatching is caused by an overwhelming light. And through non-seeing one can feel the intensity of that luminous light.

233. The mind cannot stay continuously in the ecstasy of looking at God. But when the mind falls off that ecstasy, the mind must occupy itself with singings and with godlike words, in order the mind to be able to come again, easily, to that ecstasy state.

234. The seemingly paradox of the "illuminating into darkness" could be solved, if we took in account that this is the darkness of a too intense light, or the "supra-luminous darkness", as it was called by Dionysus the Areopagite. This darkness means also the state of non-specifying into shapes, namely contemplating, in an undifferentiated manner, all the realties. That's why the mind can be plenary enlightened into that "darkness", for this darkness comprises all the meanings, or the meanings of all realities, and it comprises infinitely more than all the realities together. But the concentratedly comprised realities aren't differentiated in God Himself, through the understanding of an evolution, in the sense of that one thought by Jacob Böhme. They are differentiated only in a created world when God wants to created it. In God there is another differentiation, actualized from ever: that of the Persons' Trinity.

235. We are constantly here in full Areopagite's terminology. Only in what is composed there are limits of the component parts. Within the absolutely simple One there isn't any limit. God is imageless not because of being uniform or chaotic, but for He virtually comprises in Himself all the shapes in such a consummate harmony that they form an all-simple

unit. In The non-comprised and borderless One are comprised and are overwhelmed the borders of all realities. God isn't incapable of giving border to the realities He creates. If that had been the case, God couldn't have actually created the realities, but to His chaos it would have been corresponded the emanations' chaos.

236. The awe is the above-understanding state of understanding, it is impartation above-word, in silence. As such, the awe doesn't mean the mind's paralysis but it is a state of fulness, or of supra-fullness; it means experiencing the realities which cannot be known only with the natural mind despite making efforts for knowing and understanding.

237. A too strong goblet means here a too strong wine. It is the too strong wine of the overwhelming truth. It is called the wine of the grace, for the truth is given to the mind united with God not by the mind's own power, but by grace, or as a gift. The mind is getting drunk of this overwhelming truth by being filled up with enthusiasm. This truth isn't known simply intellectually but it is intensely felt for the mind baths in God's light, a light that is, in the same time, the God's love.

238. Between God and people, there are very numerous realities: the seen realities, the angels, the uncreated energies, and the features of God. Across all of those, and by getting through all of those, the man gets closer to God.

239. The mind, by crossing through all realities and by reaching at God, it finds the first resting. This first resting is the sinking in the God's depth as into the consummate and endless Good. This first resting has as model the God's resting after He created the world, or His turning back into His endless depth from the exit into the creation's deed. The second resting is the turning back of the mind to itself, but without exiting God. This is the second act of the resting. If the mind doesn't become aware of itself, the mind won't be able to fully rejoice of the resting into God. It is being highlighted here the preservation of the human person in his union with God. That's why, only now the mind fully rejoices of the union with God by surrendering itself to this union while having the clearest self-awareness.

240. Between God and people there are very many realities: the seen realities, the angels, the uncreated energies, and the features of God. Through all of those and by crossing through all of them, the mind gets closer to God. The mind makes a hypothetical abstraction not only of all the created realities, but the mind even exceeds the thinking at the godlike features and energies related to the created realities, so that the mind focuses on their divine Subject Himself. And this isn't an intellectual act of the man, but it is a sight into the Ghost and truth, and above any work and above any union with the godlike features and works.

241. "God is the content (*περιοχή*) of the rational natures and their impassable place", or unexplored. The spiritual beings aren't on a given place, and all the less is God. Although, God is the "garden" receiving all of them and the unexplored "place', which they are their steadfastness in, despite the fact that this "garden" and this "place" are infinite. Otherwise, who would have kept all of them together? They would have scattered and they would have been abolished it if it hadn't been so. God is infinite, but He still constitutes to them a "place" and a "land" keeping all of them in connection and giving them a "house". The God's infinity isn't a chaos but it is a very well composed and steadfast and springing out the whole good composition, or of all structures.

242. God rests the ones who have reached into Him also for they do not see Him consummately, for they do not try to get out of Him in order to have a new experience because of being bored after finishing to know Him; but also, for they aren't totally outside seeing Him, a fact that would determine them to make other efforts in order to reach to see Him.

243. The "godlike places". Each godlike meaning is a place which the mind can deepen itself in, and it can be stabilized in. But, in the same time, each godlike meaning has diverse layers, or it can be seen together with other meanings, which can be reckoned as several "places" and as only one godlike "place". But these places are also the diverse densities of the godlike energies, or of the God's presence through those energies, which the spiritual man reaches onto, by experience. Thus, it can be reconciled the affirmation from this paragraph, that the mind must enter "the godlike places", with the affirmation that the mind must be unified, by contemplating, in the same time, all the realities from around God.

244. The peace, or the resting, or the quietude, it has two reasons: the appeasing of the thoughts regarding the life within the world, which are equally numerous worries (Heidegger), and the overpouring within heart of the comforting from the Holy Ghost, of His fullness of love, one that overwhelms those worries by consummately giving the soul everything the soul needs. The soul no longer feels the need for searching for something else in order to comfort himself. This isn't a sentiment of emptiness and of tiredness, but of fullness.

245. It is being described here what happens within the hesychasts' mind, when, through the Prayer to Jesus, they see His light within their heart. The hesychasts didn't describe in a more detailed manner this experience of theirs. Not even Saint Gregory Palamas, their defender, did it. Our author affirms here too, that, then they enter a quietude, a resting, a peace above any understanding. But he is highlighting here too, that this resting, or peace, or quietude, it is not given except when exceeding the contemplation of the God's features and energies, which He shows Himself through; that peace isn't given except when surpassing those realities and encountering God as the Subject of those features and

energies. The author constantly highlights that the human person cannot find his resting except by encountering God as Person.

246. Here is being affirmed again that the mind doesn't rest in contemplating the natural features of God (infinity, kindness, righteousness etc.), as looked in themselves. These ones, as values in themselves, they have been called by some people as metaphysical (Aristotle). The mind doesn't rest except after ascending above these, in their godlike Subject, in the love of God as Person. Until the mind occupies itself with those natural features of God, the mind is being consummated through deeds in the virtues which the mind imitates those godlike features through. But the resting comes to the soul after the mind ascends beyond this endeavor of the doing that has as purpose the achieving of the virtues. Until the mind still has something to do, the mind won't rest. The resting comes after the soul has finished everything he has had to do, as a gift from the Word and from the Holy Ghost. Better said, in the Word and in the Ghost the mind has been working in order to achieve consummation in virtues, and also in the Word and in the Ghost the soul finds the resting of this endeavor. This is for, in the Word and in the Ghost, there are the mysteries of the endless love of God, the simple mysteries, the mysteries detached from all realities, the mysteries of the true knowledge about God as Subject. This is for, what is simpler or what is more detached from anything than experiencing the love from a person, especially when that Person is God, or than experiencing the supreme communion with persons.

247. In this way one can say that the resting of God coincides to the resting of each soul and, by and large, it coincides to the resting of all human beings who will be saved, at the general resurrection, and at the final judgment. This is because, until the souls are working in order to achieve this resting, God works too, within the souls. "*Jésus sera en agonie jusqu'à la fin du monde*" (Pascal).

248. The fully real truth isn't an object, but it is a subject. The object doesn't exist for itself but for subject. Through subject the object is lightened. And the supreme Subject is God.

249. The mind firstly searches and crosses through the creation into the hypostatical Word and into the godlike Ghost as Person, the mind understanding the creation in the supreme Rationality and Life as its cause. But after this the mind won't rest, but the mind will enter the accomplishing of the things regarding the mind's consummation, namely the things "characteristic to the mind's nature". These things are, in the same time, the works of God within the mind which neither begin nor end. By this, the mind enters the contemplation of the things from within the world, namely the seeing of those things into God, or of seeing God into those things. Then the body rests. But the mind doesn't rest. The body's resting, equal to motionlessness, it accompanies the one who has

been rested of the world's things. But the mind's resting equals a ceaseless motion, namely the mind doesn't consist of motionlessness as the body's resting does. So, the motionless resting of the body is contrary to the mobile resting of the mind. The ceaseless motion of the mind around God it itself is a proof of the mind's resting into God.

250. "Experiencing in an understanding mode", "you to be in an understanding mode", namely not bodily. It is not here about understanding that state, though that state doesn't lack a certain understanding.

251. Here the author is explaining what the "face of God" is, which he spoke about in the head no. 55 too. This face is the presence of God as Person, intuited by mind through His works and features. The mind doesn't stop at these ones, as in case of reckoning them as standing by themselves. But the mind sees in them, in a spiritual (understanding) mode, or the mind feels God as Person through them as looked at in His unity and simplicity, unlike the variety of His works and features. Even when living, through all the manifestations of a human person, their subject, you live their subject as a unitary and simple reality, though when starting describing him the words are insufficient.

252. If you start describing the way you are experiencing the godlike Subject in, you will come down from that experience to the speaking about His features. A resembling thing takes place when you start describing the subject of your fellow human. Immediately you have started that, you will exit the direct and intense intuition of him.

253. The Holy Fathers speak, by and large, about a "mind's feeling", or about "the understanding feeling". As we have often said, it means that the understanding or the mind, it doesn't relate, from distance, to the godlike realities, but it lives in their ambience and it experiences them. This thing is being said here, for it is affirmed that feeling God, by the mind, and it is set in working by God's rays, or energies, which come within our mind or soul.

254. The mind no longer remembers about the earthly realities. The mind's memory has been moved to the heavenly realities. The mind remembers all the previous experiences it had with God.

255. It is about the same very convincing argument regarding the necessity of being silent when the mind feels an unmediated relation with God as Person. The simple unity, alive and impossible to define how rich, or any person, it hides when the man gets out of the spell of directly experiencing that person, an experience that is upheld by the reciprocal attention of the two persons. The word scatters the spell, it scatters the most essential reality, or the living into that reality, as in the fairy tales where the will of communication in words the mystery of the beloved person it makes that person leaving forever. But then the question is:

what the importance of the words still consists of? The uttered word in an introduction to the Word-Person. One can speak until he reaches the unmediated experiencing of the person, namely the direct communication with the person. Once reached there, we must keep our silence. We must experience the word-person in its fullness through the silence which our persons catch with, as an all-comprising word, another person. The multitude of words keeps us in a world of lifeless peels, in an apparent reality. The essential reality is the person. But we live in our person only the image, the most essential image of the plenary and ultimate reality that is the godlike Person, better said the Trinitarian communion of Persons.

256. If the mind isn't accompanied by the heart, it won't have the experience of God as Person, for the mind always tends towards discerning in order to understand, or the mind is carried away by the tendency of finding out some self-standing things, in order the mind to be able to fully comprise them with the understanding. But my heart makes me to experience that all of these are some feeble and inconsistent realities. Only the heart as the most total and as the most intense organ of the person, it experiences the Person of God. And the mind sees the light only through the heart, or it experiences the love from the Person. But the encounter with another person comes only out of that person's will, namely out of that person's grace.

257. As the manna too, that was nourishing the body into wilderness, likewise God Who nourishes the mind He cannot be understood in Himself. The mind, by being nourished with Him, it asks: what is This? The mind feels the impulse of asking, for, by getting out of the divide and estranged self, it gets out towards the true self, and through that into God Who is above understanding.

258. The two truths are: the simple truth, or The One, or God; and the multiple truth, composed, created by the first one.

259. Through the simple truth, the author understands God in Himself; and through the composed truth the author understands the composed truth, namely the creation. Through this we can understand the affirmation that the first truth makes the mind to fearfully extoll God; and the second truth makes the mind to extoll God with love due to the mind's gratitude for the gift of the world, given to the man, by God. Not the composed truth can also mean the fact that we cannot know God without knowing on ourselves too, namely without Him entering the relation with us. In this sense, one can understand the expression that the truth is simple in itself, but when contemplated by us it appears to be twofold. But the two truths, being in connection, they actually are one truth. And this truth confesses to us from all quarters. That's why the truth is not difficult to be found out. On the other hand, though, because of depending on us to recognize the truth, namely to be the truth found

out or recognized by us, if we do not know on ourselves, we won't be able to know that truth either. This is because we are part of the creation and only together with the creation we are in connection with God, namely only by knowing on ourselves, as such, we will know Him.

260. For us, the ones composed out of soul and body, the simple God has composed Himself with the body.

261. Maybe the author hints towards 1 John 5: 7-8: "Three are confessing into heavens: the Father, the Word, and the Ghost. And these Three are One. And there are three confessing on earth: the ghost, the water, and the blood". But our author has placed instead of the last trinity: the creation, the Scripture, and the Ghost. Couldn't we understand through water the creation, through blood the Scripture, which bear witness to the embodied Christ? Anyway, the creation, the Scripture, and the Ghost compose a unity too. This is because the Scripture cannot be separated from the creation, which it confesses about that that is a gift from God, neither it can the creation be separated from the Scripture which it finds its meaning and purpose into. And both of them cannot be understood and received as witnesses of God except into the Ghost.

262. Through humbleness, the soul ascends in the godlike light, for the humble one, by no longer seeing himself, he sees God. But the godlike light makes the mind to become even humbler in order by this to see even more light. It is a continuous turning into a circle, but in an increasingly higher circle, in a spiral. The humbleness is ever-deeper and the elevation is ever-higher. Or, from the ever-higher ascension doesn't lack the ever-deeper humbleness, and from the ever-deeper humbleness doesn't lack the ever-higher ascension. The depth and the height coincide increasingly more, in an increasingly necessary interiority, united with the godlike life.

263. Here we have a new trinity. The creation and the Scripture are concentrated in one: in science. And the Ghost is presented as ramified in two: in the Self-impartation and in the faith He produces.

264. The contemplation doesn't stop at the realities submitted to the senses but it sees through them the realities known with the mind. But these ones, on one hand they are "seen", and on the other hand they aren't felt with the senses. That's why one needs faith in order to recognize them.

265. This is a description of the mode in which the Ghost works within man. The Ghost primarily works within heart for the heart is the most sensitive organ of the man. The Ghost's work ignites within the heart the love for God. Through the vibrant life which the heart is awakened to, thus, the work of the Ghost gathers the mind and it unites the mind with the heart, or, with itself too (with the Ghost's work). Due to the attraction exercised by this powerful life of the heart, the mind no longer feels itself attracted by the outside things, but it is filled up, at its turn, with a joy

and with a love for God which, together with the simplicity and with the limitlessness which the mind gained by getting out of the narrowing of the outside images, they make the mind to see God in a new manner through a fresh and unmediated feeling.

266. God, the angel, and the wise man cannot be grabbed and held, for they are free and borderless. They aren't like the objects are or like the animals are. Only the passionate man can be grabbed and driven with the nose ring, by the cunning ones.

267. The man is a supervisor of the seen nature, or a conscious seer of the seen nature. There is a seen world only for the man exists, as conscious subject, to see the world. But seeing the nature means knowledge too. This means that the world is rational, and the world is a fabric of materialized rationalities, for the man who is the rational subject, in order the man to realize about the Subject Who has created the nature according to the man's rationality and to hold through nature, a grateful dialogue, a dialogue of love, with Him.

268. "Our love is of twofold nature", because of being both godlike as one poured within us by the Holy Ghost, and human as one which our human nature too is ignited by.

269. The love springs out of the knowledge of God, for this knowledge means seeing of His loving face, and not a speculation about Him, from distance. The love for his father springs within the child out of the knowledge, or out of seeing the loving face of his father.

270. This expression is a parallel to the expression of Saint James: "The faith without deeds is dead" (Jas. 2: 20). The contemplation is the job of the soul's eye of the man. But a man who sees without love, he is a cold, soulless man. That's why he cannot see the full reality. And the love is the fruit of the doing. So, without doing, one cannot reach the true view of God and of the people. Consequently, the ascesis doesn't consist of despising the world, but it consists of understanding the world into God.

271. Through the world's things one meets the infinite creator and providential energies of God.

272. The first level of the contemplation, or of the soul's sight into the Ghost, it consists of seeing the godlike realities in the things' images. The second level consists of looking at the godlike realities in themselves, without the covers and the images of the things, for those ones have been overwhelmed by the stronger work of the Holy Ghost within mind.

273. Nourished, grown up, fattened up, and increased by the godlike gifts which the mind is imparted with, the mind steps higher up on the third level of the sight.

274. It is constantly affirmed the encounter with the unitary and simple and godlike Person, beyond His multiple manifestations. This is the third and the last level of the contemplation, or of the seeing. This is an encounter with God within love. This is for only between person and person the true love can be ignited. But the person, no matter how seen would that person be, and regardless how many times we would encounter that person, she/he otherwise remains hidden as a center of the endless depth of all that person's manifestations. And the godlike Person is unchanged in His love, in His quality as unique center of all manifestations, unlike His manifestations which can be seen and which are changes according to the one who needs them.

275. The One encountered with the mind, He is threefold in Hypostases, and therefore He is full of the love's life. The love becomes His unity, and it also becomes His Trinity. It is a living One, through a borderless love; that's why He is an One threefold in Hypostases. By being imparted with Him, the mind is imparted with this unitary love among the Three One; and the mind feels, for that reason, a unique and still threefold happiness. This is for the mind is filled up with filial love towards the Father, but also with the union among the Three Ones, and between the mind and God into the Holy Ghost.

276. We have here, again, an enthusiastic description of the seeing of God, which the author originally united in, the abstract exposition belonging to Dionysus the Areopagite with the fiery feeling described by Saint Simeon the New Theologian. By this the author is close too, to the sentimentalist description of the Occidental mysticism, but he also keeps the theological consistency of Saint Dionysus the Areopagite, by taking further the Christianization of some Neoplatonic themes, by strongly accentuating the personal character, or better said: the tri-personal character and therefore of a loving nature, of The One.

277. The man is deified through the transfiguration of Christ within him, namely through the deification of the Christ's human nature, united with the man's nature and imprinted in the man's nature. Then the man mirrors on his unveiled face the shininess of the Christ's transfigured humanity, that it has become the man's shininess. Then the man has become transparent to the transfigured Christ, or deified in his humanity.

278. The term "supra-being" of God is used by Dionysus the Areopagite, because the "being", he says, it is a name given to God through the resemblance with the being of the created realities, and it keeps us tight to this way of thinking. This supra-being is beyond any God's coming out of us; it is totally ununderstood. Although, the one who doesn't reach to see into the God's depth of mysteries, he "feels" that supra-being; he feels it as hidden under those depths of mysteries.

279. Only when guided by the Ghost of God, united with the Word, the mind isn't filled up with wrong ideas or with hallucinations regarding their meanings. This is for the Word of God is, in the same time, the true and supreme Rationality. How many heresies appeared by subjectively interpreting the Scripture and how many non-Christian explanations have been given to the world! Like Saint Maximos the Confessor too, the author of the present writing sees, both in creation and in the Scripture, the rationalities and the meanings of the same Word of God, or of the same unique and supreme Rationality. In the world's things and in the deeds and in the Scripture's writings, we are addressed the words of the same Word-Person or hypostatical Rationality; namely our personal rationality, made in the image of the supreme Rationality-Person, it can judge rightly, according to the supreme Rationality, and it can perceive the things and the teachings of the Scripture as real words of the Word-Person, only because the Holy Ghost, as Ghost-Person, He strengthens our character as persons by strengthening within us the conscience that we are, through creation and Scripture, in a relation with the supreme Person of the Word.

280. The treasury from within us are the Ghost and the Word of God received by us at Baptism (see Mark the Ascetic, *About Baptism*, in *The Romanian Philokalia*, volume I) and we can find Them by refreshing our dialogue with the Word into the Ghost, through prayer.

281. The author said before that the work of the Ghost attracts the mind to Himself. Now he adds that the Ghost's work will unite itself with the mind, insomuch that they become one ghost, and that the mind helped by grace it comes by itself to contemplation. "By itself" means that the work of the grace which the mind has been united with it doesn't stop the spontaneous motion of the mind, but it strengthens the mind. But it strengthens the mind towards seeing God. The strengthened spontaneity of the mind means strengthening the man's character as person. The man's person meets his work which it has been imprinted in, and which the Ghost's work has strengthened it, with the Ghost Himself. The man impropriates the Ghost's work, and the Ghost make the man's work as His own, so that they work together like some kind of bi-personal unit. The work is one, but theandric; the working unit is one, but bi-personal. Each person and work can interpret the another. Through the human person works the Ghost's Person but without the man's person ceasing to work. On the contrary, the man's person is made even more working, but he works by working, in the same time, the Ghost through the human person, in the human person's work.

282. The Ghost guarantees the objectivity of the mind's seeing, or of the right-understanding of the world's rationalities, and of the Scripture, and therefore the right theologizing or speaking about God. This is for He keeps our mind on the line of the right-judgment, by being united with

the word, or with the supreme Rationality, and strengthening the seer in his real quality as person. The contemplation is done in silence. But after that, what it has been contemplates it is being communicated to others by theologizing or by speaking about God.

283. Only the words of the one whose heart the Ghost breaths within are full of life, full of the conviction that through what he says through them they provide life; that's why only such words awaken into the hearer, powerfully and durably, the soul's feeling.

284. The one in whose heart there isn't the Ghost, he isn't unified neither in himself, but he is divided and torn apart. The Holy Ghost unifies, for, by being powerful and by bringing with Himself a new life, He attracts all the soul's powers to Himself.

285. About the three levels of the spiritual ascension the author spoke in the head no. 81. Here they are described a little differently. To the ones from the first level, the grace becomes to them a dew healing the fire of the passions. To the ones from the second level, it becomes manna, which, as food, it helps them in their spiritual growth, through the knowledge of the godlike rationalities of the things. This level has two stages. The second stage of it, it is the contemplation of these rationalities in silence. On the third level, the grace fully unites with the man, so that the grace becomes one ghost with the man. The assimilation of the man with the grace has become completed.

286. After the mind has been liberated from the passions of the bitter and salty sin (committing sins brings bitterness and the spicy taste, on one hand pleasant, on the other hand unpleasant, of the salt, unlike the delicate, thin taste of the clean life), it still is followed by the memory of the sins, and it feels itself attracted to consent to them, as some sacrifices spiritually brought to the demon-gods, like those of the Egyptians. The Byzantine Holy Fathers and writers didn't use in order to name these experiences, the term "spiritual", as it is being used in Occident, for they were putting a great accent on the "mind" and on its natural or above-nature contents, namely on the "intelligible" realities, for, actually, from the mind starts the temptation and the sin, or to get far from them.

287. The mind is simple by nature. Only the attachment to the surface of the limited things or to the limited surface of the thins, an attachment contrary mind's aspiration, it makes the mind diverse, namely it makes the mind to be divided among the images which occupy the mind or it makes the mind to pass from a limited image to another. Besides, itself the need felt by the mind for making associations between things, it shows the mind's tendency towards unity, towards simplicity, and towards removal of the limits. The mind is simple by nature, namely borderless, and capable of comprising all things, for it is the image of

God Who is simple by excellence, as borderless, and all-comprising through Himself. About the simplicity of the mind and about the mind's sinking into the depth of the godlike light, or into the supra-luminous darkness of God, Saint Simeon the New Theologian spoke in details (in *Heads* II, 14, 16, 17, 18, in *The Romanian Philokalia*, volume IV).

288. The mind likes working simply, namely to comprise everything in a borderless mode, so that to enter the relation with The Simple One in Whom are comprised all the realities in an undifferentiated mode.

289. Here is being specified that the mind is restored in its borderless simplicity not by despising the sensitive things but by discovering the unitary beauty within all things and by exceeding what separates them.

290. "The mind sees that it sees God". The mind is aware of the fact that it sees God. The simple sight is had by animals too. But the man is aware of seeing. God cannot be seen but in a conscious mode. God awakens and strengthens the man's conscience of being in front of Him. By not creating the man as an object God makes the man free through His freedom, and He also makes the man conscious through His conscience.

291. "The locking up of the mind" into the infinite's depth, it is an improper term, one forcedly used because of the absence of a better term. In infinity and in limitlessness the mind it at large. But the mind still is locked up within these so that it cannot get out, so that the mind no longer feels the pleasure for getting out in narrowness. Somebody is locked up in the freedom from outside, so that he no longer can "get out" of it in the narrow prison cell.

292. The One Who doesn't have any countenance, He doesn't leave any traces, so that one couldn't tell where He was, or where He is.

293. God is Word that cannot be fully expressed in words, as, by keeping the proportions, the human person too is word that cannot be exactly expressed, a fact that forces us to use countless words in order to describe the human person, but it always remains totally insufficient. God is the speaking Word-Person Who reveals Himself through words, but it couldn't have been exhausted in His intelligible manifestations and words, even if He had used them infinitely, as the case is, again by keeping the proportions, also with the human person.

294. "Above God". This term is again taken from Dionysus the Areopagite in order to show that God is above what we reckon and call as God. Besides, all the names we use to call God, they must, on the other hand, be denied, because God is above what those names usually express, because of being those names borrowed from creatures; or, we must place before them the attributes: "supra" or "above". This is for one doesn't deny to God His kindness, His infinity, His being, because He would have missed them, but for He has them not only in a potentiated

mode but even in a mode transcendent to the move which the creatures have them in.

295. All the features of God are hypostatized, or they have their support in a hypostasis, in a supreme subject, in a Person. No thought things exist by themselves, but in a hypostasis. Only the hypostasis is real by itself. The features and the works have their reality only in hypostasis.

296. In the Person or in the supreme communion of Persons, there is the only resting of the thinking, for only that Person or supreme communion of Persons satisfies the thinking and only that Person makes the mind thinking as the infinity thought by it. The mind isn't satisfied in its thinking with anything that isn't a person because nothing is explainable except by having a person as support. But into a person the human subject finds not only the resting of the thinking, in the same time continuously nourished by that person, but also the resting of the thirst for love, always unsatisfied that person.

297. On the ones who desire Him, God cleans them up of their attachment to the inferior things for He attracts them towards Himself and He keeps them attached to Him.

298. The ones who have reached to be gods by grace, they know God as much God knows them. This is for God dwells with His power within them as much as He knows them; so, God empowers them in knowing Him as much as He dwells within them, by the fact that He knows them. They know God as human beings buy to the extent of their quality as participants to God, because neither God knows them otherwise except in their quality as participants to Him. But who can understand the height of his level as participant to God, namely the greatness of being him known by God and of being God known by him?

299. Although is simple in Himself God shows Himself to the mind as being diverse, for the mind is - before reaching Him - as loving of diversity. Through the diverse realities God leads the mind towards Him as The One. But in Him as One the mind finds all the realities.

300. The love is a wound for it makes the being to suffer due to the desire for being healed by encountering the beloved One, by fulfilling His will. And it is fire, in the same time, because also the fire wants to be quenched by that encounter. The love is a wound produced by fire, or accompanied by fire, for it is accompanied by the temperature that searches for to be appeased.

301. Here are two things to be noticed. First, that the Prayer to Jesus can have diverse forms. To the advanced ones it suffices even to ceaselessly repeat the name of Jesus, and even doing that in their thought. Second, that this name alone, being repeated by feeling the love, it can fill up the one who repeats it with an untold, and above mind, pleasure and

joyfulness, making him to feel as he would be outside his body, and outside hearing and seeing. Their senses are overwhelmed by the feeling produced by grace. The love for Christ conquers them like it would be a "drunkenness" (saint Gregory of Nyssa) which cleans them up of any passion for something else than Christ, and it lightens them through the conscience of the presence of Christ and it consummates them, by making them to feel nothing else but the clean love for Christ and for people. The ceaselessly repeating of the name of Christ is reckoned thus, through the love for Christ that it produces, the force of passing through the three main stages of the spiritual ascension, through which ascend even the angelic groups, according to Dionysus the Areopagite (cleaning, illumination, and consummation). Repeating the name of Christ is united to a ceaseless ascendant dynamism of the soul.

302. Each of the names of Jesus opens superior horizons and comprises contents out of which the soul can ascend endlessly in. In each of them there is a power of kidnapping to knowledge and unveilings which do not come from man and from the created nature. Each of them is a gate to another and another revelation, hidden into Jesus, a gate opened by the Holy Ghost through the love he awakens within our soul.

303. The words of Christ are deeds for they produce effects within souls and within the being of the believer. But they produced also the world. Even the man's words as uttered with power and conviction, they are deeds for the produce new states within the ones who receive them.

304. His words are "deeds" for they contain powers which produce new states within souls and, through souls within bodies and within the external things. His words are deeds for out of them irradiates Ghost and life, His Ghost and His life. Each of them communicates through words something from Himself, it communicates power and ghost according to the measure of the power and of the ghost and of the will of receiving, belonging to the hearers. This helps us to understand how all the things were made at the beginning by the word of God and how the things are the images of His words.

305. *Quoted work*, Word 43, p. 176. The one who accustoms himself to always oversee on himself, he surely reaches the increasingly thinner mysteries' unveilings in the folds of his soul and, through them he reaches to seeing the light of the Ghost. This is for the soul is being increasingly seen as not standing by itself and as having clean everything that moves within it, from God. The one who looks only at the external things gets himself haughty. He cannot see the Master of everything. That man thinks at himself as master of the things. He who looks within himself, he will no longer get haughty and that's why he will see the Master of everything. He no longer gets haughty because he realizes how little is him able to master and to contain himself in the complex movement of his indefinite life.

306. This is the purpose of the ceaseless uttering of the name Jesus with the cogitation directed towards heart: to cast out the enemy which masters upon the heart's stretches and to make Christ Master upon our heart. Actually, according to Saint Mark the Ascetic and to Diadochus, Christ is in our heart since Baptism, but rather potentially. The enemy stretches through the temptations from outside his influences. By remembering the name of Christ as often as possible we make actual in our heart His virtual presence.

307. *Quoted work*, Word 43, p. 177. One cannot separate the between "the light of the mind" and "the light of Christ" seen in the first one. This is because "the light of the mind" isn't but the "light of the understanding" and the true "understanding" projected towards God Who is the source of everything that can be understood. The "understanding" always has an "object". And the supreme "object" of the understanding, or the source of any content of the understanding, is God. The Person of endless love and thinking, and Who is above thinking. This source doesn't become obvious until the cogitation is directed towards the finite things. Until then, the light of the true "understanding" into which one can understand all things, it won't appeared within us.

308. It is to be noticed this deriving of the appeasing from the cleanness of the heart. Only the passions bother and tear apart the man's heart. That's why quietude is only where God is. Only by His power is the man liberated from the unrest caused him by the perishing things, and from the passionate passing from one thing to another, or from his passionate preoccupation to have one thing or another.

309. *About Temperance and Virtue,* I, 21; G.P. 93, 1487 A; *The Romanian Philokalia*, vol. IV, p. 46. The calling upon Christ with fiery love, it separates our soul from the work of the enemy and it burns the enemy.

310. *Quoted work*, II, 49; G.P. 93, 1541 C; *The Romanian Philokalia*, vol. IV, p. 91. The cogitation no longer has other content except the Prayer to Jesus. But this doesn't mean a narrowing of the cogitation but it means a deepening and a broadening of the cogitation in the endless ocean of meanings and of light of God penetrated in the humanity of Christ and through that in our thinking and in our life. On the way of this prayer, we reach to understand "which is the width and the length and the depths and the height" of "the love of Christ, that one above knowledge, in order to be us filled up with the whole kindness of God" (Eph. 3: 18-19).

311. *Quoted place*. The countless meanings which fill up the understanding, being meanings which sprout out from Christ the God-Man, they are luminous as He is and they represent a true unitary light from the endless light.

312. *Quoted work*, Word 9, p. 61. The work of ceaselessly calling upon Jesus and the straining for maintaining that work, they have warmth within for they are maintained by the love for Him. The warmth of this love makes the cogitation thinner for it keeps it directed towards the One Who is all-thin in comparison to the thickened things and movements of the world and of the body. The thinness of the mind, full of fiery love for the all-thin One, it makes the mind understanding and therefore able to receive visions or capable of having thin intuitions. These visions, at their turn, they give birth to clean warmth, or to fiery thoughts, as Saint Isaac the Syrian is going to says in continuation.

313. *Quoted work, quoted place*. This warmth, which is one with the fiery feeling of the clean love, it becomes a spring of tears. One must notice the full of high-quality poetry inspired to the Holy Fathers by this living of the clean love for God.

314. *Quoted work, quoted place*. Where are tears there is peace from the thoughts which wage war to us, for there is no longer frown. But there is also the peace of the thoughts of clean, thin, and fiery love, or total love, for God. This is because the peace is where love is, and, consequently, where is full trust in the loved one. But there is also the compassion overflowing into tears. And where peace and tears are, there is the cleanness of the heart. This is because no hidden thought defiles this love in its ascension towards the loved One. There is full sincerity and transparency. In this cleanness that is transcendent to mind that is the closed in the thoughts related to the world, the mind can see the mysteries of God, of the all-subtle One.

315. *The Ladder* XXVIII; G.P. 88, 1137 A. Only the fire of the Ghost resurrected the body of the Lord and elevated it to heavens, and then, from the same body, the Ghost descended upon Apostles, giving birth to the Church, to the assembly of Christ in His Ghost of the ones who believe in Him. Only the fire resurrects the prayer or resurrects the soul through prayer, and it elevates the prayer or the soul in state of prayer, to heavens, or to God, and then it descends again from even higher, in the soul which is elevated in the upper room, making the soul even more fiery when praying, and this fire is communicated out of the prayer of somebody to the prayer of the others. The prayer doesn't take place without the Holy Ghost and the Holy Ghost doesn't descend to the soul and He doesn't elevate the soul except through prayer. The prayer is the form of resurrection and of elevating the soul through the Ghost. The prayer is the way the Ghost works within our soul. This is for through prayer the soul is united with God and the prayer becomes the work of the Holy Ghost Who becomes a living bridge between soul and God, making the man transparent.

316. *Collection 105*; G.P. 127, 1148 A; *The Romanian Philokalia*, vol. IV, p. 296. The warmth of his love for God is so great, so that no thought and

no outside sensation can touch him any longer, or can any longer interest him. He becomes "untouchable", intangible.

317. *Quoted G.P., The Romanian Philokalia,* volume IV, p. 254. The warmth of the one who prays ceaselessly is not only a subjective feeling, but it is a new state of the being becoming fiery by grace. The human being sees himself burning by the grace from within. This warmth burns away the sins from within and it is being transmitted also to other people. The hands elevated to prayer are seen, in the saints' lives, like flames. There is a fire within the whole being that is felt and somehow shown. But it is a fire of the clean enthusiasm and not of the shameful passion. It is a fire of the Ghost that makes the body transparent.

318. The hypostatized light is the light that has Christ as its Hypostasis, in the sense that the hypostatized light has its foundation and its source in His Hypostasis, crossing through that man who has advanced by ceaseless remembering - and clean of any other thoughts -, of the name of Jesus until the total union with Christ. By doing so the man has united himself so much with Christ that the light of Christ has become the light of that man too, for Christ Himself as Hypostasis has become fundamental hypostasis to the man united with Him. The warmth ends into light. Until it reaches there the soul keeps advancing. There the soul rests in the light of Christ like in His fully communicated love. This is because the soul has everything in that light. The soul rests there like on a holiday. About this warmth wrote also other great spiritual Fathers but none of them framed it in a development of the spiritual life, as the authors of the present writing and of the following writings did. One can see from here too, that these authors, though they are based only on foreign quotes, they organized these quotes in an own and unitary vision. It can be also mentioned that though about warmth spoke also Saint Gregory of Sinai (but not so insistently), the authors of the present writing didn't mention him either in these regards or in others. One can see that they weren't his direct disciples. They are after Palamas.

319. The fire of the love of God lit within us by the Ghost, it consumes any bodily or worldly pleasure and passion, or any temptation awakened within us by demons for the limited things which estrange us from God, and the fire of the love of God makes those to fade in their smallness in comparison to the great beauty of God.

320. Therefore, the main purpose of the ceaseless prayer is to get the heart warmed through the love of Christ until this warmth ends in light, namely in "seeing" or feeling the presence of Christ, the source of the light or of the all-comprising personalistic and living meaning of the existence, which in the same time also sustains us forever as persons. When the ceaseless prayer doesn't reach this purpose but it becomes a monotone formalism, it won't fulfill, generally, its purpose. But in order

to achieve this purpose, it must be done with increasing attention and with love for Christ.

321. The rottenness is a drowsiness leading to decomposition in which the subject no longer controls his power and tendencies by directing them towards Christ. This rottenness can be overcome only by "guarding the mind" in order not to be stolen by other thoughts. This is a great internal heroism and a great and alive tension.

322. *Quoted work*, Head 97: *The Romanian Philokalia*, Vol. I, pp. 386-387. The evilness attached to the heart - or to the living, transparent, and oriented towards the infinite depth of our subject –, it is an earthly bark, viscously glued to the pleasures produced to the body by the seen surface of the world. The Good, or the Good One, for the Good has an inexhaustible subject in His generosity, it gives back to our subject, or to our heart, the freedom and the impulse of an advancement in the same clean life communicated to it by the Supreme Subject. And this free and mobile state is the natural state of the subject. The remembrance of the Good One cannot be done except in the warmth of the love.

323. There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; that illumination is not from the heart so that it is not subjective. This light implies a relation with the Person of the Holy Ghost.

324. *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that one burning down the brambles of the passions which prick the souly life of the man with regrets, with remorse, and with the discontent produce by them.

325. It appears within him an illumination hypostatized by grace within his person but which has its natural source, or which is originally hypostatized in Jesus Christ the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ that has become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is light, or love.

326. The lighting taking place within us doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or producing our love of luminous openness, which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

327. This is the light "seen" by the ones who were reaching the ceaseless practice of the Prayer to Jesus within their heart. This light is "suffered" because of not being produced by the man but it is received from God. The knowledge of God from the Holy Scripture is not rejected but the godlike illumination differs from that. And, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it, in order not to be deceived by a false light.

328. It is impossible to the mind to think at a thing submitted to the senses, without the mind having some image of it. But God is above any image and therefore He is also above the faculty that gathers in itself the images of the things or that produces other images resembling to them (the imaginative faculty).

329. *About Watchfulness and Virtue* II, 78, G.P. 93, 1537 C; *The Romanian Philokalia*, Vol. IV, p. 87. The "Assyrian", or the enemy which besieges our soul, though he is mind, he can penetrate our soul only through the images of the sensitive things; he stirs up our senses towards the pleasure of uniting with those images. The symbol is taken from the history of the Jerusalem's besiege by Assyrians in the time of King Hezekiah.

330. It is not about Diadochus, but it still is about Hesychios, *quoted work*, I, 87; G.P. 93, 1508 A-B; *The Romanian Philokalia*, Vol. IV, p. 63. It is necessary that the mind to be emptied of any limited thoughts, in order to be united with the limitless One.

331. The defiled soul, as a soul tied with some pleasure to the images of the things, that soul hasn't reached yet his natural transparency for God, the totally immaterial Spirit. Between that soul and God, the things still stay as mirrors and riddles, or approximate resemblances; that soul hasn't discovered himself yet as a fully transparent mirror and therefore as fully adequate for God, namely that soul hasn't fully discovered yet his clean spirituality. That soul hasn't discovered yet his indefinite in which the infinite of the Godhead it can be felt.

332. This is from Nilus the Ascetic, *About the Evil Thoughts*; G.P. 79, col. 1228. But it probably belongs to Evagrius. It is translated in *The Romanian Philokalia*, Vol. I, pp. 48-70. But I haven't found the place with the exact formulation from the text above. The idea is that the mind receives from any thought a limited form, according to the respective thought. This is an idea from the old Greek philosophy. Therefore, in order to have the feeling of the limitless God, the mind must liberate itself from the limitation the images which the limited things give it to the mind. Only thus the mind can present itself to God as being available to Him for imprinting Himself into mind. Saint Gregory of Nyssa called any meaning as "idol" because through its limited character it doesn't give to

God the possibility to imprint the mind with his limitlessness. Seeing "a mind" means seeing a limitless subject different from any "meaning", any meaning always being limited. Something else is the mind or the "subject", and something else is a definite idea off the mind as subject. The "spiritual knowledge" is that knowledge that enters in connection with God, as Person, directly, through His Ghost. God also imprints Himself in the mind but not through limited meanings, not through ideas, not through rationalities, but as infinite presence. He imprints to the mind the feeling of His limitless depth and love.

333. When working, the mind is free; when imagining, the mind endures something in a not free manner, by senses.

334. "Spiritual" is here meaning life, deriving from vital; therefore, it doesn't differ from the living body.

335. It is a movement within which nothing is active for the senses perceive the outside world effortlessly. This world, by giving content to the senses, it gives them also a shape. But the senses give the world a shape, not so well defined for now.

336. The imagination, or the work of forming images, of the understanding, it is different from the work of the senses for through it each thing imprints distinctively its image in the mind, while in senses the things are imprinted, still, somehow in a mixed way.

337. First, there takes place the forming, within mind, of the images of the things which are perceived in that moment; then it takes place their approximate or resemblance imagining. But any image of the present things, or the things from the past, or of the imagined things, it produces a pleasure or it causes a sadness; therefore, it doesn't have a purely theoretical character but it has an affective character, for it awakens an attraction or a repulsion for the things noticed or imagined. Therefore, not only the images per se get the mind out from focusing on prayer, but also the affect of pleasure or of sadness caused by them. Through these affects the soul sticks with, or, in any case, it is preoccupied with, in a larger degree, and more totally, with the created things, by engaging its powers on them and by no longer giving to these powers the possibility to rest in God.

338. Saint Maximos the Confessor, *Heads about Love*, I, 33; G.P. 90, 968 A. *The Romanian Philokalia*, Vol. II, p. 41. The idea that the nescience is also an uncleanness, of which the mind must clean itself, we meet it also at Dionysus the Areopagite, according to whom the angels are cleaned during their whole ascension of other and other nescience, namely they reach other and other noticing of the limitless of God and of the love they have for Him; that love is smaller until they intuit less fully the limitless of God. Likewise, at Dionysus, after each stage of purification it follows, in the ascension of the angels, another stage of illumination. The

meaning of uncleanness of the nescience it connotes that the nescience is a not-fully dwelling of the angels by God, namely a non-full transparency they have for Him; it is a non-full raising above the limited plans of the creation.

339. Saint Maximos the Confessor, *Heads about Love* I, 34; ibid; *The Romanian Philokalia*, ibid. While the mind must liberate itself from nescience and it must be filled up with light, the soul must liberate himself from passions and the soul must be filled up with the passion (suffering, but also loving) of the godlike love. The mind is an organ of the seeing, of the knowing; the soul is an organ of the living, unclean attachment (passions), or of the attachment cleaned of anything (love).

340. Saint Maximos the Confessor, *Gnostic Heads* II, 82; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, pp. 199-200. There is to be seen also the footnote no. 4. While the mind knows God through its transparency, crossed through by the godlike light, and while the soul is lit up by the fire of the love for God, the heart attaches itself to God by filling its memory only with Him and by ceaselessly remembering him. Through this the features of God are inscribed in the heart: the infinity, the eternity, and the kindness. Through that heart only God is being shown, to everybody.

341. Saint Maximos the Confessor, *Heads about Love III*, 99; G.P. 90, 1048 A; *The Romanian Philokalia*, Vol. II, p. 98. This is not about a theoretical knowledge of the "universals" in the rational scholastic meaning, but it is about an intuition of the Providence of God that sustains and leads everything, often by submitting us to punishments, to hardships, in order to be our sins which are overcome in those, through repentance and great efforts, and thus to be us strengthened in the love and in the kindness of God. Such a soul knows the ways of God which seem non-understood to many. This requires that the mind to have achieved an understanding through experience.

342. Saint Maximos the Confessor, *quoted work*, III, 98; quoted G.P.; *quoted Romanian Philokalia*, 97. The soul is again seen like as the dynamic and affectionate side of the human being. It cannot be consummate the soul that doesn't feel as a whole, the love for God, and that soul that doesn't feel himself wholly penetrated by this love. Directing the soul's passion towards non-absolute objects brings to the soul continuous disappointments.

343. Saint Maximos the Confessor, *Gnostic Heads II*, 81; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, p. 199. The natural movement is that movement towards creatures, or the movement born out of the purely natural impulse of the heart. Within the consummate heart it has been imprinted the movement of the Holy Ghost, or the movement of the laws of God, of the laws of the union with Him in love, inscribed by Him, as

some kind of forces which bring the heart towards Him. This movement isn't contrary to the natural movement of the heart but it is a restoration and a strengthening of it. The hearts smoothed like a tablet for inscribing the laws of God in it, it is a clean heart, that heart liberated from callousness and from attachment to the limited things, it is that heart that has become soft and open to the limitless One and for everything in Him; it is that heart capable of easy flying towards the heights of God. It is that heart that opens itself to God as a flower opens in order to be fecundated in the time of the fruition; it is that heart that opens itself to the somebody else's proven of love and, in the last analyze, to the proven love of the supreme subject.

344. Saint Diadochus, *Heads about the Spiritual Consummation 38: The Romanian Philokalia*, Vol. I, p. 344. If the cleanness of the heart means its transparency for God, God Himself has to enter the relation with a heart in order to be seen through that heart. Then, only the Ghost is so powerful through the personal relation He places us in, with the Supreme Being, in order the mind no longer to be attracted by any object.

345. *The Ladder,* the quoted place. Namely He can make the mind not to pass from a thought to another. This is because the Ghost opens the ocean of the life of God.

346. The mind is the highest peak of the human being. Upon the mind it shines in the time of the prayer the light of the Holy Trinity, for this is an illumination of the reciprocal love among the godlike Persons, love that is communicated also to the one who is praying and who is, at his turn, lit up by the love and by the light of the Holy Trinity which unveils the whole meaning of the existence.

347. *Commentary to Isaiah the Prophet*, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren't those ones which fall under the senses, and therefore they aren't limited. Those images are like some states which the states of the interlocutor are prolonged in. Like the states of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

348. Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God by forsaking the multiple thoughts, but they only admit the possibility of knowing God from distance by combining the diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Holy Fathers that, for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments, or the

consummation of the soul through this work. They reckon that the knowing of God is a matter of correctly using the rationality. It is here targeted the scholastics that Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge of God doesn't achieve a general rationality, an abstract one, but it achieves a concrete person - on the measure he has cleaned himself of sins, he has humbled, and he has reached the love. That's why it cannot be fully communicated, but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, but they reckon it as inferior to the usual one done by the grace of God and therefore through the initiative of God to communicate on Himself to the ones who are cleaned in their hearts, within whom He dwells.

349. So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things has its positive importance, unlike in the first one in which the mind must get above any imaginings. That light is called "en-hypostatized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person, and it is not a subjective imagining.

350. If there is a gradation in the created things, and still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and help them fulfilling that purpose, much more there is a superiority of the godlike work towards the spiritual work of the highest created being which helps the last one to fulfill its true purpose.

351. The deification is a light, but a transforming light and non-produced by the human effort, but it is an illumination of the entire human being out of the godlike hypostasis which makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them without being possible to distinguish the frontier between the joy and the love of one and of another. But this light has its origin in the godlike hypostasis as ultimate and full of initiative source, as ultimate personal source of the love and of the existence which irradiates as light.

352. The mind cogitates and understands, but it does not cogitate and it does not understand only on itself but also the other realities. As such, it has the tendency and the power to somehow touch those ones, to unite itself with them, but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and it unites itself with them; as a result the mind tends

towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Proper-said, the mind tends towards Him in the most essential mode and it tends towards the other things only because it tends towards Him; the mind finds in the other things some love but it actually tends towards the absolute degree of the love, which is God.

353. The knowledge has here another meaning than the modern one. This means knowing God Himself through experience, and not the rationalities or the meanings of the things. The spiritual people do not know God in a mediated manner through the rationalities of the things but they know God in an unmediated manner by uniting themselves with Him, or by experiencing Him. That's why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them - they are not even interested in it.

354. Diadochus, *quoted work*, head 9; *The Romanian Philokalia*, Vol. I, p. 337. We have seen before the difference between the unmediated knowing of God and the rational knowing of God through the things' rationalities; now it is about the difference between the unmediated knowing of God and the wisdom that studies and exposes in words the works which take place in the frame of the unmediated knowing. Thus, the unmediated knowing is a mysterious work of God within the man's soul but this work is interpreted in words by the wisdom. That's why the wisdom is also the studying of the words of the Revelation which expose the unmediated knowing of God. In continuation it is said that the Word of God had the wisdom through which He was interpreting on Himself, from Himself, and not through study. Only that one who doesn't enjoy in himself the encountering with God, he needs to study the words of the one who enjoys this encounter in order to interpret the words.

355. Saint Maximos the Confessor, *The Five Heads II*, 29; G.P. 90, 1231 AB. While the knowing through study is taking now a part from a whole, and then it will take another part of the whole, and it never intuits the specific mystery of the whole and it doesn't even know the parts in their living connections, the intuition being a gift of the grace notices the whole in its specific mystery, a mystery that never can be expressed by words no matter how many words one would use.

356. That's why the rationalist-scholastic theology prefers the speculation instead of prayer. This theology is variety and fickleness in thinking and it is free and arbitrary movement. The prayer means persevering towards the face of God. And only that one who has power to deepen himself in experiencing the infinity of God, he feels well and not bored while praying.

357. The rationalist-scholastic theology is the theory of the man who considers himself as self-standing; the prayer is the living of his

smallness and of his sinfulness before God; that's why the prayer is not theoretical but existential. Thus, it is the patristic type theology which is based on experiencing God in prayer.

358. *Quoted work*, head 68; *The Romanian Philokalia*, Vol. I, 364. The prayer is above the theology - as thinking and speaking about God. This is for the prayer must remain in the tight conscience of the presence of God, while the thinking about God and the speaking about God it subjectively slip from before God, from the conscience of the presence before Him; the theology moves freely by escaping the conscience that stays before the face of God as Subject and it escapes the dialogue with Him by reckoning Him as object towards which the human mind behaves freely. But the narrowness of the prayer is above the broadness of the theological thinking, for it is a more accentuated living in the endless density of the presence of God. The prayer lives God incomparably more intensely and more deeply, for it lives Him as claiming, loving, and eternally new Subject in the manifestations of His power and love; the prayer doesn't reduce God to some permanent laws or a subject which becomes at his turn absent to the conscience of the theological thinking. In prayer God is "felt", namely he is "experienced" or "touched" by the whole being as through a sense, in the intensity of his presence, and not only thought - or as a non-experienced reality. In the prayer the man experiences the irradiation of the grace or of the energy of God upon him. The authors of this writing aren't against the theological contemplation but they consider it as having to come after much prayer. Only then the godlike meanings will be deep and alive and they will be based on the feeling from the prayer and they will be accompanied by discernment through which the man will discern the things based on the reality of an experience and not built up only on a speculation that is detached from the experience of the contact with God.

359. There is a light that irradiates out of the hypostasis, or out of the Person of Christ, in the hypostasis or in the person of the one who prays. It is the light of the godlike Person, a light received by the human person in the loving communication between them; it is the light of the Supreme Person, of the hypostasis, or of the ultimate personal source of it.

360. Place not found. The prayer is a memory of a ceaseless remembrance of God. It is the ceaseless feeling of his presence, but not the seeing of an image of His, because the image has a limited character. And this doesn't correspond to God.

361. The mind is the power of the intuitive knowing of the whole, corresponding to the vessel of the body, while the understanding is the knowing of the connections between the aspects of the things, looked one at the time, like the sense of smelling distinguishes the qualities according to their fragrances.

362. It is to be noticed the fact that the body's feeling is reckoned as parallel to the body's sense of touching. This is for, through touching, the body makes contact with the sensitive things; likewise, the mind comes in touch with God, through a feeling of itself. This is the so-called "understanding feeling" or "the mind's feeling".

363. The imagination, generally, it ties the soul to the sensitive world by building up the images in their likeness. That's why the soul mustn't use it when thinking at God. This is because the imagination impedes the soul to elevate to God, or it builds about God inadequate hallucinations. The symbols applied to God must be liberated from what they have material; although, some imprinting of God takes place within soul. In this sense it is used also the imaginative capacity of the soul (its nature that can be imprinted).

364. The soul is spelled "*ανυπόστατος*", or self-standing, namely it is not a power or a quality of a substance. That's why the soul is the basis of the human "hypostasis". The soul is the basis of all the powers and of all the qualities of the man and even the basis of the body.

365. Out of the fact that the soul will have the mind and the understanding active also in the future life, for they are essentially directed towards God, as towards the ultimate reality the mind wants to understand on the purpose of understanding everything, the author of this writing deduces that also in the prayer from the present age, prayer that is directed towards God, the soul must keep active especially the mind and the understanding, and in what regards the imagination, which works with the images of the seen world and it keeps the soul tied to these ones, the mind must separate from it.

366. The imaginings, or the products of the imagination, and, generally, any kind of images, they divide the mind or the mind's attention, and they make the mind to cross from a state to another; more than that, these images not only divide and limit the mind but they also lower the mind from the luminous borderless state which the mind is in by its nature, by shadowing the mind according to the sentiments inspired by those images.

367. The mind is not impeded by anything in its turning back towards itself, when it searches for and it encounters God within itself, God Who is above all things and Who virtually comprises all the things. If the mind didn't encounter in itself anything else but only on itself, the mind couldn't detach itself from all things because the mind is created by its nature to tend towards something, to surpass on itself, to be in a continual getting out of itself either towards the things from within world, or towards God the transcendent One. Towards God the mind is attracted like by a magnet, by His grace or by His river of love. Therefore, the mind is helped by the grace even when turning back towards itself.

368. Only the Ghost can stop the mind from the mind's straying. For He is God the One Who comes within soul with an overwhelming power and He open the mind's eyes towards the endless horizon of God.

369. The mind is a power of the soul. But by being the eye of the soul, the mind is, on one hand, moved by the soul, and on the other hand, the mind cannot stand still, namely the mind cannot but be in the exercise of the act of seeing.

370. Even when the mind is attached only to the senses connected to the world and the mind doesn't fill these senses up with the love for God, the mind still remains mind but it is overwhelmed by the psychic senses related to the body, and therefore that mind is not actualized as mind. That's why such a man is called as a "soul's man".

371. On one hand this state of the mind in work it is the mind's natural state, and on the other hand it is an above nature's state. This is a balancing we always found at the Holy Fathers. This is an above nature's state for it achieved only by entering the ambiance of the endless simplicity of God which gives the mind also its simplicity open to the godlike infinity, by being filled up with this infinity. For the mind's simple being is functionally actualized when encountering the above nature God, this mind's state is on one hand natural, and on the other hand it is above nature. Likewise, the bodily and the soul's movements, when they overwhelm the mind, they are naturally functional, but on the other hand they found their true being, or their natural being, when they are overwhelmed by the mind, and through the mind, by the godlike energies. This is because they only then discover the purpose which they have been created for, as environments of irradiation of the godlike Ghost. The whole this thinking about mind is tributary to the Greek philosophy, but it becomes Christian when the unified or simple mind is understood as indefinite and unitary subject open to the unitary and infinite godlike Subject.

372. The light of God that baths the mind and inundates the mind, it is in the same time His beauty, or His beauty is smooth light. But who can describe the mystery of the beauty as light, or vice versa? The light covers the real depths and the rich, harmonious, and loving depths, they are beautiful.

373. The mind regains His "image" and "likeness" for it unites itself with its model and for it becomes the simple and endless understanding of The One Who is understanding and endless intelligible and simple, and original understanding.

374. The swirling and ascending movement of the mind towards itself, and through it towards God, and, through this the mind's increasingly tight union with itself and with God, it has as model the spinning ascension of the angelic steps from around God, as described by Dionysus the

Areopagite. The one who turns back towards himself, he turns towards God, and vice versa. In the endlessness of this circular ascending movement of the mind around itself and around God, and in the increasingly tight union with itself and with God, it is shown again that the mind is made "in the image" of God, by having in its union with God an endless work which the mind never finishes to understand it, because the mind never finishes to unite ever more with itself and with God. The human being remains, eternally, an apophatic abyss, for he endlessly deepens and enriches himself in the apophatic abyss of God. But this is a magnetic abyss, which attracts the mind to an always increasing understanding. But by understanding and by seeing the endless character of this mystery, the mind's understanding is, in the same time, above understanding, and, likewise, its seeing is above any sight. Then we must not forget that the mind, by increasingly deeper gathering in itself, it gathers itself into the mind Christ, and Christ's mind though is human it belongs to the godlike hypostasis, to The One Who is thinking His godlike infinite, increasingly more, through His mind.

375. *Commentary to Isaiah the Prophet*, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren't those ones which fall under the senses, and therefore they aren't limited. Those images are like some states which the states of the interlocutor are prolonged in. Like the state of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

376. Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God, by forsaking the multiple thoughts, but they only admit the possibility of knowing God from distance by combining the diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Fathers that for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments or the consummation of the soul through this work. They reckon that the knowing of God is a matter of correctly using the rationality. It is here targeted the scholastics Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge about God doesn't achieve a general rationality, an abstract one, but a concrete person - on the measure that person has cleaned himself up of sins, he has humbled, and he has reached the love. That's why the knowledge about God cannot be fully communicated but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, they still reckon it as inferior to the usual one done by the grace of God and therefore through the initiative of God

to communicate on Himself to the ones who are cleaned in their hearts and within whom He dwells.

377. So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things has its positive importance, unlike in the first one in which the mind must get above any imaginings. That light is called "en-hypostatized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person and not a subjective imagining.

378. If there is a gradation in the created things, but still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and they help them fulfilling that purpose. More than that, there is a superiority of the godlike work towards the spiritual work of the highest created being which helps the last one to fulfill its true purpose.

379. The deification is a light, but it is a transforming light and non-produced by the human effort; the deification is an illumination of the entire human being out of the godlike hypostasis that makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them, without being possible to distinguish the frontier between the joy and the love of one and of another. But this light has its origin in the godlike hypostasis as ultimate and full of initiative source and as ultimate personal source of the love and of the existence which irradiates as light.

380. The mind cogitates and understands, but the mind does not cogitate and does not understand only on itself but also the other realities. As such, the mind has the tendency and the power to somehow touch those ones and to unite itself with them but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and it unites itself with them; in the last analysis, the mind tends towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Properly-said, the mind tends towards Him in the most essential mode and the mind tends towards the other things only for the mind tends towards Him; the mind finds some love in the other things too, but the mind actually tends towards the absolute degree of the love which is God.

381. The knowledge has here another meaning than the modern one. This means knowing, through experience, on God Himself, and not the rationalities or the meanings of the things. The spiritual people do not

know God in a mediated manner through the rationalities of the things, but they know God in an unmediated manner by uniting themselves with Him or by experiencing Him. That's why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them -, we are not even interested in.

382. "Hypostatical illumination": for it has its spring in the hypostasis of Christ and it is not an inconsistent apparition; it is the light of His love and of His openness towards man. "Most-luminous darkness: because of its intensity the godlike light cannot be seen or understood by our soul's eyes, namely due to its infinity the love of God cannot be defined. But in an insufficient way it still is known, understood, and expressible. That's why it still is light. And it is light, for we feel good within it, and it fills up our existence and the existence of everybody.

383. On one hand, through our knowing, seeing, and experiencing, the unknown, the unseen, and the inexpressible it becomes transparent and known and expressed; on the other hand, even by not-knowing, by not-seeing, and by silence, we realize that we are knowing and seeing and making also others to feel and to know the unknown, the unseen, and the inexpressible One. It is a seeing of the unseen through non-seeing, but it is also a transparence of His through seeing.

384. *Epistle no. V*; G.P. 3, 1073. The one who knows God, he is above any knowing and seeing for he has entered a relation with God Who is above knowing and seeing. This isn't only an intellectual theology by denying the positive attributes of God, but it is also a filling up by the power of the above knowing and seeing God.

385. Cf. J. Hausherr, "Ignorance infinie », in "*Orientalia Christiana Periodica*" II (1936), pp. 315-362. This "nescience" means to forget about all the things which are not God; or it is the "imageless" knowing of God above any knowledge. This nescience doesn't oppose to that "illumination" praised by Saint Basil and by Saint Gregory of Nazianzus. This is for the illumination means the presence and the work of the most-luminous darkness.

386. *The Ladder* VII; G.P. 88, 813 B. The "abyss of the crying" is a cry - not held between margins – which the one who is crying he doesn't play with, and he thinks he won't be able to stop crying and he also thinks that he won't ever be able to come at the end of that crying.

387. Not out of deeds without grace are we corrected, but by grace, which, though, it must bring fruits in our deeds, with our collaboration.

388. *Quoted work*, *Word 60*, pp. 243-244. Each moment must be taken seriously like it would be the last one. We mustn't commit sins willingly by hoping that we are going to have, in the future, time for repentance. We won't have the future time at our disposal, but God will. That's why

we mustn't try to use the present time for working against God, by hoping that He is going to give us other moments for working for Him and for reconciling Him. If He has given us the present moment, it means that He has given us the condition for declaring ourselves in favor of Him or against Him. Kierkegaard highlighted the importance of the present moment for us to decide in favor of salvation but arguing that that one who becomes accustomed to postpone the decision of doing good, he will keep postponing it (*Der Augenblick*). But the importance of the present moment is related especially to the fact that it is the only moment God has surely given us. Therefore, we must do the good in each present moment because each of these moments is the last one that we surely have it as gift from God. If God gives us a long string of moments, He gives it to us in this way, namely like a string of moments each of which seeming to be the last one, or it may be the last one, for He offers us the whole time like an occasion for declaring us in favor of God or against Him, by making out of that moment an occasion to fulfill or not His will, of coming close to Him, or to grow up or not in His likeness. This is the most profound idea of Saint Isaac.

389. In a persevering and of any moment repentance, it is shown the fruit of gift of the grace that we have received at Baptism, namely our answer to this gift. The repentance is a true charisma that grows up by grace and through our collaboration with the grace. The repentance is the perpetuated and continuously deepened fruit of the Baptism's grace. The Church considers, also because of this motif, the Mystery of the Repentance as one that gives us the grace of the continuous growth into Christ as an always new help in this growth, or it leads us on the road of the consummation.

390. Only through repentance we actively and deeply achieve the work of the grace, and we become aware, in a painful feeling, of our sinfulness which God has forgiven to us and that He continuously forgives it to us, by feeling us the need for His mercy on us and by feeling us the coming of His mercy upon us.

391. *Quoted work, Word no. 72*, p. 282. The godlike staff of the fear and of the repentance sprouting out of fear, it leads us to the Paradise of the love or of the full communion with God. There it will be is no longer used. This is for we will have reached in the arms of God where we will no longer live anything else except His love.

392. Saint Isaac the Syrian, *quoted work, Word no. 72*, p. 283. Only the endless love of God can rest us.

393. The tears are the sign of the man's deep repentance but also of the comforting felt by man, for God has mercy on his repentance and He forgives him. Generally, the man cannot cry from himself, except because of inconsideration, of offences, of misfortunes, or of some unfavorable

circumstances, all of these being egotistic motives. But the comforting crying is born within man out of the sincere mercy of another man for him; the more is this out of the mercy of God.

394. *Quote work, Word no. 33*, p. 145. In the prolonged state of soul's repentance there occurs within mind the memory of the thinnest sins and of the thoughts about sins which we have never thought at before. The fabric of forgetfulness that settles upon our brief daily conscience and upon our past gathered within us and kept in a state of unconsciousness, that fabric of forgetfulness becomes increasingly transparent and we see increasingly clearly in this pantry all the filthiness we have gathered in. In addition to these, even during the time of the repentance there can appear new thin sinner thoughts: of pride, of self-content about repenting, of being attached to something from the world, or of weakening the thinking at God. The repentance is thus a struggle through which we notice the smallest impure details from within us; the repentance is the greatest introspective power for it is upheld by the emotion of the fear for the judgment of God, and also by the love for God.

395. *Quoted work*, *quoted place*. In the tears of the one who isn't consummately clean of passions, there are mixed impure motives too: spite, hypocrisy etc. Only out of a clean soul will flow clean tears.

396. *The Ladder VII*; G.P. 88, 816. The tears caused by the fear of God aren't so worthy to be praised as those produced by the love for God are. But the last ones can be more easily stolen than the first ones until the memory isn't consummate. In this sense, the less worthy to be praised tears, those out of fear, are surer and more worthy to be praised than those of the love. The love is a high thing and that's why it cannot be achieved so quickly in its fulness. Therefore, let's not reckon ourselves too soon as having reached the state of love, but let's rather reckon ourselves as much as possible in the state of the ones who have motifs of fear because they aren't totally clean of sins.

397. The fear of God lasts until we reach His love. This love, once achieved, it will get the fear out. But here is being expressed in a concise manner, the fact that the joy of the union with God has no longer fear within it; and out of the joy for the union with God it will be born the love. This is for any union produces - for the joy it brings - the love. Of course, the inverse can take place too. The union and the love cannot be easily separated.

398. This text from Saint Isaac highlights the feature of the wisdom of being an insurance for a good future and of having, thus, a prophetic character. The wiseman knows the future of his good or bad fellow human, as the unwise man doesn't know it because the unwise advances towards his future like he would be a blind man.

399. *Ο δυσειδής* – the faceless one, the disfigured one, or the one having an ugly face. Neither satan as creature cannot reject the image given him by God, but this image is now crooked, it is disfigured, and it is made ugly from inside. Nothing is uglier than a disfigured face bearing the features of the cunningness or of many other sorts of sins. This is for this disfigured face shows, in the same time, how the disfigured one should have been, and how he has reached to be through his evilness. It is both frightening and pitiful, such a face. satan has remained understanding spirit and endowed with rationality. But what perverse his intelligence is like, and what twisted his rationality is like!

400. While some of them only know about the simply withdrawal of God, and according to them the God's presence must be felt too, Diadochus knew also about a withdrawal of God that is only a hiding of God, a hiding that makes the God's presence unfelt by the soul, but God doesn't totally exit that soul. In that case, God continues working within that soul without His presence being directly felt, but only in deeds. The authors of the present writing impropriated this idea, that is characteristic also to Mark the Ascetic, who said that Christ is present in an unfelt manner, within man, since Baptism, but His presence becomes felt through the man's good deeds. But also, according to them, as also according to Diadochus, to Mark the Ascetic, and to Simeon the New Theologian, the normal and the desired state is that one when itself the presence of God is felt in an unmediated manner. The hiding or entering a presence that is unfelt by man, it is an exceptional state, it is some sort of pedagogical punishment applied to the sinner.

401. These are the positive fruits of the pedagogical withdrawal, or of the hiding of God's presence but without leaving the person's soul. Where there aren't fruits, God has forsaken that soul for that soul has turned away from God. The salvation isn't brought by a present but non-working God; the salvation isn't brought in magical manner without God showing His transforming power upon the human being and in the human being's deeds and feelings as a new human being. Thus, the pedagogical withdrawal of God is withdrawal only in a certain sense. In another sense, God remains present and ever working but His work is shown in fruits like these: fear of damnation, sadness for sins, and repentance. God can be seen through these as a hidden but efficient factor. The soul feels God, on one hand as present, and on the other hand as withdrawn, because God is discontent for that soul's sins and for God leads that soul, through these states and feelings, towards that soul's salvation.

402. Diadochus, *quoted work*, head 87; *The Romanian Philokalia*, volume I, p. 378. It is here given a new motif for the grace's hiding: immediately as the enemy starts the fight against the soul the grace hides in order to show that the victory will belong only to that soul. This is because, if this hiding encourages the enemy to intensify his attacks, by experiencing

this withdrawal the soul too strengthens his resistance and, in the same time, the soul increases his praying to God for help. Thus, actually, the victory is obtained by the soul in a more accentuated manner than when the grace of God works within soul in an unveiled manner. By this, the enemy sees that it isn't easy to bring a soul down, and the enemy is given a respect and a fear of attacking that soul anymore, and the enemy loses the confidence in his victory. The soul himself has in this an occasion for strengthening, and on the other hand, the soul has the occasion of knowing how menaced is without the help from God. That's why the spiritual human beings receive the temptations with joy and they thank God for temptations. God wants, on one hand, to have heroic souls, and He wants to show satan the strength of the human soul, and on the other hand God wants the souls to attach themselves even more to God and the souls to impropriate to themselves, through this dramatic feeling too, the help God gives to them. It is here a tight and thin dialectics as in all other human spiritual feelings too.

403. Advancing to the measure of the spiritual age of Christ cannot be done on a smooth road, in a continuous serenity and joy, but it can be done only through hard and dramatic battles and adventures.

404. You do love somebody the most when that somebody has rescued you from a great danger.

405. Only in situations which the human being has no longer any hope in, in the so-called "extreme-situations" (*Grenzsituationen*, as the philosopher Karl Jaspers called them), but that human being still doesn't totally renounce hoping for a miracle from God, if that miracle takes places God will limpidly show His power to that human being. Otherwise, the human being can confound that miracle to some nature's power or to the human skillfulness. While you are healthy you do not feel so easily the gift from God as after you've been ill and then you have regained your health after you have almost renounced to hope for it.

406. *Quoted work, Word 19, p. 73*. The great miracles or the showing of the supra-natural power of God, they are shown in the places which the hermits are living at, in quietude. But there is also a quietude's internal "country" which is found by some believers especially on the moments of "extreme-situations" when their have lost hope in God. In such situations the believers have detached themselves from everybody and from all things because of seeing everybody and all the things as powerless. In such extreme situations the believers are alone in front of God in a state that, though it is a high tension there, there is in the same time a great "quietude" too, for nothing is of interest any longer and for nothing troubles the believers anymore. In such situations the human being is wholly only a hope directed towards God, and he lets himself totally in God's will. And even if the wonder asked for by the human being wouldn't take place, that human being still lets himself in God's will. "Let

God do whatever he wants! Whatever that would be I feel it as being His will".

407. As dwelling place of God, the human being is in the same time a subject wanting to comprise as much as possible out of God. So that, the human being is a dwelling place that cannot be satiated with the presence of God.

408. The human beings' state of dispassion, as characteristic to the saints, it is so much praised in the churchly songs dedicated to them; the dispassion could be named by using a current name and more appropriately to the people who cannot reach it except by removing their passions: as passions removal (removal of passions, absence of passions). It is not a neutral state, but it is a great power of cleanness and love, a great freedom from all the inferior and egotistic impulses. That's why on this state it also depends the power of "seeing" God, or of intensely feeling His presence.

409. The will is a factor for accepting the passions, the factor making the passions as personal. Until the passions aren't accepted by own will, the passions can move within a person, or around the area surrounding the person's nucleus, but the passions still don't belong to that person. But it is not good to let the passions tarry too much within a person or at that person will's door. This is because the door when forced too much it may cede. The virtues must be strengthened against the passions in order the virtues to become like some soldiers coming out and rejecting the passions.

410. According to Ammann, *quoted work*, p. 143, note 1, it would be not about Mark, but about Evagrius. Ammann quotes A. J. Wensink, *Mystic treaties by Isaac of Nineveh*, Amsterdam, 1923, p. 345. The quotes from Saint Isaac describe a very refined process from within mind. The cogitation as mind's function doesn't cogitate at passions until the passions move with disturbance within the soul. When the passions disturb the soul the cogitation's attention is drawn by them or by the tempting images projected by the passion within mind. But the mind that has been occupying itself until then with clean cogitation it sinks even more into those clean cogitations and the passion remain powerless and they cannot influence the cogitation. This is for those cogitations are so high and so beautiful that they make the cogitation not feeling the temptations offered by the passions.

411. Saint Maximos the Confessor, *The Five Hundred Heads*, III, 36; G.P. 90, 968 A. The consummate dispassion, or the fourth level of dispassion, it is the absence of the sensitive images from within cogitation. By being these images absent the lust which the third dispassion gets rid of it doesn't have the possibility to give images to the passions which it could move towards. For the lust doesn't move towards such images there are

absent also the passionate thoughts from the second dispassion. And for those thoughts are absent neither the sin with the deed is committed, and that constitutes the first dispassion. Actually, the dispassion is reduced, in its last instance, to emptying the mind of sensitive images, as also the highest and direct knowing of God Who is without images. Thus, the dispassion and the unmediated knowledge of God, they coincide. But there is also a dispassion that looks at things, at people, and at images, but without passion. But that is more fragile, more unsure, and it is the third dispassion, namely second to the highest dispassion. From here comes the opposite too: the passions start from senses in order to ascend through images to the mind where they descend from, through body, as formed passions.

412. The dispassion is defined here in a positive sense as consummation. And as such, the dispassion is reckoned as having no end, as the consummation doesn't have an end too. This is for the consummation means enriching in all the good things and those things have no end. As such, the dispassion isn't indifferent to other people but it is a clean kindness. Only the passionate one minds only about his own things, or he suffers because of others not offering him enough means or because they do not offer themselves as sufficient means for the passionate one's pleasures. The dispassionate one isn't indifferent to others but he differs relatedly to them, and not because the others do not offer him enough means for his pleasures but he only suffers because those ones suffer. The passionate one has in common with the other people the fact that he suffers like those ones too, in being ceaselessly insatiate in their search for pleasure, but he is in a separation from them and he is indifferent to them. The dispassionate one suffers for others' sufferance and not for himself. The dispassionate is in a real communion, he is in a real partaking to others' sufferance. The one liberated from the pleasure-passions, he suffers - for others - of clean, painful, non-egotistic passion. In this regard we have the supreme model in Christ. But for the sufferance for others ceases when those ones no longer suffer, and for the love which the sufferance for others springs out from, it has no end, neither the consummation connected with the dispassion has an end. God and the people can eternally be in love and in an increasingly fuller love. The love from within the dispassionate ones can eternally grow, for it is being nourished out of God's love, a love that is inexhaustible and borderless.

413. Collection of sentences, 71; G.P. 127, 1142; *The Romanian Philokalia*, volume IV, p. 291. The body tends towards passion. This is a content of the body's movement. This tendency drives the body towards feeling the wanted things. The soul feels pleasure for passion. This is the content of the soul's movements until the soul isn't free of passions. The impulse towards passion has taken through soul a more conscious character. The soul tends towards fulfilling the passionate pleasure through other more

conscious senses (sight, hearing etc.). The mind is the one deciding to accept the passion. And the mind does that in some freedom. The organ which the mind works through is a disposition contrary to the good, or to God. Here are described three phases in passions' development.

414. *Quoted* work, head no. 74; *quoted* place; Saint Maximos the Confessor, *quoted work*; *quoted* G.P., *quoted work*; *The Romanian Philokalia*, volume IV, quoted page. The addiction of the body can be healed through the main body's virtues; the restraint and the prayer, as act of will, exercised upon the body, and as act of calling upon God – and act also stopping the body from passionate deeds; the pleasure for passions can be healed by taking vigil and by keeping the silence as acts of will exercised upon the soul; the acceptance of the passion can be healed by appeasement and by taking heed as acts of will exercised upon cogitation. The dispassion is born out of remembering God for that gives the mind an imageless content and for that keeps the mind hanging on God's beauty and on His endless meaning.

415. Saint Isaac the Syrian, *quoted work*, *Word* no. 85, p. 384. The consummation consists of love. The love is the highest among virtues. And for somebody usually reaches the love by crossing through all virtues the love is too a culmination of each virtue, and the love is also in harmony with all virtues. One won't have consummate love if he is greedy, if he is haughty, and if he is lazy, or if he is impatient and if he doesn't have humbleness. All the virtues brought to their peak in synthesis, they mean love, or they are animated by love.

416. Through faith, we can do everything; the faith is strength in working. Through hope, we embrace with our sight the whole endless mercy from God, with all its powers; the hope never shames us before others, because we had hope; this is for even if it hasn't become the reality what we hoped for, something else still is fulfilled to us; if something hasn't been fulfilled to us today, we will hope that it will be fulfilled tomorrow; and, in the last instance, all the things will be fulfilled to us in the eternal life; then we will be proven to everybody that we haven't remained ashamed.

417. *The Ladder XXX*; G.P. 88, 1153-1156. The love never finishes deepening itself in looking at the infinite mystery of the fellow human whom it loves or in the infinite mystery of God. The one who loves somebody, by forgetting about all things and by crossing over all things, he seems "insane" to others. But he has found in that fellow human the priceless "treasure" which is unseen by others. There were and there are so many human beings "insane" for Christ and able to sacrifice everything for Him - even their life on earth - for they are sure they will achieve the new life on the plan of the eternity (Matthew 10: 39). The beloved one is more valuable than himself the one who loves him.

418. Like the love can be reckoned as "insanity", likewise it can be reckoned as "drunkenness". Through drunkenness it is highlighted, even more, its enthusiasm. The love sees the beloved one so beautiful so that all the other things are nothing in comparison to that one. It is like the drunk one sees the reality differently than other people who are sober. But the love is a "sober drunkenness" (Saint Gregory of Nyssa), for the one who loves is the only one seeing the beloved one as that one really is; and the one who loves can make the beloved one to be as he sees him.

419. *The Ladder XXX*; G.P. 88, 1156. We see here affirmed the idea that the dispassion isn't a passive state but it is a state of fiery love, a state contrary to the egotistical chocking that belong to the passionate one. The dispassionate one loves God as he is God's son, as a son who without being God's son according to God's nature he still has been adopted through love, so that's why he has a greater reason to love God.

420. Only the simplicity is endless for it comprises everything in a concentrated mode. "The simplicity of the feeling" is the most intense feeling for it isn't divided in differentiated and diminished feelings. The simplicity is the concentration in a unit of all soul's powers and senses, which have, through God, an endless depth and richness.

421. *Quoted work*, head no. 34p; *The Romanian Philokalia*, volume I, p. 348. The capacity of intimate union and of collaboration between the mind and the grace, or between our subject and the godlike Subject, it is so great that is compared to the union in which the godlike Subject, by seeding His grace within our subject, He sets our soul in a state of pregnancy, our soul developing the grace's seed, with the soul's powers which are thus set in movement, in fruits of love and of joy. The human subject doesn't passively receive the grace but the soul develops the grace as the grace make the human subject fruitful.

422. *Quoted work*, *Word no. 33*, p. 143. Our natural love is born out of some deeds done to us by somebody, or out of some natural ties. Such a love gets, sooner or later, tired, and it more or less weakens. The love that God has for us never weakens for God has no interest which we to serve to. That's why His love lasts eternally and equally intense and it upholds our love for Him as always tireless and not-disappointed.

423. Saint Isaac the Syrian, *quoted work*, *Word no. 85*, p. 348. So, the consummation of the human being consists of the love for God. The love belongs to the heart and the love is shown in tears when it is a powerful feeling and it is not only a theoretical conviction. But the heart is set in fire by love and the heart is melted down in tears when in cogitation moves the remembrance of God. So, the heart doesn't work without cogitation. Of course, the name of God remembered into cogitation it touches the heart to a love to tears. So, neither the cogitation at God is a purely theoretical cogitation. Out of all of these it comes that the

ceaselessly remembered God is thus remembered for He is loved as a loving Person, and this is for a person awakens the love, within another person, through his love.

424. The mysterious connection between soul and body is shown also in the warmth comprising the body of the one who is conquered by a great love. He is like one who has gone beyond himself, or as one who has forgotten about himself; the whole his attention is focused upon the beloved person. He is like one who has gone out of his mind but not in a bad sense by trespassing the good rules of the society, but in a good sense by being able to renounce to everything that the "sapient" man searches for in the egotistic meaning of the word. Such a person is able to give his/her life for the beloved One. "Now I am no longer living but Christ lives within me" (Gal. 3: 20). She/he lives for another *self*, and not for her/his own self. Christ's *Self* has become his/her self. While within the "natural" human being the self as subject is identical to the object of her/his worry, unlike within the human being filled up with the love from above where the "self" as subject remains, but the self as object of her/his love is another, it is the one loved by Christ's *Self*. In the same time, she/he is maintained as loving self; within her/him there isn't an egotistic reduplication but there is a real twoness: I as subject, and you as the one whom I am existing for. This is the "going out" from the self or the exit of the mind from itself, namely the elevation of the mind for another. The one who loves will no longer fear to renounce to herself/himself, neither is her/him ashamed to behave like that despite being her/him is reckoned as insane by others. But in the fact that the *self* as subject still remains, it is shown that though even the most total love doesn't mean confounding with another in impersonal, but it is about a bi-personal unit. But you have become dominant within me by the will of my own *self*, and you have installed yourself within my own *self* with a major role and hugely increasing the powers of my own *self* that has received you.

425. He/she speaks to the beloved absent as to a present person, for he/she has that one within himself/herself, and the beloved absent speaks to him/her as a present person. The space has vanished for the ones who love each other; the space has become a simple appearance. The other people see the space - he/she doesn't. The "insanity" of the one who loves consists of this.

426. Knowing and seeing the things from around and the movement among the things, they are done without that person to be aware of them, for that person's attention is totally focused on the beloved One, but Who is unseen to the natural sight.

427. Not only through love as feeling it is upheld the communion within the Church, regardless some people would highlight this, but also through an objective power, and ontological power, a godlike power coming to us

through Christ's body. By this it attaches even our bodies into this union.

428. The Body of Christ which we receive when being administrated the Holy Impartation isn't another body than the one received by the Son of God out of the Holy Virgin, but it is deified towards resurrection and ascent. That's why it is also a pneumatized body and unseen and overwhelmed by the Holy Ghost, and though it is a real body, in order to be within us too, the source of the full Ghost and in order to pneumatize us too, increasingly more, in order us to gradually overcome the nature's laws and the dependence to the material things, and in order us to overcome the corruption process and the definitive death. This is for the Body of Christ is no longer submitted to the corruption process, due to the Holy Ghost dwelling within Christ's Body. That's why the relics of the Saints remain undecomposed and that's why we will resurrect too, for the resurrected Christ remains with His Ghost within our souls, and with His power of incorruptibility giving our soul the power to resurrect our body. The Orthodoxy has kept the meaning of the salvation as effect stretched also upon the body and upon the cosmos, by affirming that the full salvation is the liberation of the body from corruption and from death, through resurrection, due to its filling up with the Holy Ghost. The whole Church's hymnography speaks about that. This is for, like our soul is within our body, likewise it is within our soul, in some manner, our body too through the roots of its rationality and sensitiveness. But then, how much more will be the resurrected Christ too, namely with the endlessly thinned and spiritualized body, in some manner, within our soul, even after our death, if we often received Him within us during our life on earth, and if we live within Him through our will and through our deeds which worked to our soul's spiritualization. By eating the pneumatized and spiritualized Christ's body we have been nourishing our soul himself, by strengthening through spiritualization the rational and sensitive roots of our body into Him. By eating, we have assimilated in some way the Itself body of Christ within our soul, or vice versa. The separation between soul as body isn't as total as we imagine it. All the more is this valid when our soul and our body are within Christ in Whom the osmosis between soul and body - and therefore between godhead and the human composite - has reached the culminant state.

429. The pneumatized, resurrected - and therefore clean - body of the Lord, assimilated within our soul and within our body, It brings those ones towards consummation, often by enduring the cross which He imprinted also us with, out of Himself, by actualizing it within us. That's why Christ's body works within us through a judgment too, namely through trials and tribulations, in order us to endure them with the power which Christ endured His cross with, to be us cleaned up and not to be us condemned, at the end, together with the world, namely with the ones who will be found as unclean at the final judgment. Only to the extent we

are thus cleaned up, we are intimately united with Christ, in one body, and we become clean as He is.

430. The resurrected body of Christ is the bread that will nourish with its imperishable power, our soul, and within our soul it will nourish the rational and sensitive roots of our body by bringing our body towards resurrection. Christ is the Hypostasis or the ultimate and living foundation of our hypostases who believe in Him.

431. Christ's body is so spiritualized, it is so overwhelmed by the Ghost, it is so thinned through the Ghost, and it is so irradiating the Ghost through all its pores, so that it can be called as of-life-maker. Christ's body is this also by the totally special fact that it was conceived out of the Holy Ghost Whose power was united with the power of Virgin Mary. The Holy Ghost strengthened so much Virgin Mary's power of conceiving and of forming a new human being, that it wasn't needed the man's seed. Thus, the body of Christ has been bearing within itself, since the beginning, the constitutive power of the Holy Ghost. That's why Christ's body is of-like-maker.

432. Our body from then by no longer needing to eat, it won't eat either the body of the Lord through the image of the bread in order us to be imparted with Christ's godhead. We will be invaded then by the godhead through the totally transparent and totally overwhelmed by godhead Christ's body. That would be as an impartation through absorption, through His intimate living within us, but this living will be an understanding or a sight above understanding and above seeing. It is like the ones who love one another in this world, in a superior manner, so that they communicate through contemplation and through understanding. The communication is mysterious understanding, and the mysterious understanding is communication.

433. What we especially receive through the Holy Impartation is the godlike Ghost as God Who strengthens the man's soul, in order to defeat the unfree processes of the nature, and Who unifies the creature with God. We firstly receive the Ghost within our soul, and from there He passes within our body too. This is for within soul there are the rational and the sensitive roots of the body. Our soul becomes pneumatized and it is strengthened in what it has as superior to the nature, and it can pneumatize our body too, or the body's roots from within soul. The soul achieves, thus, an unparalleled power of spiritualization, of thinning the body. The union between soul and body becomes increasingly greater, and deeper within Christ's body that has been pneumatized, and spiritualized, and deified, and fully transfigured by the Holy Ghost. If, according to Saint Maximos the Confessor, within saints the duality is overcome (the functional duality and not the duality of substance, of course), the more is so within Christ. And by being imparted with Christ's Body and Soul we too will start the overcoming of that duality, if

we are imparted while having a clean conscience. By that, the soul brought to the union with God, that soul will live forever, and it will partially give too to the body the strength to overcome the natural processes while still living in this world, and by strengthening the body's rational and sensitive roots within soul it will be possible to the soul to resurrect the body to a life unsubmitted to decomposition, at the end of the world.

434. This means that the soul of the person who is imparted with the Lord's body, that soul is imparted through the body, actually, with Christ's godhead. But, on the other hand, the Christ's body is so intimately crossed through, by the Holy Ghost, or by Christ's godhead, so that one cannot say that only Christ nourishes the human body. Besides, the Holy Ghost as fire of the love of the Trinitarian Persons, He makes out of Lord's body a complex of organic energies which this warmth of the love is manifested through, so that, by this, Himself has totally become a love's fire. Then, if the Lord's body has remained only within the man's body, the incorruptible body of the Lord should have directly upheld the man's body in incorruptibility, and that doesn't happen. On the other hand, the body's life isn't being upheld only out of the earth but also out of the soul. So, the body's deified life too is upheld – in a limited degree on earth and fully in heavens – through the deified soul. But, in order the soul to be able to upheld the body with his life, he has to have, in a way, the roots of the body in himself, so that the soul receives within himself, in a way, the Lord's body, or the deified roots of the Lord's body.

435. Saint Basil the Great, *Epistolarium classis*, II, 93; G.P. 32, 484. The idea that through often impartation the human being can multiply his/her life into God it is a valuable idea. On each time the human being lives with his/her soul an effort of strengthening his connection with Christ, from another perspective, in an effort to sanctify by this another side of his connection with his body, of his/her connection with his/her fellow humans, in an effort of achieving, through special deeds required by other circumstances too, one more virtue. If this is the general preoccupation of his/her life the "communication" with the Lord's body and with His power will uphold him/her, on each time, in doing another effort.

436. Being dressed up into Christ means being dressed up in power. The image is similar to putting on some weapons; this is for Christ is like a weapon or like an armor. But we must understand that we are dressed up into Christ when we receive Him within us; this is because somebody's power won't be communicated to you if that one doesn't become, somehow, interior to you. But the same thing means being us imparted with the body of Christ: it means being us dressed up in His power. The idea is that the body of Christ that we are imparted with, or that we are dressed up in, it isn't something that remains within us or

stuck with us, as a passive thing, but it is like a source of power, which we use for we actively impropriate this power. But in order us to always be kept in state of power we must be in continuous communication with Christ; we must always stay in communication with the Sun of the spiritual power.

437. One can notice the natural connection between ceaselessly remembering Christ, so that also His sufferance, through prayer, and between continuously being imparted with the crucified and victorious upon death, through cross, Christ's body. The continuous communication with the Lord's body maintains His continuous remembrance for it is a remembrance with the work, with the deed, and not only with the word. At its turn, the ceaseless remembrance of the Lord with the word - as His communication with the human mind, with the human ghost, and with the human heart - it needs the full communication with Christ by being imparted with His body.

438. *Historia Lausiana Palladii*, head. no. 72: *Vita Abbatis Apollo*; G.P. 73, 1611. The often impartation with the Lord's body, as communication of His power towards us and as communication of His Ghost within our soul and within our will, it mustn't be, therefore, a magical receiving of Him as He would work without us by Himself. The active human factor communicates with the active factor that is Christ, in order to become even more active. That's why is needed a preparation in this sense, from the man's part. "The one who is imparted unworthily, he eats judgment to himself, for not honoring the Lord's body" (1 Cor. 11: 29) because of not co-working with Him. That's why it is better a rarer impartation - but a well prepared one, one received with great concentration of power and of decidedness for co-working with the power from within Lord's body - than an impartation in a lax and careless state of our own powers.

439. The good things of the Holy Ghost cannot be known except by experience. Only the one who has had their experience, only him understands them. This is because the experience is above any theoretical cogitation.

440. We must understand that everywhere it is about the love's fire and about the mysterious connection or about the influence had by the soul's powers upon the body. The body becomes light in weight when the soul is clean and transparent, through the lack of passions and through the love that has nothing to hide.

441. In the light that irradiated out of Christ it is implied also the incorruptibility of His body; or inversely, in His incorruptibility it is implied the light irradiating out of Him. The human body into Christ, especially after His resurrection, it has come back, through the Holy Ghost, to a state of energy or to a state of organic complex of energies that is incorruptible and that's why it is luminous too. In the body thus

pneumatized, the soul too is on a supreme level on the vertical of the conscience of the clean and loving feeling, and that is an energy that cannot weaken so that it cannot be corrupted. And His love irradiates as an imperishable light.

442. He receives the light not as a light floating suspended or as an imaginary product of the own subject but as springing out of the hypostasis or out of the Person of Christ Who as Creator and upholder foundation of every creature and of the whole energy and of the whole love, He irradiates the light. That's why the light received by the human being who is in ceaseless connection of prayer, with Christ, it is a light of supreme spiritual consistency, it is the light that springs out of its ultimate foundation or out of the supreme Person or out of the Trinity of supreme and creator Persons, a Trinity that cannot but be source of light for the Trinity is source of love.

443. On the day of the resurrection not only the soul will be filled up with the light of Lord's model or of Christ's soul, but the body too will become together glorified with the soul, namely the body will be filled up with the whole glory of the deified soul of Christ and of the human body's own soul. This is for the believer's body too will reach into the glory of itself its glorified model, namely into Christ's body, and together with Christ's body bathed into the deified soul of Christ. The believer's body will be together-image with Christ's body and it will become together with the soul as consummate image of the godlike hypostasis of Christ. As such, the believer will reign together with Christ, both as body and soul, in unity with Christ as body and soul in their unity as consummate by the deified power of the Ghost.

444. Out of the chaining of these states that are both one out of another, starting from quietude, from taking heed, and from prayer, one can see that the quietude isn't a motionlessness of the soul but it is a great focusing power and a power of creating a whole string of spiritual tensions, of repentance, of cleaning up of passions, and of love. The lack of passions or the removal of the passions, which is at their top, it is united with the soul's resurrection which is a total filling up of the soul with the totally new life out of the fullness of the Holy Ghost. Only out of this force of a totally new life into the soul it will result the body's resurrection too, for within this resurrected soul there have been brought out of disorder, and restored, and resurrected themselves the rational and sensitive roots of the body. The effort for removing the passions, and effort united with the Prayer to Jesus, it shows that this prayer doesn't need only a formal method as sometimes it is interpreted in the West (*Méthode de la prière de Cœur*), because there it has been lost the understanding for the purpose of the passions' removal. On the other hand, introducing the mind within heart by ceaselessly remembering Jesus, it has the purpose of reunifying the rational roots of the body -

which are within mind - with the body's sensitive roots which are within heart, namely it has the purpose of getting the human rationalities out of their tearing apart into the abstract rationality and into disordered sensitiveness, and to make them be reunited with their models from the godlike Logos and to truly become luminous and loving as the ones of Christ's soul and body has become, into the Word's hypostasis.

445. Although to the end, this ascending movement towards God, a movement that increases to the extent that the human being becomes increasingly more according to his/her godlike model, it ends in the total getting out of the self towards God, and to the resting of all the world's passing things, it still isn't a petrification but it is an endlessly intense and plenary joy of the face-to-face communication with God, with the Person or with the communion of infinite Persons. It is the resting of the love or the resting in that love that is without shortcoming, without voids, without imperfection, without toils and boredom, resting that is in the same time sipping endless joy and happiness. This is the last perspective of the salvation in Christian sense. The movement towards it starts from here, through quietude and prayer, as forms of the tension towards God, the Partner and the sources of the inexhaustible love. As one can see, this chapter is a beautiful recapitulation of the entire road of the spiritual ascension of the ones who appease themselves, composed on the ground of the previous chapter, mainly out of texts belonging to the Holy Fathers.

446. In addition to the inheritance of the teaching, of the rules of congregational Christian life, and of the Church's Mysteries, it is being continued also the teaching of the higher living and of the craftsmanship of the ceaseless praying. But this isn't being done publicly but in a secret and practical manner, by the spiritual Father to his spiritual son. Even describing this kind of life can be done in writings which can be read by many, learning it, it must be done in a living manner, practically, and in many aspects in a manner that is unknown to the many, as from the spiritual Fathers to their disciples.

447. The authors mention here, among other possible ways for salvation, also the disinterested serving of the fellow humans, in society, besides that one of striving for cleaning up of passions and of ceaselessly praying.

448. "In a wonderful manner", so was translated by the Holy Fathers the Greek expression: "in paradoxical manner". The human being is paradoxically made god in Ghost, because, though he/she has become a god, he/she still remains a human being according to the nature. The paradox is the union of the two things, or of the two states, or of the two contrary aspects. The Ghost makes the human being a god but without annulling the human being's humanity. It is about a humanity with godlike works. The human being is and feels as god, or he/she is felt like

god, but he/she is and feels like that in a way that doesn't break his/her connection with the other people; or he/she is felt like god by the others, but this is because he/she hasn't left the connection with them. The practically lived paradox is a theme deserving a more extended description. But the human being is made God and in the godlike Ghost without ceasing to be a human being, like the animal is made man without annulling its animalic side through the conscious soul. Although, the Ghost doesn't enter the human being's constitution like the soul does. The Ghost is transcendent to the human being, but still the whole human being is elevated on the Ghost's plan, elevated up from on the plan of the natural life. But the human being is, even on the natural plan, by excellence, a paradoxical, or wonderful, being. The human being's mouth speaks meaningful words, like the animal's mouth doesn't; but physiologically, the human being's mouth still remains an animal mouth swallowing up food and making sounds. If the human being is, by excellence, a paradoxical being, why wouldn't be accomplished in him/her, all the way to the end, the paradox he/she aspires to? Why the human being wouldn't become a deified human being or a deified speaking animal? The deified human being proves new functions for all his/her limbs which do not come out of the human being's nature. Still, the subject of these functions remains the human being and the human being feels those functions, somewhat, in his/her quality as human being, and, as such, he/she remains in an existential connection with the other people as Christ Himself has remained too.

449. The eternal life is on one hand an eternal resting, for it is a remaining in the same endless God, and it isn't a passing from on an unlimited level on another level; on the other hand, it is an eternal movement for one never reaches the edge of God or the getting satisfied with His endless love. Here is rejected the Platonism and the Origenism with their theory of the successive fallings from the pleroma from above due to the boredom.

450. «*ζωον αγιλον εγένετο*». The exact translation would be: it has become a holy animal. But by this the human being would be confounded to the "holy animals". Besides that, not the simple animal has become "holy" and "deified" in Christendom but the "speaking animal", rational, conscious, and free: namely the human being. Only through the human being God can manifest Himself as speaking and thinking. That's why, one could say at most "speaking, holy and deified, animal". That's why the Son of God too He has taken the human nature, or the speaking animal nature, and not the simple animal nature. That's why we are translating here the Greek expression as "holy animal" with the expression "holy creature".

451. The paradox is described a little further. Through the Ghost dwelling within the human being, the human being can achieve the quality as

foreseer Prophet or heralding Angel of the godlike needs, though he is dust and ashes.

452. The heart's sense and not the body's ones. It is to be noticed this likeness of Jesus's prayer to a song. The prayer is a song and that's why it brings a great joy for it isn't only the repetition of Jesus's name but it is a sinking into the whole endless world of meanings, of love, and of sweetness which are comprised in Him. There is a movement in this world of harmonies and that's why this world is always new. The hear vibrates with this harmony and the mind tastes its nuances.

453. The mind itself is illuminated with the pleasure occurring within heart, for that pleasure is full of a meaning. It happens alike to the guitar player too. The joy for playing his guitar it is reflected by his eyes as a light: "This is what I've been looking for"! The mind's light and the feeling has been unified as the mind and the soul have been reunified. There isn't true light without joy as there isn't superior pleasure without light. The blind pleasure is an inferior and non-full pleasure.

454. Here, the inner joy united with the light are symbolized by a jumping, therefore alive, water, one non-stale, and one always new. It is so united with the light that itself is called as light. This is for this inner life is openness towards the supreme meaning of the existence. It gushed out from the heart not because it is united with the mind or with the understanding, but for the clean heart open towards the meaning it is open towards the endless meaning and towards the endless godlike life. The heart has become transparent due to its cleanness; as the heart is sincerely open to the people it is open also towards God Who is the supreme loving Person. For this, it is though necessary that the man not to be too attached through his senses or to the things from outside, or the man to be too caught with the bodily pleasures and interests which he desires to satisfy through senses. The eye that is closed towards the external things opens towards the eternal things which come in waves in the range of the understanding.

455. He called it as speaking water either for making Saint Anthony the God-Bearer to speak or for it was the Holy Ghost Himself that spoke. That water jumps like the understanding jumps, from other and other words, proving the live as uninterrupted and always new.

456. Itself the watchfulness of the taking vigil to the inner things is a water springing out of the heart's depth, a depth that is sunk in the endless abyss of God. This is for this taking-of-vigil is active, it is a diver in the ever-deeper ocean. By being itself alive it is itself always new and nourishing with other and other understandings received by it from God. It is difficult to separate this taking-of-vigil from its always new content. In a way itself it is maintained by the heart's abyss upheld by God.

457. This water of the life and of the light, or of the joy and of the understanding, it is, on one hand, moved by the Holy Ghost, and therefore it is move from beyond the man; on the other hand, itself it moves while being moved by the Ghost, namely the man feels that he moves himself on the plan of the understanding and of the love. The Ghost's freedom doesn't hinder the man's freedom but it increases it. The godlike subject encounters the human subject and He makes the human subject to receive himself the movement and to impropriate it. This water fills the man's heart up, as on a water spring out of or through which it springs. But it also feels up all the man's faculties and inner senses and it also feels the outside man with warmth in all his communications. It is shown in these text texts an abyssal and free vision about heart or about man. The man is subject to endless possibilities for he has his root within God and for the man is open to the endless godlike Subject. God, for He is endless in His life and meanings, He always can communicate to the man something new out of His life and meanings, and the man can impropriate those by experiencing on himself as endless subject in those possibilities coming to him out of his connection with God, but the man himself impropriates those freely. The man can ceaselessly pray for in his prayer he is open to seeing the endless God. Terms as *πύρινος* (burning with the body), *αείβλυτος* (always gushing up), the accent placed on the Ghost etc. show the fact that the author of these text texts, as also of the larger writing "*About Prayer*" that follows to these ones, if he isn't identical to one of the two Xanthopol - who wrote the "*One Hundred Heads*" which these terms are present in, as also the vision about the preponderant role of the Ghost and about the abyssal character of the heart –, at least he knew that writing, or vice versa, those two ones knew this writing.

458. The mind that has been cleaned up of the impressions from outside and that it has taken the senses under control, by getting accustomed to serve only the virtues achieved through steadfast deeds (restraint, patience, industriousness for lovingly serving others, humbleness etc.) that mind has opened its looking towards the deep of the heart which deepens into the endless deep of God and that it always springs out meanings accompanied by joy, out of the godlike transparent endlessness which that heart's deep is transparent to. That's why the mind no longer moves from this looking but it remains motionless in its movements as the axis of the sky among stars or as an interplanetary space remaining the same between planets. But the mind remains motionless only for it looks at the same deep. Otherwise, the mind deepens itself increasingly more in looking at that godlike deep.

459. The state of quietude or of feeling God comes after long ascesis undertaken by the man, but it still comes out of the Holy Ghost. Neither alone the ascesis nor alone the Holy Ghost are producing that. The fact that the ascetic truly feels God and that he feels that that is from the

Ghost, it is shown in the fact that the man feels the urge to shout out: "Abba, Father!".

460. The work that is moving within soul from the Holy Ghost is shapeless, for everything that is godlike is above shape. But it gives our being a shape, namely it makes our being as kind, as quiet, as joyful, and it fills our being up with filial love etc. When the godlike work touches a creature, it gives that creature a shape; of course, that will be about a spiritual shape if that creature has a spirit or a soul within.

461. The watchfulness cleans the mind up of all the external things, for the watchfulness actually consists of exclusively focusing one's attention on Jesus, or on God. But a mind it could be fully cleaned up only if it totally ceased to occupy itself - with pleasure – with the images of the outside things, by continuously occupying itself with remembering Jesus.

462. The mind cannot be kept to continuously remember Jesus only through intellectual effort, but it must be placed in accord with that also the practical effort of no longer searching for sin through pleasures, but by preserving the mind's cleanness through good and clean deeds.

463. The soul is the bride from the Song of Songs. The "little brother" is the bridegroom knocking on the door (Son of Songs 5: 3).

464. The jumping water from within heart or out of the Holy Ghost through the heart, it is the always new joyful and understanding life out of the endless ocean of the godlike life. This one though implying a steadfastness of the mind's looking at inside the heart, and by the fact that it is transparent to God, it still is moving by advancing to new and new meanings and joys in the godlike ocean and into the communion with His bearer Person. And when this movement is full with living attention and when waves of new meanings are poured within mind, the images coming from outside, or the temptations calling the mind to pleasures, they won't be able to disturb that mind. But when the mind's moving into the new meanings and joys coming within mind it lingers, the mind will be easily disturbed by the images coming from outside and the mind could be even totally seized by them.

465. The man's heart - as an inner Eden - is planted towards the sunrise, or the mind's one which illuminates the heart and it gives the heart power to bring forth fruits. But this human spiritual sun receives its light from the godlike sun. The godlike sun is the source of the whole light. From there it comes the human mind's light. The godlike sun is firstly seen by the man's mind, or it is reflected into the man's mind, and from the mind the godlike light is reflected upon the heart. Only that's why one can call the man's mind too, as the spiritual sun from within man, or as image and as mirror of the godlike Sun. But the mind in its natural state isn't separated from the heart. And that's why it isn't separated too from the godlike Sun. The godlike Sun as He communicates His light through the

mind, through the heart He communicates the warmth of His love. And as the mind communicates to the heart the light it receives from the godlike Sun, likewise the heart communicates to the mind the love it receives from the same Sun. That's why only both of them together, like two co-working eyes, they perceive the godlike life given that the true light is love too, and the true love is luminous light too. It is like in this world the seen sun and the earth bring forth fruits only for they exist together. Actually, the fruits come out of earth, but only under the sunlight, and the sun if not lighting the earth it won't fulfill its purpose of causing the earth to be fruitful. The non-lightened heart if brings forth only fruit of poor quality, and the mind's light if doesn't encounter a loving heart, that mind's light will remain arid, abstract, and without a good effect upon the human life. The whole this chapter is consecrated to the of-life-maker power of the Holy Ghost, a power that reinvigorates the heart's soil as a water.

466. Here is said more directly that like the mind receives its light from the godlike Sun (from the Logos), likewise the heart receives the power of bringing forth the good fruits, or the water, from the Holy Ghost. The water's river that makes our heart fruitful, they say that it gushed up out of the man's heart itself (from the Eden's ground), but equally clear they say that it is the river of the Holy Ghost. The Holy Ghost is actually the love's river, for the virtues He produces through the four tributaries of the water culminates into love. This love going towards actualization works through sapience, through temperance, through righteousness, and through manhood. It is clearly affirmed here that the virtues are the fruits of the Holy Ghost or of the co-working with the Holy Ghost with our strivings. And there isn't possible a more accentuated affirmation of the together-working between the human nature and the godlike power by and large. Our nature isn't full without being nourished from God's part with light and with love and through mind and heart. But the mind and the heart have their role too in activating the light and the love from God. The light and the love become belonging to the man by being received by mind and by heart; they become human by the fact that they are communicated to the man through his mind and heart. The man truly is a created-uncreated being, a theandric being, a paradoxical being, and a wonderful being. The Eden is being kept in its beauty and fruitfulness by the godlike Sun and by the heavenly rain.

467. Without knowledge you won't be able to do any deed as it is due. But you won't know anything as it is due without realizing the mystery that persists in everything you know. You won't be able to know a person in what that person has as its own without you intuiting in that person what cannot be defined. You won't be able to realize what God is if you do not feel His mystery as being above all the definitions which you strive to catch Him within. This nescience is above everything you know, it is above mind. So, there isn't blind doing neither there is true knowledge

which to lack the mystery and which to lack the above-knowledge nescience. Thus, one cannot clearly separate the doing from the knowledge neither can be operated a division between knowledge and nescience. Even through nescience one can know something. The knowledge intertwined with recognizing the mystery and enriched by noticing the mystery and accompanied by the respect for the mystery, it stays at the basis of any right doing.

468. You cannot have knowledge combined with the superior nescience - namely the true intuition of the reality - without the Ghost of the truth Who is in the same time also Ghost of the Knowledge and of the Mystery, or of the above-knowledge nescience, and He is present into knowledge. Only the Ghost helps you knowing what you can become and so to work on these purposes but also only Him makes your soul to open to what is above the expressible knowledge. And especially in intuiting what we cannot define we can realize that the knowledge of the whole truth isn't from us, namely it isn't due to our efforts.

469. In the previous sentence, and in the present sentence, and in the followings sentences too, the author uses the paradox, namely opposite traits, in characterizing the Ghost. Actually, the human spiritual realities, especially those produced by the Ghost, or itself the godlike life, they cannot be comprised in unilateral formulas. They are so rich and so complex that we must use contradictory terms in order to express them to a certain extent.

470. The four virtues advance, or they grow up, and in the same time they ramify themselves in other virtues, in all virtues.

471. The Holy Ghost pours Himself within a soul and He makes that soul to become alive from callous.

472. It is called so that heart that is borne by a sole body, by the body of Christ, but also by the bodies of so many people who spread, out of their hearts, the water of the Holy Ghost or the water of the faith. This is the living Tradition: the hearts bearer and spreader of the water of the Holy Ghost. Not through books has been the Tradition kept alive but through hearts. The books have been witnesses to this work of living transmission. This is the contribution of the human factor to preserving and transmitting the living Tradition. The heart is invigorated through the water of the Holy Ghost, but in order to be invigorated the heart must have also a capacity for that. The heart must be capable of feeling, of self-giving, and of giving love as gift, towards God and towards the fellow humans.

473. This ensures the Church's lasting to the end of the world: the fact that the Holy Ghost always blows. He cannot except to blow. The itself beginning of His blowing is from the beginning and the world and in a renewed manner and fully into Christ; it is a blowing forever and ever. He

has within Himself the force of the ceaseless blowing. To this ceaseless and forever blowing it corresponds the ceaseless succession of hearts desiring this blowing and this water of the Ghost in order they to strengthen their own natural desire for loving their fellow humans and their desire for the spring of love Who is God.

474. The Holy Ghost doesn't become the man's soul itself. If that had been the case, the man would have been one with God in a pantheistic meaning, and the sins committed by man would have been of God Himself or there wouldn't have been possible to discern between good and bad. But without a presence and a work of the godlike Ghost within the human soul, the man won't be able to live a life according to his rationality. This is for the man has within his soul a rationality and a freedom, but they cannot function in the full mode required by them except in union with God and except by being watered with the living water of the godlike Ghost. It is something analogue to the fact that the man has lungs or he has eyes but without the air the lungs must breathe or without the light the eyes must see, neither the lungs nor the eyes could work as they ought to. The human being is created for a communion life not only with the fellow humans, but also with God. The human being is a flower, but the flower needs sun and rain in order to grow up and in order to develop the whole its virtual beauty and fruitfulness. The human creature is a virtual speaking being but there is needed a dialogue partner in order the speech to be developed. And the most serious dialogue the human being has is that with God and that implies also the thinking and the rationality in their most serious function. That's why the rational or speaking soul of the human being becomes truly "alive" - or the soul is set in working - only through the breathing of the Ghost within him. That's why the work of the Ghost was breathed within man in order his soul to be "alive". Only thus the man has been able to really accomplish all his wonderful potencies.

475. Until Adam kept within himself the Ghost's breath, a life-giver-breath to all Adam's potencies, he was moving himself among things with a great power of understanding by seeing the God's rationalities and God Himself beyond the things' organizational surface. Also, Adam had the power to foresee what the things were to take place like, for he knew that the things were happening while influenced by his great force of transfiguring them and of making them transparent to God in their revelator beauty of their endless and mysterious depths. He also knew what the relations among people developed like: full of benevolence, of delicacy, of love, of always new communicativeness. Adam had prophesizing power for he was together-creator with God, regarding the things' shapes hidden in their depths.

476. God likes being known by another mind - even being that a created mind – regarding His wisdom and power shown into creatures, but open

through creatures in its endless depths and in its always new unveilings. God likes that somebody foresees, together with Him, the good things God is continuously revealing, like a father likes that his son knows that he will give to his son, in the future, other and other gifts, and by this to refresh and to ever-increase the son's love for him.

477. The Ghost illuminates and makes obvious the Word's godhead in a continuous manner, to the end of the world, depending on the increase of the human understanding and depending on the apparition of new and new circumstances which will need explanations in the historical development of the mankind. Thus, on one hand the Revelation ended into Christ, for the whole godlike end has been given us into Him, in the human shape. On the other hand, this godlike end is unveiled by the Holy Ghost continuously and successively. The Ghost doesn't make known to us something that isn't given into Christ, namely the Ghost doesn't bring us a new Revelation or a Revelation not given into Christ. The Lord said: "He will take out of Mine and He will herald to you" (Jn. 16: 14). The Revelation came to an end into Christ but the Revelation's content is ceaselessly being unveiled, it is being ceaselessly impropriated by people and not only through people but also through the godlike work of the Holy Ghost. This guiding through the Ghost leads the mankind, on the other hand, towards the stature of the consummate man Who is Christ, but not beyond Him. Christ is the "mountain" which the Holy Ghost guides the people towards. It is about a guiding towards the full dwelling of the people into Christ, into the treasures of knowledge and of kindness, and into the endlessly rich rooms of His Kingdom – namely rooms full with Him. This is the Revelation's dynamism. And so must be the Tradition understood too. Nothing of what is given into Scripture and in the Church's definitions - which have remained faithful to the Apostles – gets changed, but it gets deepened, it gets highlighted, and so the Revelation's endless richness is increasingly more assimilated. On the other hand, the whole power of the Ghost is out of Christ for all the generations of people.

478. The Ghost is given - to the ones who believe in Christ - in the same time with the grace of the baptism. But after the Ghost dwells within them through objective grace, with the whole His richness of glory and good things, the Ghost makes them gradually see these ones and to subjectively impropriate them. We enter the dialogue of deeds and of meanings with Christ, through the Ghost, like the Ghost is in a dialogue, from ever, with the Son, or the Son is, through the Ghost in an eternal dialogue with the Father.

479. We think that here isn't about the union between the hypostasis of the godlike nature and the human nature, done by Christ, but is it about the union of the godlike nature hypostatized into the godlike Persons, with the human nature hypostatized in the human persons, namely it is

about the union of the godlike hypostases of Persons with the hypostases of human persons. In this nature persist in existence the human hypostasis or hypostases, as it doesn't happen into Christ, where the human hypostasis is replaced for the Word's hypostasis. It is a union between the godlike Person, or between the godlike Persons, and the human persons, the human persons being in an almost similar union with that of the Trinitarian Persons. It is a maximum union but it is a union which no human person is lost within. This union is done through the full Ghost's overflow upon all of them. This is because, until the man is not united, through the Ghost, with all the others, that human person won't be fully united with God, and within that person still remains a separation sentiment.

480. This is a conclusion worthy of being remarked, upon the causes and upon the effects of the human and godlike works. If within us it is moving a good work without inferior lust and without anger, that will be a sign that that work is from God or from the Holy Ghost. And then we will have a clean joy by doing it. We impropriate that work through this joy but we will ascertain that that work is not from us. And the joy belongs to the mind. The mind also feels the new life shown within the soul. The passionate part of the soul, or the wrath (the anger) and the lust, it is in a non-working state. From here comes the peace which the mind contemplates God with, and which the mind rejoices with, of the Ghost's work within the soul, a peace that has brought to non-working – or to dispassion – the soul's passionate part. Thus, the dispassion is a state of peace, an absence of the passions, one giving the mind, undisturbed, the possibility of contemplating God, or even to contemplate the mystery of the fellow humans and of the things, a mystery that is too as hidden into God. While in the previous spiritual writings it has been simply affirmed the need for cleaning up the passions and of achieving the dispassion in order the mind to be able to contemplate God, here is being explained the need for the soul's passionate power themselves to become non-working on that purpose and the mode which one can reach that like.

481. The gentleness, the kindness, and the peace, they dwell within soul due to the fact that the soul's wrath is put on non-working. They are, preponderantly, the fruits of the Holy Ghost.

482. As one can say that God rooted Himself in the ones who love Him, likewise one can say that those ones too rooted themselves in God. And one can even say more. This is for God nourishes them with true life. By taking root in to the God's infinity or increasingly deeper into God's infinity, themselves grow up with their understanding, in their life, in the fruits they are producing. But God too, by rooting Himself within them He shows within them, increasingly more, the infinity of His life and His fruition within them. Even the rooting of the limitless God within man by

creating an intimate communion between Him and man, it concretely makes the man no longer living inside some limits but into the godlike endlessness by participating to the godlike endlessness. In both formulations it is shown the infinite value granted by God to the man, and the perspective of the eternal man's growing up into God without ceasing, though, to remain man by his nature and by the color the man gives it to the content which he has received out of God. This reciprocal enrooting has reached its supreme depth and it has been done for eternity into Jesus Christ.

483. We've said this in another place too: the term of "understanding feeling" or of "mind's feeling" so often used by the Holy Fathers, it means understanding and experiencing in the same time, or it means living in the ambience of a spiritual presence and finding out a meaning of that presence. You understand a person when living in that person's ambience or when that person becomes interior to you and when you become interior to that person. It is like a "spiritual" touching of the spiritual life belonging to the another, of his states, of his intentions, of his soul's specificity, concomitantly to "understanding" him. Some people have this "understanding feeling" more extensively, others have it less than that, and others don't have it almost at all. The last ones give the impression of some spiritually blind people, like the ones who lost their senses of: tasting, smelling, and hearing. They give the impression of some blunt spirits or of some dumb ones. Usually, the ones having their "understanding feeling" sharpened for their fellow humans they have it also for the mysterious presence of God.

484. Just this "understanding feeling" of the mysterious and spiritual presence of God and of the person's fellow humans it has the character of an illumination. It is an illumination produced by the Holy Ghost when it comes about "understandingly feeling" about God.

485. "The heart's cleanness" is an especially delicate and fine sensitiveness of the man who is liberated from the inferior egotistic impulses. It is characteristic to the ones who don't have their mind filled up with all sorts of images of the objects and with the affection for those objects, or filled up with the bodily and worldly interests in those things, or even with their interest in others' persons regarded as instruments for satisfying their egotistic interests and pleasures.

486. The spiritual sight (the contemplation) is done by the mind also through the soul's lusting part, as the sensitive sight is done too, for within sight there is a longing for seeing, namely for knowing. Of course, that in the spiritual sight the soul's lust is elevated on a spiritual level, so that one can say, on the other hand, that the lust, understood as an inferior lust, it has ceased to exist. The lust is extended on all the human being's levels from the bodily level to the spiritual level.

487. Between prayer and sight (contemplation) there isn't only a union as between two works but there is a unity by the fact that they both have become a sole work. When the soul intensely prays to God that soul "sees" God (that soul contemplates God), and inversely, when the soul "sees" (contemplates) God that soul prays in a non-scattered manner.

488. The true love cleans up the mind, in order the mind to truly be able to know God. Where there is no love there is egotism. And the egotism doesn't allow truly knowing and understanding the another, either of God. But, at its turn, seeing (contemplating) God cleans up the human nature's desire for loving God. So, we have this order: a) contemplation united with the prayer, maintained by lust; b) the love cleaned up through contemplation and prayer; and c) the mind's capacity of knowing God when the mind is cleaned by love. But the contemplation united with the prayer, though they are maintained by lust, they still belong to the soul's contemplative (seer, knower) part.

489. The contemplation is dialogue in the same time for it is prayer too. In dialogue there doesn't speak only the man but firstly there speaks God. The man hears and he feels obliged to answer by praying. In this hearing one contemplates the God's presence and will. This cleans up the mind of the sinful impulse of locking up in itself.

490. The contemplation and the prayer set the mind in the due movement through which the mind can know God, by untying the mind from the inferior lust that impedes the mind from this natural movement of the mind.

491. The "sight" (the contemplation) or the awareness about God's presence and about the connection with God through prayer, it is "together-grown up" with the mind or with the healthy or vigorous cogitation, one that perseveres in quietude and one that skillfully defends its quietude. Only when troubled by all sorts of worldly worries and temptations, the mind, by getting weakened and by forgetting about itself in the bas sense of the word, that mind no longer is limpidly aware of God's presence, neither that mind has the power for persevering in the connection with God by praying. That's why the effort towards prayer and towards the limpidness of the awareness about the God's presence is too the best method of healing the mind up and of restoring the capacity of knowing God as essential reality, by serenely persevering into contemplating Him.

492. The mind's nature isn't that of simply being in a continuous movement but it is that of being in an elevating movement, like a winged-up bird, and not like a creature crawling down on earth. The mind is happy only when entering the desired wide horizons.

493. Only for in the prayer one can live the "sight" of God, the prayer can empty the mind of all things' images.

494. In prayer there will be a sight, but only if the mind, at its turn, it stretches itself towards this sight.

495. The Mystery of the mysteries, the Mystery comprising all the mysteries, it is God. The cleaned mind emptied of all the images limiting the mind, for that mind regains its limitlessness that mind lives into the limitless God and it advances in Him endlessly.

496. The power of the world from above is given by the Holy Ghost. That's why only through the power of the Ghost - a power received from above - the mind is moved being done with the mind countless wonders and the mind lives the experience of those wonders.

497. The contemplation's science is a practical science achieved by training and experience. In it the seer has cleaned his understanding and that's why his prayer is on a superior prayer.

498. The Ghost is in the faith that speaks about God. This is for the faith is from the Ghost and the Ghost speaks to the man through faith.

499. The Truth doesn't differ from the One Who is the Truth by Himself, namely from the supreme Subject of the Truth. A truth standing by itself, and not being thought by a Subject-Person, out of Whom the whole truth irradiates, such a truth cannot be cogitated. Not even the simplest man can imagine such thing. And by seeing the Subject of the truth into truth, the man worships God in truth or as to the One Who is the truth's Source.

500. That one who ascends from natural knowledge to supra-natural knowledge he ascends on the Ghost's level. But on that level is the full Truth too.

501. The meaning of the Psalm's words and of the prayer's words, it is ghost and truth, but it becomes like this in the one who utters them when he has assimilated them to his own being, namely when he makes them intimately his. Then he is in truth and in Ghost for through those words he not only tells the truth but he also makes known the power of life or of the One Who has filled him up (the Ghost). Between truth and Ghost there is no separation for the truth is alive as one irradiating out of the living God. Any person is truth but a person is truth because is alive. This is valid, infinitely more and by excellence, to the godlike Person or to the Persons of the Holy Trinity united according to Their being.

502. Nobody can gather himself into himself except through the Ghost. Somehow, the man himself is transcendent to himself or he is above nature, and that's why the man only knows his own self in relation with God Who is the supreme transcendence.

503. In looking at the creatures, in reading the Scriptures, and in cogitating at the meanings of the prayers' words, the mind is unfolded and elevated

to God, by passing one at the time and from one to another, out of His powers and gifts. But when the mind gathers itself up from all these ones ("is folded up") that mind cogitates at God as at the endless unit. All the contents of His life are contemplated in the same time and in their unity. The mind feels then as sunken, superiorly, in the truth of the Trinity of Persons and into the Ghost, or in Their power as communicated to the man.

504. The knowledge is produced by prayer for the prayer itself is a breeze blown by the Holy Ghost within soul. So, the knowledge is the unmediated contact with God Who makes Himself present within the man's being, through blowing. God makes Himself know in prayer for by His presence He produces within soul the need of the man for addressing Him. God makes Himself present within soul as dialogue partner.

505. The prayer gives the soul self-knowledge by the fact that it becomes a mirror which the soul looks at himself in. But the prayer becomes mirror to the soul by the fact that God – or the grace of the Ghost - upholds it to the soul's face. The soul cannot hold that mirror up by himself. The prayer, as the mirror too, it has an objective support. That's why the soul by seeing himself in prayer he is, in the same time, aware of the fact that he is kept in connection with God. But the soul knows himself in prayer with all his good and evil impulses. And the soul will see, in the same time, his imageless simplicity if he has been elevated to the cleanness of all connections with the things. The absorption in the sight of this untold mystery of his, it produces within the soul a silence about all things, a silence about himself too, and an overwhelming awe.

506. It is a skillfulness or an understanding coming to the spiritual man as a gift from above, that one of not allowing a soul's power to exceed the measure in its working and keeping all the soul's powers in a harmonious balance. This harmony is felt like a harmony, one sweeter than any other, both in deeds and in thoughts. That man won't bring out strident tones in his behavior, neither in his spiritual life, by - for instance - accentuating too much the rationality in comparison to the feeling or by practicing a sentimentalism lacking any measure and thinking.

507. The nature isn't locked up in itself. All the less is the mind such – the mind being the highest part of the human soul. The mind doesn't develop its good things except by being imparted with the Ghost's work. But this means that the mind has in itself the power for being imparted with that work.

508. "*ιεραις σχεση*". The ties which the prayer ties the mind to Christ with are affectionate relations, ones which are full of feeling. They aren't only sent by above, like some anchors in the soul's ground, but they also appear from bellow, out of the soul, as some actualizations of the soul's

potentialities, but always with the help sent from above, as some answers to the callings from above.

509. The love for God dwells within us when we look at His love for us or when we feel His love for us is working within us. Looking confidently at somebody's trait it opens your soul in order your soul to receive that trait too.

510. The human being is a crossing-through human being (*περάτης*) because he cannot remain at the seen things, but he crosses through, with his mind, to a cogitated world and from there to God.

511. God is also the "land" which the gentle ones will inherit. The earth is given here as a symbol of what is the ultimate foundation of the things built up on it, or of the things growing up on it, and it is the symbol of the ultimate source of all the good things. This is God as the "hypostasis" or as the ultimate base of everything that exists.

512. Because the mind is attracted not only to contemplate a God by and large but to contemplate a God threefold in hypostases, the mind is attracted by the together-working of all the three hypostases. The mind notices on that peak, but also on the entire road to that peak, a God of the love namely a God in Three Persons. This is for there couldn't have been an eternal love if there had been only an impersonal essence.

513. The Son of God has made the humanity as sweet as the honey is, for He has embodied Himself in humanity wanting to sweeten all the people in their relations with His humanity and among themselves. To this sweetness have reached the Saints. The Holy Ghost is, at His turn too, as sweet as the honey is, as it shows us the sweetness gained by the ones who live into Him; and He is luminous for He is innocent, an innocence imparted by Him to all the ones who believe in Christ with the whole their heart. Those ones have become, through their innocence, like children. And only by becoming like that they will be able to enter the Kingdom of Heavens. We won't be able to enter the Kingdom of Heavens except by having a child feeling, namely if we are sons of the eternal God.

514. He is speaking here about the negative theology. Not only the sensitive things but also the things thought on the basis of the Scripture and the sensitive things, all of these must be forsaken in order us to be elevated to the unitary understanding of God in Trinity. But the author doesn't say that the negative theology could elevate the mind at God as a simple intellectual operation of denial of the known things, but he reckons that only if united with the power and with the grace of God, this negative theology will be able to elevate the mind at God. So, he unites with the negative theology a mysterious positive experiencing of God.

515. We are having here a great paradox: the humbleness is elevation and the elevation is humbleness. In humbleness, the human being rejoices of

height and the true height is known only in humbleness. The differences between these two are annulled when these two are real. One lives the endless elevation in the endless humbleness, and vice versa. The one who sinks into humbleness, that one sinks in the experience of the most essential reality, namely of the highest reality. The elevation that lacks the humbleness is a swelling up lacking the reality's content; it is a soap bubble. Everything the one who descends from height touches, out of love, he feels that with his height. The Son of God by making Himself as man, He has made the man as god. Or, in humbleness, one can see the reality in all its greatness and density. The devil isn't humble because the devil doesn't see the all-shiny greatness of God, the greatness of the true reality. The lack of humbleness is caused by a pitiful superficiality, or it brings up the superficiality. That's why it brings up also a boring monotony.

516. The most wonderful thing created by God is the human mind. Wonderful is the world with its objective rationality and with the connection tying all the things objectively. But incomparably more wonderful is that mind that is the only one capable of becoming aware of this rationality and of gathering all the things in its cogitation; and the mind is capable even of crossing above the world too to a Mind resembling to the human mind, but a Mind that is incomparably higher and more powerful.

517. When one experiences the greatness and the great mercy of God, it is impossible that the soul doesn't see his humbleness. Or, the humbleness cannot be born in him except out of experiencing the greatness and the great kindness of God. That's why the own humbleness and the God's greatness are lived together; and, consequently, the discouragement too regarding the own smallness and the happiness for being close to God and for His mercy. The closer is felt God the greater the humbleness will be. In the immeasurable depths of the humbleness God is felt closer than the human being's own breath. God Himself is felt as breathing through the human being in breezes of light and life.

518. The soul's vision (the contemplation) isn't therefore a simple sight but it is the living of the godlike presence and work, within the own being, as source of joy, of light, and of understanding the high mysteries as causing tears of compassion.

519. In understanding the things, and in deeds, there aren't only godlike rationalities but there are also human rationalities. Of course, at their basis there are godlike rationalities. The man works with the material provided by God. But the man puts his rationalities too (the judgments, the knowledge) in understanding the things and in using them. The man answers the God's rationalities with his own rationalities, rationalities which are grown out of God's rationalities, and the man's rationalities are conform to God's rationalities, sometimes more and sometimes less,

and some other times not at all. But even in the last case, the man has in front of him the data of God. The one who has reached the soul's true sight, though, he consciously sees the godlike rationalities of the things and he sets in work the righteous rationalities, the natural rationalities of his rationality, as corresponding and symmetrical answers to the godlike rationalities. That man doesn't twist his rationalities and he doesn't cover up the godlike rationalities.

520. God has created a world on the man's measure. The man was the criterion adopted by God for the world He has created. But the man is such a being that, by starting from the living in this world that is accommodated to him, he can endlessly grow up into the communion with God in the godhead according to the grace. God chose a measure: the man's measure. But God has created the man on His measure too, namely capable of endlessly impropriating the content of His godhead. There was possible for God to choose other measures too, all of them infinitely inferior to God's infinity. But, on the other hand, all the being which God could have chosen according to other measures, they should have had the capacity of advancing in the same infinity of His because of not having anywhere else where to advance.

521. God hasn't created the world for only one man but for many. Namely for the communion among many. For how many? Only He knows, yet. At the end we are going to know it too.

522. In the Greek text it is simply said that "the soul, in order to be able to look at the future things is melted into the tomb as in an oven and he becomes a new man". Directly, there is actually the body melted down. But, because of existing there, due to the cohabitation with the body, some feelings too which influenced the soul by being melted down they imply a death and a sufferance to the soul too, or some sort of "re-melting" or of restoring the soul too. Actually, these feelings do not vanish without a trace, and consequently neither the soul becomes like a soul that would have never lived within a body. This is because the seals or the imprinting of the feelings lived by the soul due to the cohabitation with the body still remain within soul. But these traces can be transfigured through suffering, through the "cross" which the soul too gets through when getting detached from the body. That's why the soul will again receive a body which the "co-bodily" feeling the soul is imprinted with, and they will be imprinted in the new body too, and those feelings will transfigure the newly received body too. The detaching from the body constitutes an experience to the soul, an experience teaching the soul how not to grant the "co-bodily" feelings a purely bodily importance and content. This partially explains why without death there isn't resurrection.

523. This idea is taken from Saint Maximos the Confessor, *Answers towards Thalassius,* 65: "Where there is a border according to the nature

there is a movement too. But once reached in God (the world) it will have, due to the natural monad of the One Whom the world has reached into, a stability always in movement, and an identical stabile movement eternally done around the Same One" (*The Romanian Philokalia*, volume III, p. 439). But the author of the present writing adds to this also the idea of the uncreated energies. In the Unlimited One there won't be a movement from and edge to another but there will be a continuous overflow of energy which also the soul will be caught into in the future life.

524. We are borderless minds, by nature, because our mind never stops to a thought but it constantly passes over that thought to other thoughts, making a continuity between them. But the mind doesn't have a clear conscience of its indefinite or of its limitlessness. This is gained by the mind into God. But in God our mind gains also an infinity, one by grace of course, for it breathes the God's infinity. The whole this vision is characteristic too to the writing of Kallistos the Katafygiote.

525. This is the old discerning done by the Holy Fathers between the one who still is on the level of the cleaning of passions and of achieving the virtues through deeds, and the one who has reached on the level of the seeing or of the contemplation of God in creatures or in an unmediated manner.

526. The singing appeases, or it brings quietude, but it also keeps awake the one who is exhausted because of ascetic toils.

527. When reading, by passing from a meaning to another, the mind has a divided work. Though in contemplation the mind sees everything at once in a unitary act. This gives the mind a truer experience of what God is as undivided fulness, like in the living contemplation of a person the mind notices that person more adequately than reading some things about that person.

528. "The unchangeable and peaceful meanings" are those having in them an endless depth so that the seer doesn't need to pass from one to others, a passing that would bring some worry and agitation.

529. The mind reaches being simple and undivided when reaching to contemplate the limitless One. But then the mind is free too from everything that narrows it and from the whole need for passing from a limited thing to another limited thing.

530. Through the "speaking of the Word within the soul" one lives the presence and the spiritual pressure of the Word, within him, for one feels the need for answering Him with the deeds asked by Him. This is a true "seeing" of the Word within ourselves.

531. In the whole this chapter the author wanted to show the superiority of the seer of God in comparison to the one who is in the stage of cleaning

himself of passions, and of the doing which the virtues are achieved through.

532. So, the contemplative doesn't always dispense himself of the meanings known from nature and from Scripture. But even then, he sees so deeply in them that he cannot express in words what he sees and what he understands.

533. The ascensions or the stages are suffered within the heart of the contemplative because of no longer being done out of the man's toil, but they are done by the work of the Holy Ghost. But neither the contemplative leaves the faith because above each stage reached by him, he believes that there are other unreached yet stages, untried ones. But this faith has surpassed that one shown in the ascesis of the deeds.

534. It is being affirmed here the rationality of the entire creation. Nothing is in the creation without a rationality, or without a meaning. If that had been the case, the creation wouldn't have been given towards the spiritual growth of the man, one that cannot take place without rationality or without understanding. Such a creation would have been meaningless. I have translated the sensitive and the intelligible as "felt part and thought part". In reality, there aren't two parts. But, as the Greek text says more adequately, there is a sole reality both sensitive and intelligible, or a sensitized rationality, or a rationality that isn't exhausted in sensitiveness.

535. The world is rational in order the soul to be enriched out of all the world's things, and in order the soul to ascend, through all the world's things, towards God.

536. If the soul had achieved his content, directly from God, why would have been the soul tied to the body, and by this to the world?

537. This is a good argumentation of the fact that the body is important to the soul. The body has a rationality tied to the rationality of the seen world. If our rational soul hadn't been within the rationally constituted body, tied to the rationally organized world, the soul wouldn't have been able to ascend, through thinking, towards God. This is because the soul is not made capable of directly ascending towards God, as the angels are. But the fact that the soul ascends towards God through the rationality of the body which the world's rationality is tied to, it doesn't deem the body as inferior to the angels, for the soul is elevated on this way, as the angels do too, towards God. If the soul hadn't been into body, it wouldn't have been able to ascend towards God, and therefore the soul would have been inferior to the angels. This is for the soul would have been asked to ascend towards God as the angels do, but it would have lacked a way of ascending. Therefore, this invalidates the opinion of some Orthodox theologians that the human soul can place himself, through the mind, in direct contact with God, unlike the teaching of the

scholastic theology (M. Lot-Borodine, *Anthropologie théocentrique* in "Irénikon", Janv.-Févr., 1939). The differing form the scholastic theology it consists of something else: according to the Patristic conception, the soul ascends towards God, to experiencing God, and the soul doesn't remain constantly separated from God, through the creation's wall. In the Holy Fathers conception, the soul enters the communion with God, but the soul does that as enriched with the whole content of the virtues and of the judgments gained by the soul within world, though those must be brought to a unity of a great complexity. For the growing up has a moral character too, the body's rationality, as tied to the world's rationality, it must be understood as a means of moral education too. When such an education doesn't take place, it means that the rationality isn't correctly noticed and applied.

538. There a dry, withered people, who do not reckon the world as being anything else but a means for satisfying their body's earthly needs. They don't realize that the soul is connected to the world through the mediation of the body's needs, on an even higher purpose: for the enriching and for the spiritual growing up and therefore in order the soul to be elevated towards God. How could have been, otherwise, elevated the soul towards God? If that had been the case, the soul would have been within body only for the body's benefit. And that would have led to the soul's denial.

539. "He is overflowed without suffering (*απαθος*)" for there isn't produced within Him any cutting and for He isn't forced by anything from outside Him to this sharing. "And He is shared without being one able to subjugate (*ασχέτως*) Him" for He isn't forced to enter or to be in some relation with something else, as the creatures are among themselves. The air, and the water, they are shared to the people for they are forced, by the laws which are intrinsic to them, to be everywhere, namely within man too. "The Ghost blows, though, wherever He wants" (Jn. 3: 5). This shows the Ghost's traits as Person.

540. It is very often highlighted in this writing the unity the mind must reach in order to see God, or that the mind reaches its unity when seeing God. The mind's attention being stolen by may things means that the mind isn't uphold by God.

541. Jesus have made Himself as the Angel or as the Heralder of the great council of God for us. This is for He as the Rationality of all the created things or as the speaking Word of all words which He tells us through the rationalities of the created things, He must bring also the mode and the power which the rationalities or the words of the created things to be gathered within Him through, for He is their Rationality and Word. This is for, in accomplishing this unification it consisted "the eternal council of God" regarding the Creation (Ephes. 1: 9-10). This reunification produces its effect in each one of the ones who welcome Christ for the

everybody's unity represented by Him and His power of reunification, and they are placed within us as a power for uniting ourselves with Him and with all the things. Each of us becomes the bearer of this unitary Rationality of all things.

542. In love one meets all the virtues: doer and contemplative. This is for that one who loves he penetrates within another and he loves that one. But, that one who still have a shortcoming in the moral state of his soul he can't truly love somebody. In order to love you must believe and endure, and restrain yourself, and humble yourself, and fight your own egotism through on all ways, and hope in gaining the another's love.

543. One can know the Trinity not only by reading about the Three Persons in the Holy Scripture but also by contemplating the Trinity's one nature in creation and in the Trinity's energies coming within us. This is for both in the Trinity's nature and in the Trinity's energies are present all the Three Persons. But the one who lives within him the uncreated energies of God, he is above the knowledge about God that can be achieved by reading the Holy Scripture or by rational deduction out of nature. That one is elevated to the untold (apophatic) experiencing of God, an experience that can be called as darkness. In this case, the mind knows God not out of many and limited meanings from the Scripture and from nature but in a way superior to those; and the mind too no longer has a state imprinted by images but the mind has been elevated to the imageless state, to the borderless state, a state corresponding to the One Who is borderless and endless, and so the mind experiences Him. This theme is insistently presented in the writing of Kallistos Katafygiote that follows after this one.

544. In the embodied Christ are present all these three trinitarian orders which the whole fulness of the godhead – that came to us bodily - inhabits in. This is for in Christ there is the whole Trinity of Persons and there is Their nature and there are Their godlike uncreated energies.

545. In Christ Whom it has descended to us in and Whom it has united in the fulness of the godhead, with our nature, it is forever made and incorporated the peace between God and creature, the peace among all the things, a peace that exceeds all the minds. That's why we have in Him the consummate grace.

546. The mind feels the peace's grace as springing out of Christ, as an above-world grace, a grace reconciling God with the world, as a grace surrounding the world, as a grace placing itself among all the things and connecting them to one another and making peace among them, and as a grace making peace within the man himself. There is a last trinitarian unity shown in the connection among these three kinds of peace.

547. The union between God and the soul is done through an act of welcoming God in order Him to dwell within mind through the Ghost, or

spiritually through an act of mind's entering within God; God descends, and the soul ascends; God deigns and the soul prays and receives and strives himself.

548. Saint Gregory of Nazianzus and Saint Maximos the Confessor they reckon God as a Person above His features, features which are, as well, infinite. Reached in that infinity we will rest because of not having where to advance any longer or what to aspire to. But only by achieving the peace with God in the life from here, namely the quietude due to the absence of the sins, we will reach the resting into the infinity of the life and of the love of God into the future life.

549. The target or the end of all the ones who live in ascesis, into God, it is the resting into the love of the Holy Trinity. This is for the Holy Trinity is the cradle of the supreme love. Into the Holy Trinity all the things reach that unconfounded unity of theirs, as one in unconfounding are also the Persons of the Holy Trinity. This is characteristic to love" to unite all the ones who love one another, consummately, but without confounding them.

550. Christ's humanity has in itself a plenitude like neither all the people on earth would have. In Christ it has been multiplied the most the human seed of Abraham. And out of Christ's humanity it will be able to multiply endlessly and forever the humanity of all the people.

551. Saint Maximos the Confessor, *Gnostic Heads* I, 49; *The Romanian Philokalia*, volume II, p. 140. The person is of infinite times infinitely above the infinity of its traits. All the pantheistical infinites are nothing in comparison to the person's mystery, be it even about the human person. This is for the person can comprise them with the mind, while the person, even the human person cannot be comprised with the mind. Even the less can be comprised the Person of God. But by belonging to God's Person His features and powers have too an infinity above infinity. The Christ's humanity by being worn by the Word's Person it participates too, in His Person, to the limitlessness of His Person.

552. The people find into the Christ's humanity their consummation and the power for their endeavors for their committing. This power exercises out of itself also an attraction upon us and as a strengthening of us.

553. The "seeing" mentioned by the authors in these chapters is "understanding"; it isn't simply a theoretical "understanding" but it is the understanding experience of a real state, of a penetration of the entire human being, by the godlike and loving presence. The light that firstly appears within heart, due to the ceaseless prayer, it spreads within the whole seer's being full of the warmth of the love for God. The entire seer's being becomes a candlestick of the Ghost.

554. The author shows how one passes from contemplating the rationalities from within things and from contemplating the Scripture's meanings to that one and full of mystery Rationality. This passing is being done practically, and not theoretically, through the love that comes as luminous light of the Ghost through the heart. All the things' and of Scripture's rationalities are seen as a sole thought of great complexity or as a sole loving word of the Word comprising many words as rays of the same love speaking and communicating loving thoughts. All the things are filled up with the light of that all-comprising and loving thought of the Word-Person that filles up the seer too. There is no separation between the thoughts manifested by the Word through nature and through Scripture. All of them are gathered together in the same unique thought and in the same unique love of the Word-Person. The unique Rationality, though called as rationality, it is mysterious for it is personal and for it reveals a supreme Subject, a Subject endlessly springing up other and other rationalities, and springing up not only rationalities but also signs and acts of the love.

555. The unique Rationality is "plan" of God for it is thought and expression of the supreme Person; it isn't a standing by itself impersonal rationality because that is an impossible to think thing.

556. "*εκ Χαπιτος ανυποστατου*". This expression is often met also in the previous writing, that one belonging to Kallistos and Ignatius. This expression shows that the grace has its source in the godlike hypostasis or hypostases and that the grace isn't an impersonal and self-standing power nor it is a man's subjective state. The grace is the grace of the godlike Person.

557. The godlike love is overwhelming right because it is impossible to describe its quality, or because it is infinitely infinite, namely for its sweetness, for its warmth, and for its strengthening power.

558. The love of God gushes out from everywhere, from all things and circumstances, being shown in all ways.

559. "*Εν τω προσώπω ημον Χριστου Ιησου*". One could understand from here also "in Jesus Christ's, our face". By blessing the human face of Christ God has blessed all the human faces in Christ's face. This was said by Cyril of Alexandria. Christ, by making withing Himself the Father's human face to be loved, the Father loves in Christ's face, again, all the human faces.

560. The "understanding feeling" has come back to itself trying to understand itself and, in the same time, trying to experience itself. Namely, the subject who understands and who – by understanding – he experiences the realities, he turns back towards himself, trying to understand on himself and to experience on himself. And because he no longer is an object like the things from outside but he is a subject

springing out countless understandings and experiences, and so he perceives, on himself, as indefinite. By this he has exited the narrowing which he has been imprinted with by the object's images and meanings. But he cannot persist in experiencing his indefinite character except by being kept in this experience by a power that is superior to his power, by the breeze of the Ghost Who is a Subject too, but the Ghost is infinitely more accentuated Subject than the man is. In the indefinite depths of the *self* the human subject perceives the Ghost's breeze coming from above, a breeze that strengthens the human subject too and that makes him an even more obvious subject.

561. Immediately that the cogitation has ascended at God through the created things, immediately that is has flown on the other plan - the plan of the supreme personal mystery -, it has appeared the feeling or the understanding experience of God. But the experience of the godlike mystery takes place in the same time with the sinking, through this understanding experience, in the own indefinite – but still of personal character – self. This one is found out as full with the godlike personal infinite.

562. Without the understanding feeling or experiencing of God, the thinking at God is rather a non-knowing Him because it is a speculation done from distance, a speculation not-knowing His power by experience but remaining a simple notion empty in content, or a created content, built up by us and infinitely stranger from the reality of God.

563. It seems to me that I've just heard Heidegger who asks the man, in his writing called "*Mann*", to get out of the dull, general, and impersonal living. But the love which the mentioned writing speaks of, it shows that the getting out of common doesn't mean getting out of communion, which Heidegger didn't even know about. This is for the communion relations with others are profoundly personalistic.

564. This one lives not only the simple eternity or the lack of end lived by angels, but he lives also the eternity and the lack of beginning of the godhead. This is for he no longer knows when he has been existing from. He is beyond time. By being into the infinity of God he no longer has to change himself by passing from something else to something else. Though, in this there isn't a monotony but there is a continuous awe. This is for the infinity is so rich that it appears in the same time as always new.

565. Seeing the light within heart as experienced by hesychasts, it doesn't produce a state of simple focusing but it produces a deep feeling that overflows in tears, a great and serene enthusiasm, and an endless joy. The godlike limitlessness doesn't produce a self-losing of the conscience but it produces an indescribable joy of it.

566. The light seen within heart isn't an impersonal apparition but is the light irradiating from within the Person of the Ghost, or it is the Ghost irradiating, full of light, from the Person of Christ.

567. Godhead above what we know, we think, and we understand as godhead. This expression comes from Dionysus the Areopagite. We are being here in full apophatic theology. There is a resting and a seeing lacking any effort of understanding, of formulating, or of ascending to a higher state of happiness. The soul is in the true infinity. The enthusiasm of the loving connection, which the soul enters on this level, with God as borderless Subject, it no longer can be expressed in theoretical expositions but it is expressed in praises addressed to God as to a second person.

568. This is a change that doesn't resemble to the passionate changes of the earthly life. It is a change that make the spiritual man no longer changing. But there still is in this change a fiery love and a continuous amazement. The sufferings no longer disturb him. He keeps the joy even in sufferings.

569. "They are fierily heralding". The things, and the circumstances which we are always placed in, they don't herald God in a cold manner. This is for they herald God's love for us, and His love is heralded through them, warmly, full of interest in us, and continuously pursuing our good. This love welcomes us, on both ways, out of all things and circumstances. Through all these, God wants to help us, and to lead us towards Him.

570. The one who receives gifts as signs of somebody's love, he feels the urge to answer with his own gifts. But the man, by not having what to turn to God from himself, he turns to God what he receives from God.

571. After reaching from being only in the image of God to be us in the likeness to God, or to consummation, or on the level of us seeing and loving God, we will still haven't forsaken our virtues gained on the doer level. Although we have reached the wisdom, we still haven't forsaken the kindness; though we've reached the seeing, we haven't forsaken the deeds.

572. Although this union with God seems to represent a mystique valid in any religion, the author of this writing still specifies that all these mysteries are identical to Christ's sufferings. Christ was the first One to suffer in His human life the surpassing of the pains by rejoicing of God, and the resurrection as elevating to a state which the human is totally filled up and overwhelmed by the godlike Ghost. If these ascensions hadn't taken place into Christ's humanity, we wouldn't have had any help in order that to happen within us.

573. The one who looks at the full of mystery depths of God, on one hand, he is resting himself in a deep peace by being totally absorbed by looking

at them, and on the other hand he still fears the temptations which can detach him from there.

574. It is the "insane love" for Christ, which P. Evdokimov wrote a book about: "*L'amour fou*", based on the Holy Fathers' texts. It is a love reckoned by people as "insane" because the ones who are mastered by it, they have forsaken everything the world offers them, for the sake of Christ and by choosing a reality seen only through faith. But this "insane love or drunkenness" can only be lived by the ones who see and who experience the godlike beauty after they have been cleaned up of their passions. So, this love has nothing passionate in it. It is a "sober drunkenness" as the Holy Fathers said, it is a drunkenness of the restraint, it is a drunkenness of the spirit or the intense living the wise love of God.

575. God is not seen as beautiful by the will of the soul, but God's beauty imposes to the soul as belonging to God's nature. Likewise, God doesn't love for He wants to love, but He love by His nature. That's why neither is Him loved because He wants to be loved or because the soul wants to love. The God's love moves naturally within the man's soul and the soul loves God naturally when the soul is healthy. But being by nature worthy to be loved and by working as such within the soul God though moves the soul's will towards loving Him, and thus He makes the man's will to agree His will. In God the will is permanently consistent with the nature. In man there can be the opposite too.

576. God isn't forcedly connected (*σχέσις*) with the man's soul; the love for the man is a work, it is an action, and it isn't a passive or endured state. The man's love is the relation that he experiences; the man experiences that relation and he accepts it or not. But that relation isn't less a necessity to the man. And this proves that that relation naturally belongs to the man too. It is natural to the man to be in it, but this natural need is being actualized through the Ghost. The man cannot actualize that need except in relation with God, namely by God's help, or in the relation with his fellow human. That need isn't a mono-personal quality but it is an interpersonal quality. The theme analyzing which is stronger: the grace or the man's will, when encountering one another, it can be solved thus: the grace sets the will in movement, namely the grace strengthens the will. In a sense, the grace is stronger, but not in order to subjugate the man's will but in order to strengthen the man's will. The godlike freedom strengthens the human freedom. On the lowest levels (of the doing) the will is lesser strengthened by the grace and that's why the will is weaker too.

577. "The understanding desire" it differs from the "sensitive desire" of the bodily love and it differs from the purely natural "rational desire". It is a working desiring not in the rationality issuing judgments on a whatever good but it is rather within the heart that is, all of a sudden, conquered

by the work of the godlike love. Within heart there work too the understanding and all the soul's powers. Consequently, all of them are conquered away. The Greek word *καλός* (*καλλονή*), used for God, it has also the meaning of beautiful, conquering, and also of good. On the superior plan, and especially at God, these meanings are unified.

578. The "sensitive lusting" is rather a movement within body; the "rational" one is the result of a rationality's judgment. Only the "understanding love", born out of the work of the Holy Ghost, it moves within heart as a clean feeling and only that brings a true comforting.

579. We have to keep this idea about the "opening of the heart" through faith as likened to the body's eyes. Like the body has openings also through senses and a body couldn't live without senses, likewise the heart has an opening not only towards people but also towards God. Besides, through themselves the senses, it is opened not only the body but it is open the soul too towards the world and through the world towards God. This means that the heart has an opening too. But the heart cannot be content only with what the other people give to it, as the body can be, taken in itself, content with what the senses give to it. The heart is open towards the infinity of God namely towards the infinity of His love. By this, the heart is spiritually nourished out of that infinity and the heart lives in that infinity but without merging with that infinity, like the body also lives the life of the world through senses but without merging to the world. God is also the One Who makes the heart open to seeing Him and receiving Him, and He is the One Who is seen through the heart. That's why, on one hand God makes Himself as "object" of the sight, and on the other hand God makes Himself together-subject with the heart, of this view. The heart feels, on one hand that it sees, and on the other hand the heart feels that God is seen through the heart, like the one who speaks the words of God, here he says that he is the one living and there he says that the Ghost speaks through him. The man gives human qualification to what he sees out of God, and God gives godlike qualification to this seeing of the man. The man's seeing of God is in the same time human and godlike, namely it is theandric.

580. It is what we have said in the previous footnote: the man's sight is a man's together-seeing with God, or it is of God with the man, or it is the spiritual growing up of the man together with the increase of the received grace.

581. It is about the heart's union with God through the heart's opening. But that isn't a purely sentimental union, or a union through senses, but it is a union that is also understanding, it is a union that produces understanding too, and not only love. That's why all the Holy Fathers ask us to bring our mind into our heart. Out of the heart, or together with the heart, the mind sees God and it is loving him and understanding Him

in the same time, or it is uniting itself with Him and it is understanding what happens in this union.

582. The mind is an elastic vessel, one endlessly elastic. It can widen endlessly and it can diminish until no longer being able to receive anything. Maybe this could be the atrophied existence in hell. In the same time the more pouring of light the mind receives the stronger the mind becomes in order to receive that light.

583. Through this it is clarified the spiritual meaning of the synergia, or the together-working of the man with God: the more grace is the more power will be within the being receiving the grace and the greater unity will be between the grace and the human being.

584. The mind gathered within heart encounters through its opening the Holy Ghost. Then the mind ceases its works for these works are directed towards the limited creatures. Then the mind sinks into the infinity of the love of God by no longer having any worry to reach something else. The perfect love rests you; you no longer want anything else. Now the Holy Ghost works with His love within the mind, namely the Ghost pours Himself increasingly more within the mind. The mind widens just for receiving increasingly more of Him.

585. The mind has ceased any work but the heart is in a ceaseless movement. This is for through the heart it becomes working the love of the Holy Ghost. This is for the heart is the organ of the feeling and therefore is also the organ of the love. And the love is a continuous movement and in the same time a steadfast one. The love doesn't pass from an object to another as the mind does.

586. The reality at the basis of the images is the Truth Himself or God. The things don't have within themselves some hypostasis, namely some other reality, except for their own. But their reality has a character of a mirror or of an image. It is necessarily shown through them their foundation or the Truth Himself.

587. "*ενυπόστατος πίστις*" – en-hypostatized faith, growing out of God's reality, a faith experienced by the soul. This faith has its proof in itself. The whole chapter intends to prove that the godlike things aren't known during this life only deductively and from distance, but it takes place also some experiencing of them. This is, actually, the whole philokalist and general-patristic conception.

588. "*Και εστιν ειδος ουκ εν τινι, αλλα γενιωω λόγω θεωρεύμενου, ου κατα πολλου γένει διαφερότων κατηγορούμενου*". We are here in full Aristotelian logics. Patriarch Kallistos or whosoever would be the author of this writing, he isn't only a hermit, but he is also a philosopher. He takes in account the renaissance of antique philosophy during the XIV Byzantine century. While Saint Basil the Great uses the discerning taken from

Aristotle, between the human species and the human individual, in order to apply it to discerning between being and hypostasis among the Holy Trinity, Patriarch Kallistos applies it to discerning between the faith not experiencing the believed reality, and the faith experiencing that reality.

589. The whole exposition from before has been a very original characterization of the faith by seeing, and what that faith differs like from the faith that is not based on seeing. The faith by seeing is also called as "hypostatical" for it comes out of itself the believed reality and as such it is experienced. That faith comes out of the power of that hypostatized reality, more precisely it comes from the presence of the godlike Persons, a presence experienced by believer. Although, that faith doesn't see that Person (the Hypostasis) Himself. There are, actually, three situations: the faith out of hearing that doesn't experience a work coming from God; the faith coming out of experiencing the work coming out of God's Hypostasis; and there is also the seeing of God "face to face" in His Hypostasis Himself when the faith ceases. This will be in the future life. So, there are actually two faiths in the present life and there is also a faith, out of seeing, by a seeing in part. That is the faith founded on something that comes out of Hypostasis, but that faith isn't founded on seeing the Hypostasis Himself. That faith knows about the general image of God but it doesn't concretely see God, but it still believes in Him.

590. The ones who "see" they know that God has a hypostatized image, but they don't see Him as such; they only see a general image of God and they don't see His hypostatized image. Their faith is hypostatical, in the meaning that their faith is based on something coming out of the godlike hypostasis, but because of not seeing on Himself that faith still remains a faith because of not having yet reached to be a seeing. The ones having this kind of faith they no longer believe only out of hearing but they believe also out of experiencing God. They still don't see the hypostatized image of God's beauty. But they see a beauty and they know that that beauty belongs to God. This is for God wouldn't have been beauty if He hadn't been a concretized reality, namely if God had been only a general reality. But through the beauty and the power of God, as those ones are seen by them, the seers still see, even though indirectly, the God's concrete hypostatical image.

591. This affirmation can be understood somehow like this: the God's beauty is in "hypostasis" but the seers do not see God's hypostatical image. We have here the difference between God's being and God's work or uncreated divine energy. Through the things said before about Paul, who, on one hand he sees the image, and on the other hand he doesn't see the image, and therefore he still needs a faith, it is affirmed that in the life in the present body we still do not see the hypostatized or the personal image of God but we only see His general image. In the future

life we will see the same image but so clearly that there will no longer be needed the faith.

592. This is the hypostatical faith: that one bringing within soul the conviction about the hypostatized image on the basis of radiating out of Him of what he has: greatness, light etc.

593. The image is like some kind of "structure". The kindness, the almightiness, the wisdom are a steadfast structure of God Who is the source of all structures. God can be lived too, in a certain way, as such.

594. The beauty of God "isn't an own hypostasis" meaning that it doesn't compose a hypostasis by itself as there are the three godlike Persons, but not in the meaning that it wouldn't be founded on a hypostasis or in the three Hypostases of the Holy Trinity.

595. Saint Paul had the entrustment about the hypostatical – or as Person – image of God by living an irradiation out of Him, but Saint Paul didn't see that hypostatical image itself.

596. Saint Paul didn't see the hypostatized image of God but he saw the beauty irradiating out of the godlike image.

597. Moses too saw the image of God in the beauty irradiating out of Him and so Moses was entrusted about His hypostatical image, but Moses didn't see God in hypostasis.

598. So, we can summarize the content of this development, like this: one can see the beauty of God and in this sense one can see God's image too but not in hypostasis; but the seer knows about this through what he sees or through what irradiates out of hypostasis.

599. It is specified again the meaning of the hypostatically founded faith, both in comparison to the faith founded on hearing and on seeing the godlike hypostasis or hypostases. The hypostatically founded faith is the faith born out of the light irradiating out of God, out of His glory, which in this sense it can be called also as His image, but which isn't an image seen as hypostasis. This last one exceeds any creature's power of seeing Him, even the power of the Angels. But the faith born out of seeing the godlike glory and light, out of the things seen "around God", namely His uncreated energies, it still differs from the faith by hearing the simple word. It is experiencing of God through work but it doesn't mean seeing Him.

600. If we come back to the three mentioned categories of knowledge possible to the weaver: the knowledge by hearing, the knowledge by seeing the woven fabric, and the knowledge by seeing the person who weaved, the hypostatical faith is identical to knowing the weaver by seeing the fabric he produced, but not by seeing his person-face, while that one by hearing is identical to knowing the weaver by hearing about

him; the third case of knowing about God isn't possible to us. The difference between the hypostatical faith and that one of knowing the weaver by seeing the fabric he made, it is that that in fabric one cannot see the present work of the weaver, while in this faith one can see the present work itself, of God, as the glory and as the light irradiating out of Him. It is like seeing the weaver's hands at work while not seeing his face.

601. Here are being affirmed three things: a) the mind sees God; b) but only when brought within heart for the heart has an opening towards the infinity of God; 3) but only a heart that has escaped the disturbance caused by any worries and thoughts, only such a heart can give room, within itself, to the seer mind, because only such a heart opens itself towards God. One may say that there is a collaboration between mind and heart also on an inferior life's plan: in this case the mind is occupied with the images of the things, while the heart is occupied with the worries about the things or with the affections towards things. In order the man's mind to be able to see God within the man's heart it must be the mind cleaned of thing's images and the heart must be cleaned of the worries related to the things.

602. "*οργανικω λόγω εις αρετης τρόπον*". This expression can be understood in both senses rendered by translation. But both senses can be joined. The embodied Logos has developed the human rationality which He has assumed in the mode of the virtue and, consequently, we can healthily actualize the rationality of our nature in the modes of the virtues. It is being here not about the reasoning rationality, but it is here being about the constitutive rationality of our human nature. Besides, there is a connection between these two rationalities existing within man. This idea is taken from Saint Maximos the Confessor.

603. So, the soul can be extended endlessly. The soul has this virtuality in himself. But this virtuality will be actualized if the soul has God as his content. Otherwise, the soul narrows according to the limited things - or the soul remains always on the limited plan.

604. The soul's powers, by becoming God's levels within the soul, they are so much imprinted by the godlike power, so much transfigured, so that they can be reckoned as belonging to God. This is for, through them, not only the soul ascends towards God, but God too, He descends to the soul. In them, God meets the man.

605. All the powers of the soul, and therefore the soul's feeling and the soul's aspirations too, they contribute to know God.

606. "*ενυπόστατος ενέργεια*" (inherent energy) is a non-subjective work and not-standing by itself, but one starting out of the godlike being or hypostases.

607. This is probably for the Lord's blood is united with the godhead without merging as His entire human nature is too. The Lord's blood is full of godhead while still not ceasing to be blood according to the nature. Through the priest, the cup gives us Christ Himself, as one can see in some Romanian icons painted on glass which present Christ as squeezing in the cup the wine of the vine that grows up out of His side. But we need a priest in order to known that aren't ourselves giving that wine to us. And the one giving us that wine must be a priest, or a mediator, for Christ too He is a Priest, or a High Priest, or the supreme Mediator. Consequently, he has to be partaker to Christ's priesthood. We cannot give us that wine by ourselves.

608. The pouring from a cup into another perhaps is indicating here the practice from Proskomide when it is poured wine from a bottle into a cup, or it might be mentioned here the practice of pouring the wine transformed into blood, from a cup into another, in order to be possible to impart with it a big number of believers. And this act can mean that out of Christ's body His blood passes into the cup or into the body of the ones who are imparted with it, being shown thus that Christ's Ghost of sacrifice and of love remains inexhaustible.

609. The pouring from a cup into another is a calling coming from Christ to the ones who are imparted, for the blood flows from Christ, and it is a calling coming from that cup too where the blood is flowing to, and where they are imparted from not only when they are actually imparted with Christ but permanently, without the sacrifice of Christ, which they are imparted with, to become exhausted.

610. The Eucharist gets one drunk with the "sober drunkenness" of the enthusiasm born out of encountering Christ into love. This is, rightly so, another reason why, in Eucharist, the wine is used as an element that is transformed in the Lord's blood.

611. The Sabbath is another name for resting, from Saturday (the seventh day), which God rested Himself in, after He created the world (Hebr. 4: 10; Saint Maximos the Confessor, *Gnostic Heads* II, 64). Here, by talking both about "Sabbath-ism" and about the "resting" into Christ, the author understands, maybe, the resting of God and our resting from the created things, but also the resting of Christ following to the first type of resting, the first type of resting being represented by Saturday while the second type of resting being represented by Sunday.

612. We have been created in order to ascend towards the union with Christ, an ascension crossing through two stages: through doing, and through seeing (contemplating).

613. Only the ghost can ascend to the angelic state for the angel is ghost too. But this doesn't mean getting rid of body, but it means that the body is overwhelmed by the godlike Ghost. By this, the body forsakes the

material needs. The body is now nourished with the angelic bread, namely with the godlike light. The Body has become transparent and weightless. It is like the man no longer would have a body. The body only makes the man capable of understanding the godlike meanings into the material things.

614. The birth out of ghost is a great mystery. It is not like the birth out of body that makes the man also a body; neither it is a creation out of nothing. But it is a getting out of the Ghost, a composition out of Ghost, but it is also an elevation of the man to the state of spiritual man. The Ghost transfigured the man through His energies. The man is like the Ghost when reaching this state but he still differs from the Ghost by the fact that he hasn't elevated himself and he doesn't maintain himself in this state by himself, but through the Ghost. The man is firstly born out of body; then God gives the man birth into Christ, out of Himself, and by making the man like Him. But some birth out of Himself - after the creation out of nothing (after the first birth on earth) - was done by God, to the man, right in the beginning.

615. The birth out of Ghost by not being a birth according to the nature but by being a birth by grace, it doesn't take place except by the will of both the man and the Ghost. As such, this birth doesn't stay in the man's power without the Ghost's will. The new life is born through the freedom of both of them and it is being maintained on the freedom's place.

616. Not being created out of the Ghost, by nature, the man isn't only son of the Ghost by grace but the man is also a throne of the Ghost, namely differing by nature and subordinated to the Ghost. The throne, or the place which the Emperor sits on, it is less than the Emperor is but is shares the Emperor's glory.

617. The soul reaches, firstly, through deification, at God, and then the soul will descend, one at a time, to the angelic levels. The first one is the direct impartation by God, and then there comes the transmission of the things received from God, to all the angelic groups. The vision of Dionysus the Areopagite about the Angels as mediators of the godlike light towards the people, it is completed here, or it is explained through an alternative vision. Of course, the questions remain: doesn't take place the same process, with the lower levels of Angels? And if so, aren't they imparted by God, before us, in order they not to need to know God through the deified man? Or, don't they communicate out of their direct impartation with the godlike light to the groups of angels from the superior levels? Maybe the answer, to the extent it concerns the man, it consists of the fact that the man - as being united with a body - can know God in a special manner, and the Angels can add to their knowledge the knowledge they receive through the deified man. The man can know God, or he can understand God, into the God's embodied Son in a manner inaccessible to the Angels. This is for the God's wisdom is

on many kinds; one of these kinds, maybe the most wonderful of them, it has been shown into Christ. And this wisdom is known by the people within Church. And the angels know this especially through the people (Ephes. 3: 10). The elevated one descends to the Angels in order to herald to the angels, as a man, the God's things. But he descends lower too, to the people, in order to herald them, as he would have been an angel, the God's things. The one elevated to the impartation with God, he receives a missionary role. The culminant example is to us, in this regard: Christ.

618. The soul is firstly elevated on the level where Christ has been elevated on, and then the soul commits, at his turn, a road of the kenosis, of descending together with Christ, for Christ doesn't remain only up there and receiving worshipping, but Christ descends in an unseen manner and He works for elevating other and other souls who believe in Him, through His teaching and Mysteries. In Christ there isn't only the elevation of the man to God, but there is also His kenosis or descent in order to serve.

619. "*υπόστασις*" – a base, which not to let me sinking lower. The evilness has no limit. God alone, better said Christ, He has made Himself the "hypostasis" or the base of the humanity of all the ones who believe in Him.

620. The expression: "God shouts out in the man's conscience" isn't only a metaphor. Actually, God shouts out in the man's depth even when the man has rolled himself down in sins. The man hears this voice and he must answer it. Even if the man's answer is negative that will still be an answer. Through the negative answer the man won't escape God; the man cannot silence that.

621. As for so many times before in the spiritual writings, it is being said here too, that the gathering of the soul to himself means, in the same time, the soul's gathering into God. This is for the gathering into himself means the man's coming to the self-awareness by asking himself about his ultimate reason and purpose. And then the soul cannot but find God as his ultimate reason and purpose. Then the soul hears the voice of God that was covered before by the scattering in all sort of external and unessential occupations.

622. Only if the Ghost Himself is within us looking at the Lord, we too will be able to look at the Lord into the Ghost. This is for the Ghost's work of looking at God becomes our looking too. Only if the One Who knows to see Himself is with us, and only if He conveys us in a loving manner His power for seeing, we will be able to see the Lord together with the Ghost. This takes place even in the human relations.

623. The ones who are united through love they will no longer judge each other. That's why let no one judge others before he has achieved the love for others. One can see that that one won't judge them anymore.

624. He said before that the mind is borderless and indefinite. This contradiction can be reconciled by the fact that the human mind can infinitely extend, namely it never ends extending in order to comprise as much as it is possible out of God Who never ceases giving Himself to the mind, as a gift, and increasingly more. But just because of that the mind won't ever reach being endless in act, like God is, because if that had been the case the mind wouldn't have had anything more to receive from God.

625. The "hearing" of God is so attentive, so that becomes heard, to say so, and it scares the soul. On many times one can even hear the silence. Or, in somebody's silence one can rather hear his hearing, or his attention. We often "hear" the silence or the focused attention which somebody hears us or watches us with; we "hear" his voice and this makes us especially attentive in our words and in our behaviors. But his attention is perceived by my straining, or by my "hearing", or it causes that one.

626. By getting out of all things the soul enters God, or else the soul enters the demon's world. The soul cannot end into nothingness. Out of the being given by God, out of the generally created being that the soul is in (*Das Sein*), the soul can no longer go out. But the true exit (ecstasy) is the transcending of the created order, in God, from life to more life.

627. Fully understanding the Lord's things means passing into God that is the ultimate and transcendent deep out of which it is explained and in which they are illuminated.

628. Hearing Christ calling the man to faith is compared to hearing a knocking on a door. With this hearing he knocks on the hearing of the bride from the *Song of Songs*.

629. Hearing God, or the hearing of His "hearing", it precedes seeing Him, which He enters even more through, the plan accessible to us. God is no longer felt as an invisible One but one can see His Glory and His Light.

630. The Son of God illuminates, firstly, out of creation, as Logos and Wisdom Who worked and Who continues working through it; and then He illuminates the one who is elevated through virtues in order him to see the godlike uncreated things of God which are above creation.

631. Throughout all this chapter one can feel the influence of Saint Simeon the New Theologian (for instance. *Traités théologiques et étiques* II, in "Sources chrétiennes", no. 129, IV, p. 38). The "understanding touching" differs from the touching through senses. As the understanding feeling too is a spiritual and non-mediated encounter with Christ, an encounter in the same time felt.

632. Often the prophets symbolized Lord Christ as man, in what happened to them. The Father dressed Isaiah up in order to show that through him that He dresses up with the godhead the humanity received by His Son.

But the prophet's word is here being interpreted by the author of the present writing, in the next phase, also in the sense that the light seen by the Prophet around him, as a vestment of glory, it was seen as Christ Himself.

633. The spikenard spread by the soul is the fragrance of the Chrisms of Christ, of the Chrisms overpoured into the humanity of Christ and out of His humanity into believers. God isn't a thought abstraction but He is the ocean of the life that, by touching the human life, it takes the quality corresponding to the content of all senses.

634. The Holy Trinity doesn't dwell statically in the man's cogitation but the Trinity moves the man's cogitation towards other and other targets, towards the ultimate purpose of the human being: the deification. But the Trinity's "walking" within soul has another meaning too: among the Persons of the Holy Trinity is being committed a communication of love which also our being is influenced by. This means that we love the Father into the Son and with the love of the Son we shout out towards the Father, through the Ghost: Abba Father! All the Trinitarian Persons are imprinted in the soul's movement, making the man feeling within himself the filial love of the Son (the man feels adopted) and right through this, the man feels the love of the Father upon himself; but the man too feels the Ghost elevating him above the unfree attachment to the lower things, as elevating him to the free enthusiasm of the love for the supreme Father. The man feels thus the Trinity's light as deification work, as adoption work, and as spiritualization work. But the man's heart would have felt within itself the work of the Trinity if it hadn't felt itself caught in this work or dynamically imprinted by this work, or if the heart hadn't been capable of living into the godlike infinity.

635. God makes the soul as His "chair" for God reigns from within the soul and He makes the soul partaker to the mastering over the passions; the soul is made "bed" for God rests Himself within the soul and He imprints His resting too into the soul; the soul is made "carriage" for the soul isn't static but the soul carries God to the soul's good deeds, for the soul himself is elevated by God and together with God ever higher, to heavens. But more than these, God is associated by the soul to each of soul's breath or to any moment of the soul's passing from a state to another, and thus the soul does any such a passing together with God, so that the soul is like a jumping water, an always alive water.

636. Any conscious being rests only in the sure and total love belonging to another conscious being. That's why God too finds the most pleasant resting within the heart of the man who loves Him surely and totally. The human being is capable of totally and surely loving God through his heart. The heart is the organ and the place of the love. And the heart can love endlessly for the heart can be filled up with the endless love coming from God by turning that love back to God as human heart's love. "Your

things out of Your things". In the love relationship of the soul with God it is accomplished the man's aspiration for endlessly loving and for endlessly being loved.

637. The light is one and the same with the love as the darkness too is one with the hatred. God is luminous light and He is openness for He is love.

638. It is a will of God's Providence or of His plan with the world, us to think only at Him, us to love only on Him, and only into Him us to love all the other realities and only into Him us to unite ourselves with those realities; this is for only Him comprises all the realities.

639. This is another meaning of Christ's crucifixion. Christ allowed Himself to be crucified in order to show to the world that He dies to the world for God, and for placing within His humanity this power in order this power to be communicated us too. That's why the Baptism means dying with Christ and getting born to a new life out of God's life received by Christ through His resurrection.

640. God leads the world towards His purpose in a more fruitful way through His commandments when those commandments are fulfilled by us. So, God's Providence is committed through us too, of course when we fulfill Christ's commandments and when we tend to make ourselves alike Him, and to unite ourselves with Him through this fulfillment.

641. So, the virtues represent the fulfilling of God's providence or the fruit of God's providence within us. This is for, through virtues, we have reached to be like God and we've been united with Him.

642. The "understanding pleasure" or "understandingly tasting" is opposite to the one tasted with the senses. And that isn't only an intellectual pleasure (*amor intellectualis*) but it is a clean joy of the entire being or a state of euphoria. It is experiencing the thought realities and the communion with the loving God but it is also an understanding of these realities live within His love.

643. It is described here the whole disorder and corruption brought by the inferior pleasures. The Holy Fathers reckon, by and large, that the ordered life, that one leading to deification, it is a life guided by rationality in union with the grace or in communion with God-Person, while the passions disfiguring the human nature have an irrational character, namely they have an egotistical character. The order within the own being and within society is kept through rationality that takes in account the harmony among all realities; the disorder or the individual and social decomposition are the effect of the irrational passions. It is implied here the teaching about persons and things as embodiments of the godlike Word's rationalities among which there is, naturally, a harmony. The thought rationalities of the things, by corresponding to the thought rationalities of the Logos, they are entrusted to the thinking

rationality, or to the subject-rationality of the persons, as images of the Subject-Rationality, supremely represented by the hypostatical Word, in order these persons to have a common content of the dialogue among themselves, and between them and the Logos. Within all of them illuminates the godlike Word or the supreme Rationality. But the things and the finite reality of the persons are harmonious syntheses or the rationalities in their incorporated state. When the thinking-human-reality uses these syntheses in an evil way, and by this will be lost the harmony within the human being and also between persons and things, there will be produced a general disorder and corruption. One cannot maintain in harmony the things' rationalities and the relations among the persons themselves and between persons and things except by listening to the teaching given by the eternal Subject of the creatures' rationalities and by following the example of this embodied Subject.

644. Any human life is holy and wonderful through its eternal value and through its borderless mystery; even by accomplishing a life disfigured by evil and by sin, that life still remains transparent to its mystery and value and to the godlike image. That's why even in hell the person remains indestructible. The person has in himself eternal possibilities for experiencing the evilness's torments or his unconformity to them. But the demons are especially plotting when they see a life that has become saint and wonderful in an actual manner through that person's striving.

645.The words: taking heed, watchfulness, guard, guarding: all of them have the same meaning. So, the taking of heed, or the watchfulness, it unites with the prayer, meaning that the first one precedes the second one. The watchfulness stops the evil thoughts in their attempt to lay mastery upon cogitation, but only the prayer actually abolishes the evil thoughts.

646. This first taking of heed deserves this name for it is also a focusing on God. But it is insufficient because of imagining the heavenly realities according to the earthly realities. It sets up the imagined realities in limitative contours. Here isn't about the prayer asked for not thinking for instance at Christ on the cross, but it is about not imagining Christ as appearing to him in the same non-pneumatized mode as He was on the cross. The mind must always have a content. In the earthly life, if the mind doesn't think at the borderless God it will pass to other limited thoughts because of needing the things it represents. But in the future life the mind won't need such things. In the future life the mind could be filled up only with God. But, if the mind hasn't been accustomed here on earth to think at God by as often as possible remembering the name of Jesus, in the future life the mind will be empty of any content. And this means a helplessness of getting rid of the most awful boredom. Any instant will be like an extremely tormenting eternity. And the mind will

know that it won't ever get rid of this void in order to be able to think at something.

647. This one no longer remains attached to the outside images which he elevates to the sky, but he still remains in an inward struggle with the thoughts. He doesn't win the fight, he doesn't achieve the peace of thoughts, because he is still fighting alone and because of not having the obedience to another who to be more skillful at this fight.

648. By not obeying to a skillful adviser, you won't be able to realize the limits of your powers, and you will over-evaluate on yourself because of not having somebody to draw your attention on your shortcomings and on your mistakes.

649. This conscience is some kind of responsibility felt for people and even for things and circumstances given to you, but especially for the way you are using them. And the ground of this responsibility it consists of being accountable to God.

650. The taking-heed is a watchfulness of the man upon himself. If this is a permanent one all the sins will be avoided and the man does only the good things of all kind, namely he becomes accustomed to all kind of good things, and these ones are the virtues. In fact, this third kind of taking-heed and of the prayer, it consists of searching for the own self, and it consists of encountering God through it, and it consists of persisting in them. It is about encountering God through the self-awareness and this encounter is a dialogue with God in prayer, a dialogue taking place in this endless abyss of the self or of the heart. Only in our indefinite consciously discovered and lived we can encounter the abyss of the godlike Subject or we can the consciously live Him in an acute responsibility. Properly-said, the abyss of our subject is being actualized when encountering the godlike Subject Who calls us to responsibility or to self-awareness. But our abyss, or the self-awareness, it can be closed up by the fact that our mind narrows itself according to the shape of the limited things. This is for then it will disappear too our awareness of the presence of the endless God. Our mind tends to extend itself (*εντείνει*) towards the endless in order to get rest in it. But the mind gets out of infinite in that heart that is filled up with the awareness of God's presence. The author of the "Method" asks us not to remain working the virtues without seeing the godlike infinite or without being aware of God's presence, but the mind must see this infinite and then the virtues will come by themselves. Then the virtues will no longer be achieved with difficulty and they no longer will be easily erased, but they will easily be born and they will become steadfast for they are irradiations of this conscience about encountering God's infinite, one that has become our love. Without this love, which actually is the essence of the taking-heed, one cannot learn the virtues. The scatterings bring the mistakes too.

651. It is about a "sky" known with the mind (intelligible) or spiritual. It is the heart's openness to the godlike infinity. In this openness in the godlike infinity, or of being aware of God's presence, everything becomes luminous to the mind. All the thoughts referring to the temporary things lose their importance and power of attraction. Christ, ceaselessly called upon, He is sovereign in this "sky".

652. The ceaseless Prayer to Jesus must not start before the work of cleaning the passions.

653. The mind warmed up by the longing for God no longer pays attention to the thoughts which are foreign of Him. The heart no longer gets narrowed through the pleasure for the limited things which these thoughts refer to, but it is being warmed up by the love for the infinite God, and the heart fiery sings to Him. But the heart still hasn't reached to see the infinite God, namely at the serenity produced by being aware of His presence. The passions limit the seeing into God's limitless depth. The warmth of the singing, at its turn, it can unveil the passions which cover the heart's abyss and which the godlike limitlessness can be seen in. The passions still attempt to disturb the mind through senses. The passions are no longer able to disturb the mind's depth but only its surface and only for a short while. But the calling upon the name of Jesus widens up the seeing. This is for through the humanity of Christ one can look at the infinity of Christ's godhead.

654. After reaching, little by little, the dispassion, and by this reaching the habituation of the looking into the heart's bottomless depth, he will be able to occupy himself with the singing too, and he also can look at the things' meanings for he will no longer be tempted to remain with them as they would have been the sole reality, namely to the sin. But starting with them before achieving the dispassion it means remaining with a limited mind and doing the first and the second types of prayer, and being tempted by sins, namely remaining attached to the things and forgetting about God.

655. Even in the relation of love with another, our understanding is too a melting down and forgetfulness about ourselves. We understand us and the another as a full of warmth unit.

656. The outside wilderness is an image of the inside when emptied of any thoughts. Only thus the mind can focus exclusively upon God; or only thus the mind can maker a clean prayer. But one must notice that, while aspiring towards this emptying of thoughts, the spiritual man doesn't want to become indifferent. By that he achieves out of the union with Christ an overwhelming kindness and a clean love for everybody and for all things. Properly-said, he empties on himself only of the passionate and egotistic attitudes towards people and things and not of all attitudes.

It is recommended no longer to be seen the realities in themselves, namely dispersed, but as united with God.

657. It seems that there is a contradiction between the recommendation that the mind to be emptied in order the clean prayer to be done, and the affirmation that this prayer itself produces an emptying by cutting off any content from within the mind, in order the mind to do the clean prayer. Actually, the mind's emptying starts through prayer and, gradually, to the extent the mind advances towards the state of clean prayer, the prayer empties, more fully, the mind of other contents. It is required only the man not to reconcile himself to a continuous co-inhabitance between prayer and thoughts.

658. As in case of Theoleptos of Philadelphia, Basil from Poiana Mărului too, he recognizes the importance of the Church. Within Church we receive the grace by the help of which we develop our life into Christ Who leads us towards salvation. Still, Basil regards the Prayer of the Heart as something special, and therefore somehow outside what is being committed within Church. This somewhat dualistic vision is surpassed in the Romanian "Methods" of praying to Jesus.

659. We have here a different succession than that at Abbot Gheorghe. At the last one, in the first place, there is the singing and then it follows the prayer of the heart (as also at Saint Gregory of Sinai and at the other Ancient Fathers). At Basil from Poiana Mărului, it firstly comes the Prayer to Jesus and then it comes the singing. Actually, both prayer and singing have diverse stages. The more someone ascends in consummately doing the Prayer to Jesus, the more spiritually he utters or he sings the other prayers too. Anyway, they must be combined in order the believer to remain on one hand within Church, and on the other hand him to be gradually spiritualized.

660. From here we can see again that Basil from Poiana Mărului didn't see a contradiction between the ceaseless prayer united with the emptying of the mind of (evil) thoughts and the multitude of preoccupations related to the heigh patriarchal shepherding of the souls. The doing of the good goes hand in hand with the prayer. The good spring out of prayer for through the good is being done the will of God.

661. So, according to Basil from Poiana Mărului, there is a prayer of the mind that must be done even by the monks being on the level of the doing. This is a mind's prayer according to their measure and adapted to their state of cleaning of passions and of working of virtues. Itself this prayer helps to diminishing the passions and to advance towards higher stages of the mind's prayer all the way up to the all-clean of thoughts and of passions prayer.

662. Basil from Poiana Mărului discerns between the mind's work and the seer or contemplative prayer which belongs to the dispassionate ones. He

knew the writings of Kallistos the Patriarch and of Kallistos the Katafygiote. By giving these explanations, Basil from Poiana Mărului came closer to Cernica's spirituality which, by reckoning the mind's work (considered here as the seer prayer) difficult to reach by the monks who aren't fully cleaned up of passions, he still asks them, by and large, to practice the Prayer to Jesus. Only the writing called as "*Alăuta duhovnicească*" ("*The Spiritual Theorbo*") seems to be more radically doubting about the possibility of practicing the Prayer to Jesus before cleaning the lust for gathering temporary things.

663. In "Foreword" at Philotheos of Sinai, Basil from Poiana Mărului insists more on the fact that the mind must search above the heart, as an emperor, and not on the right side of the chest, neither in the lower parts, in order not to stir up the heat of the anger within the chest or the heat of the lust from the lower parts of the heart. But what is new at Basil is that he asks for the mind not to search either in the middle of the heart but in a place situated above the heart, for, according to him, the heart is the headquarters of the rationality and therefore if the mind focused on that middle, the mind, or the rationality, it would remain in itself in a pure rationality. The mind must try to reach above itself and to master upon itself as an emperor. The human being must search for reaching even above himself, namely to be elevated above himself, towards God or towards God's infinite truth, and to enter the relation with God by exceeding on himself, as his nature requires. But, in order the mind to do that, it must remain near to its own center, namely near to the heart, for only through the heart the mind can ascend above itself. The idea that the heart is the center of the cogitation is justified by the fact that the heart is the vital center of the organism and therefore of the cogitation too, for the cogitation drives the whole man. Into the heart and though through the heart above his heart: there must the man be.

664. The anger or the craving is the soul's energy. It is the soul's power. That's why it is seen like corresponding to the chest where the physical power is concentrated.

665. The lusting part is shown in the body's softness or in the body's extreme passiveness. If this part is led by cogitation and strength, it will become a sentiment attaching, with love, to the truly strong and high realities, to God, or it looks towards Him. Otherwise, it will go insane or it will be made the slave of the evil one and to the apparently strong realities and passingly.

666. There are within body warmth and warmth. There is a warmth of the clean prayer when the feeling is taken in the prayer's service, and there is warmth of the nature when the feeling isn't elevated towards something higher than what passingly satisfies the nature. But there is too a warmth stirred up by impulses from below nature, impulses belonging to the hatred or to the immeasurable and contrary to nature

lusts, a warmth belonging to the disorder in the individual and social life. This warmth wings up the sin, namely the impulse towards evil. Then, the soul's and body's powers, they are ignited by devils as personal enters of the evil worse than the man can be.

667. This is a paragraph from "The Testament of Abbot Gheorghe", published by Cassian from Cernica, in *Istoriile Mănăstirilor Cernica şi Căldărulşani (The Histories of Cernica and Căldăruşani Monasteries)* (pp. 30-31). Abbot Gheorghe left to the monks from his monastic community, as inheritance, his example imprinted in the most intimate part of his being, but which they can discover, though, only through their own wisdom. This inheritance is *the heart's cleanness*. But this has, at its basis, the *victory upon despair*, one achieved with many toils of the body. According to Abbot Gheorghe all the ascetic toils lead to gaining the hope and, out of the hope's firmness it grows up the cleanness of that heart that puts the whole its hope – a hope raised above the hopelessness of all the disappointed hopes in the temporary things - in God Who is the ultimate and unbreakable gem of our life. And deeper than these, there are the three much valuable stones, or the three powers of the soul, as cleaned with the power of the love coming from the Holy Trinity: the cogitation, the lust, and the anger. These ones have been cleaned by serving only the Holy Trinity. Properly-said, the foundation stone of our being, filled up with hope and cleanness, it has three sides: the Father, the Son, and the Holy Ghost.

668. Out of the Father's power, Abbot Gheorghe was able to love, equally, all the members of the monastic community, like the Father loves everybody for He is everyone's Father; out of the Son's power Abbot Gheorghe endured all things from everybody in order him to gain all of them; out of the Holy Ghost's power Abbot Gheorghe remained close to everyone and in communion with them in order him to take all of them towards salvation. This is a spiritual theology placing the Holy Trinity as the basis of the threefold unity of the soul and at the basis of the communion, and this spiritual theology makes of the Holy Trinity the source of reunification of the threefold soul and of the tight communion between the persons who are not confounded to one another, neither they hinder one another in their development. The Trinitarian harmony is seen as the basis of the endeavors for restoring the soul's and social harmony.

669. By asking us to keep our mouth closed, the author implicitly recommends us to say the prayer's words rather with the mind (of course, starting up from a certain level of accustoming to the prayer). Then, through the fingers placed right above our heart the seeing is helped to focus right upon the place where the upper part of the heart is. The connection between body and soul is mostly used in order to accomplish some acts and states within the soul and which are produced

with the help of some body's organs. Especially, by focusing the bodily sight upon the place where the upper side of the heart made of flesh is, one accomplishes a focusing of his mind or of his thinking towards his spiritual heart.

670. It is required not to be the air inhaled noisily but smoothly and little by little, in order to ease the detaching of the cogitation from the material realities and even the detaching from this act of breathing.

671. It is easier to keep saying the words with your mouth than with your mind. This is because of needing a greater focusing when saying the words with the mind. That's why, even when the mind is no longer able to focus on these words, one must continue uttering those words at least with his mouth, a fact that requires less strained focusing. And the mind must be released, willingly, from this concentration, before the mind renounces, unwillingly, because of tiredness.

672. This Method doesn't only ask for identically repeating the prayer but it also shows the mode one can progress towards God, or to more prayer with his mind, or to a deeper focusing on the prayer. As far as we know, this is the only Method showing that.

673. The mind will be able to look, through the heart's opening – or through the opening of the own self's indefinite - at the godlike limitlessness, even if there aren't uttered the words of the prayer. The tongue isn't allowed to say these words without a participation of the conscience.

674. So, it is not required the hatred of the world but we are asked to renounce to the impulse for egotistically earning the worldly things.

Footnotes to The Romanian Philokalia -Volume IX -

1. As living in a harsh ascesis he stood in a dark cave in order him not to be able to see any beauty and the shouting out caused by his pains inflicted consequently to his self-pricking, not to be heard by anybody, so that not to bring him vain-glory, but to be heard only by God from heavens.
2. They called the monastic life as philosophy, namely as love for wisdom, for it was a teaching and a practice which the monk was guided through his being to the true knowledge and to the eternal happiness.
3. *Αναπαύσαντες* - resting (the reed or the pen) on the smooth and white hearts. This is for these hearts by not having hidden folds, but by receiving everything with simplicity and with trust, the pen or what the pen writes will be received by them, and not rejected, and it will be imprinted in those hearts.
4. God belongs to everyone, but He is called here, in a narrowed manner, "of them who want that". That's why He is God to these towards salvation. This is for any man is partaker to free will and he can decide to had Him as his life, so that all the people have the possibility to have God as their salvation and therefore as life too. By and large, only those who are conscious and free can have God as life because of only they can experience the life through their conscience.
5. The faith is not only a sentiment or only an act of will, but the faith is a right-cogitation about the God in Trinity. The faith is founded on Revelation and of the Church's teaching. Believing in an aberration is a contradiction in itself. Believing into a so-called God Who would be one with the immanent world it means actually not believing. Believing into a so-called God Who is not supreme love founded into a supreme person, better said in three supreme persons, it means not believing.

6. The natural things of the man are his aspirations to surpass though free effort the things chaining him to body and to world. By doing so he shuns himself from sin.
7. Keeping himself "within the borders of God" means keeping himself in the order that is non-narrowed by the natural laws of the body and of the world and in the freedom of the Ghost and of the love. That one keeps himself also in the unlimited order of the words or of the rationalities of God.
8. Scholia no. 7 from the Greek text published in the year 1970: "he called as toil the tiring of the bodies that is willingly endured by the disciples of Christ by denying their own will and by renouncing to their bodily resting in guarding the commandments of Christ". Through this forcing the monk proves that the man can ascend with his body above the nature calloused by sins, and that he can overwhelm the bad habits which have become laws of the nature, and that he can become free of them. The monk is on the extreme contrary to passions, for in passions one can totally lose his freedom from his body and from the world. God created the man with a mix of freedom and necessity. The man can develop himself either towards the full reigning of the freedom or towards being totally dominated by necessity. Through the last one the man reaches under the state of the passionate nature. Through the first one he gets closer to angels.
9. "Because: in the cogitating part of the nature there are the ties; in its wrath there is the will for mastery; in its lust there is the sadness; - he who has elevated himself above these ones he has denied the nature". So, it is not about an abolishment of the human nature but it is about a liberation of the human nature from under the mastery of the created things and it is about elevating the human nature to the state of truly mastering them. The mastery upon these realities can be had only by him who has become partaker to the godlike power which are above nature.
10. *του λίθου την πυρώσεως*. It could mean also warmed up stone namely soaked in the tears of the repentance. Like the close relatives cry near at the tombs for those who are within those tombs, let's us too cry for our dead soul because of being buried under sins or under the impassive stone of sins. Only by softening this indifference through hot tears we will receive Jesus and we will make fully rolling away this stone which our soul is buried under. But this stone can also be reckoned as our heart intertwines petrified by the sins imprinted in our heart with their insensitiveness. This callousness comes by the condensations of the sin in passions as in a cement. The passions have totally chained the soul's freedom. The angels, as created beings whom the strong freedom irradiates from - for they preserved their freedom –, they awaken and strengthen within us the freedom that means dispassion. The dispassion

as absence of passions that makes us free, it allows us to move ourselves towards what is good, towards the love for God and for our fellow humans, unlike the passions do.

11. "The painless heart" is that heart that does not suffer for its sins. The coming of the soul to God is not done through theoretical reflections but through the sufferance for the committed sins.

12. The mind detaches everything in pieces like a dog that, in searching for meat, it chops in pieces everything that is unitary and it wants to swallow as much as possible. The mind must be made simple and clean and gentle, in order the mind to understand the things in their unity by respecting the things and by not getting greedy of tearing the things apart or of inquiring them. This is because if this is the case, the mind won't understand the whole and the essential and the life.

13. Our helplessness confessed to Christ is a gift brought to Him. Or, only by that we give on ourselves to Him not keeping anything for ourselves as something that would satisfy us. And only if we are totally given to Christ, we will open ourselves for His gift that is endlessly richer than everything we can have by ourselves. Otherwise, we will reckon that we do not need Him. Even our hand or our deed that brings those ones to Christ, it will be strengthened by the right hand or by the powerful deed of Christ. If we are ceaselessly in this state of humble cogitation equal to bringing ourselves to Christ, the gift of Christ will ceaselessly descend upon us. Our self-giving and the receiving of the help from above are thus combined in a sole ceaseless dialogical act.

14. They who persevere in this fight, they will jump into the fire of the love for God if they accept to inhabit within that fire. Only through this kind of fire they can persevere in they fight and so they to obtain victory.

15. Here is being made a connection between ascesis, the azyme ate and the cup drank by Jews on that day that they existed Egypt (the world of the sins), and between the bread and the wine of the Holy Impartation. Through all of these one gets the power to bear his cross through which one can reach the sinless life.

16. The soul got drowsy when he surrendered himself to the enemies (evil ghosts and temptations assaulting him) and when the soul lost the warmth of the love for God.

17. He has gone out through a sin, so he must defeat the same sin in order him to be able to come back again.

18. The godlike fire thrown into the matter of the human nature will warm up the human nature with the enthusiasm of the love for God; likewise, when thrown upon sins it consumed them.

19. If at our death we are fruitless, we won't have what to feed ourselves with in the future life. Then we will souly "die" totally because of lacking our food. This is because we are going to feed ourselves there only with the fruits which we have accumulated in this life by the grace of God and due to our zeal; of course, God will multiply hundredfold that grace in the future life. We helped others, we are going to be helped. We have seen God through our cleaned heart, we are going to see Him endlessly more when we are going to be fed by seeing Him. Otherwise, we are going to die of starvation; but we are going to be aware of this "death" of ours. We are going to suffer because of a dreadful conscious void in our soul and around us.

20. Without sadness, for we have advanced into virtues; but a little sad because we have a long way to keep advancing on, because of not being us totally liberated from the temptations towards sin.

21. They who, though they have been living in ascesis for a long time, they haven't reached yet to work the virtues easily and joyfully, but they still work the virtues forcedly and with difficulty, that means they do not have love for God and they haven't yet put their soul in their work.

22. "Rejections in unwilling circumstances" he calls those rejections made because of some happenings or misfortunes came upon someone. And through them who run, he understands they who were wanted in their counties for some mistakes, the so-called fugitives. It could happen that while someone like that lives in some place, and the emperor passed by that place, the fugitive is announced to the emperor as plotting against the emperor and he is brought before the emperor forcedly. But after being trialed and found innocent, he is brought out of his fugitive state and he is honored with all sorts of good things. Or he is even invited to sit at the table with the emperor. This parable fits Paul too, and many others, who encountered Christ unwillingly, and then after they entered and reigned with Him.

23. The soul is healthy only when living in conformity with the will of God and in connection with Him. The sickness spreads around a stench, the stench of the bodily decomposition caused by losing the soul and by the disorder that doesn't thrive in the soul's harmonious rationality.

24. They cannot help our soul in the hour of our death, to enter the life, those things which are submitted to corruption at their turn. Only if the soul has tied himself to the incorruptible God during his earthly life, God will help that soul to further advance in his life. Only if the soul has learnt how to love God, the soul will continue to live growing up in this love. He who has sunk himself, during his earthly life, in the egotistic loneliness, he will totally sink in this dark and tormenting loneliness after his death.

25. By renouncing to all his things, the monk fulfills three commandments: a) he puts God above all corruptible and non-savior things; b) he does a great deed of love; c) he enters a state of full humbleness by willingly accepting to need others' help.

26. *World* he calls here not the persons and the things created by God, but the lusting for those as for unique realities, or the pride for possessing those, and the quarrel with the people for those. "The lust of the eyes, the vain-glory, and the haughtiness of the life are not from the Father", but they are from the world taken in itself (I Jn. 2: 16).

27. Not any worry is bad but only that one for worldly earnings and lusts, and not the care for achieving and preserving the cleanness, the virtue, and the prayer. And one will not be saved by the sole fact that he entered the monasticism, neither one will be lost by the simple fact of not being a monk. It depends on how one lives both these possibilities, either for God or for body and vain-glory.

28. *Paths* are what the Scripture calls the virtues like. That's why, the greatest among all virtues is the love. That's why the Apostle says too: "And I am showing you a path above any other path" (1 Cor. 12: 21). This path convinces one to despise all the corruptible things taken in themselves and it does not place the temporary things above the eternal things. This is for only the eternal Person of God can eternally love us and He can eternally uphold us into life, and so only He can satisfy our thirst for endless love. This is for the love longs for endlessness and only the person is capable of love towards another person. By this is shown that the persons are for eternity.

29. The wide path is that path of the love for oneself and of searching for one's own pleasure. This is for the love for the self is not narrowed by taking another in consideration. And "the troubles and the dangers kill the sweet-addiction, and the resting it nourishes it and it raised it. That's why, blessed are them who walk the full of trouble path". They narrow on themselves, and in the first place for God, due to their love for Him and for their neighbor, and so they achieve in exchanged their love for themselves.

30. The love for pleasure and the love for material goods they actually are love for oneself and for the corruptible things. The love for glory is likewise. And no one can reach the endless life helped by himself and by the corruptible things.

31. "Inappropriate fire (inopportune, *t. n.*) of the heart" he calls that fire that is ignited within us out of the longing for our kindship and out of the addiction to the things of the world, which make us hot in order us to persevere even more in getting addicted to those. This is for he who is ignited by the love for God, through which he reckons all the things from here as unworthy to be taken heed at, and he is ignited only by his love

for God and he only wants the eternal goods, he could rightly be seen as ignited by an appropriate fire. Remembering the eternal fire, on one hand it burns us, or it burns out our addiction to the worldly things, and on the other hand it quenches this fire or it warms us up for the heavenly realities and it quenches the heat of the evil passions. This remembrance does not let us cold in either regards; it is not an indifferent remembrance of the eternal fire, neither is a cold thinking at the possibility of the eternal life. It ignites our zeal for getting rid of the eternal fire and our zeal for achieving the eternal happiness. The dispassion of the Christian is not an indifference but it is a burning, it is a passion against the evil things and for the good things.

32. Although the estrangement thought is like a godlike fire that clean us up of the passionate connection with the things which were closer to us, this thought won't impose within us the estrangement easily and at once. That's why the will for estrangement causes us, in the beginning, some annoyances as well.

33. Imagining that you are something occurs when you are not what you imagine that you are, or when you want to hide the fact that you are not what you try to show that you are. The vanity is always intertwined with insincerity and with lack of humbleness. And one cannot build anything with these ones. Because of not admitting your real ground which you must build on, or the fact that only God is that steadfast ground which you can lastingly build on.

34. *The ties with her own things* transformed Lot's wife in a pillar of salt. *The ties with the stranger things* deprived Essau of his firstborn rights. *The chains of their own wills* let the people's houses empty. *The chain of the wealth* killed Isabel. And he who has been delivered from those he will truly find the loving-of-strangers tent and the life of Abraham who estranged himself. Of all the earthly things, which seem to be to us a steadfast house for resting, we musth detach ourselves from those in order us to find our eternal resting in the tent of Abraham who estranged himself from his birth place.

35. The *simple knowledge* is that knowledge unaccompanied by the example of the life so that it has no power to change in good them who listen to it.

36. The motionless or unworking soul is the dead soul, petrified as Lot's wife was, incapable of life, incapable of changing himself towards better, incapable of advancing towards higher steps. The salt which Lot's wife was transformed in had not even the power to season the foods because of becoming a totally unfruitful and petrified pillar. Only if moving ahead as Lot the soul will truly move himself and it will be consummated.

37. "Stranger is that one who, among those speaking the same language, he behaves like he would be of a foreign language. And he sits into

feeling, meaning that he does not reckon himself as worthy to say something to others". *Into knowledge* could mean also that he is aware of needing him to remain a stranger, namely he must not search for getting along with others. It seems that here is affirmed something contrary to the "confession of a thought", namely to the catholicity of the Church. It actually is affirmed here only a total gathering into God. But he who estranges himself like this he will find everyone into God and he will pray for everyone. And if all of them do the same, they will meet into God. The catholicity is not limited to the relationships among people but it advances into the deeper ties of all people in the common God, according to the same faith and to the same love for God.

38. "The hatred is a hidden disposition of disgust towards something of those which upset us. Or the hatred is the estrangement from something unpleasant and the turning away from them who upset us. The monk's withdrawal from their own things is not done for any of the mentioned reasons". Here is being done a fine discernment between hatred and hatred. The monk – and the Christian by and large – does not hate the existing realities, but the monk hates the sin with which he attaches himself willingly to creatures. And given the fact that the sin weakens and it crooks the existence, the monk or the Christian by hating the sin and by shunning himself against sin and against sin's occasions, he loves the existence more than those who approve the sins and let themselves to be caught by sins, for the monk wants to defend the entire existence or he wants the existence always increasing into God and shunned against the crookedness and the weakness coming from sin or from the egotistic and pride existing, for the connection with God Who is the Source of the life.

39. Neither the layman must neglect his good duties imposed him by living into the world and by having a family.

40. "When you heard the Lord saying: "if somebody does not reject all the things which are with him, he won't be worthy of Me" (Pk. 14: 33), you won't understand that is only about money, but it is also about all the things of the sin. This is for "nobody, he says, while serving in the army, will he remain intertwined with the things of the life" (II Tim. 2: 4). This is because he who wants to defeat his passions while remaining intertwined with them, he will be like one who attempts to quench a fire by covering it with husk. Of course, he who starts fighting his passions, he is not yet totally clean of passions. But he still is not as him who half-approves the passions and half-fights against passions. This means the intertwining with the passions.

41. These are the three main stages of the spiritual climbing: the doing (the cleaning of the passions and the achieving of the virtues), the contemplation (the spiritual view), and the consummation.

42. They unite the prayer with the serving. Through serving they are in motion, through prayer they stay motionless, united with God.

43. So, that is not about an abolishment of the soul but it is about placing the soul in the hand of God. The obedience is death of the death and affirmation of the life, the affirmation of the spirit towards the body in order to stop the body from the eternal death. And it is neither only about renouncing to the evil wills but it is about surrendering the good will, namely of the whole will in the hand of God; it is a rational surrender for the liberation from a passion; it is a renunciation to the egotistic existence in isolation by putting it in accord with the rationality of God. This surrendering to God of the own wills somebody shows it through the acts manifested in his body, by fulfilling through his body only those deeds which are pleasant to God.

44. Only a powerful cogitation or a living conscience can restrain the deeds manifested through body. This *killing* of the unrestrained movements of the body's limbs coincides to a great power of the ghost.

45. *Non-understandable motion* because of seeming contrary to rationality; *willing death* because it continuously coexists with the will, unlike the physical death that once occurred there will no longer be any possibility to manifest the will through the body; as such it is a supreme and continuous act of will. *Life in simplicity* is that life without complexities and inutile questions that would diminish the life as living out of love.

46. All the responsibilities are thrown upon the souly guide appointed by God. He who obeys has only one responsibility: to obey his spiritual guide. By obeying his spiritual guide, he will obey God Whose wills become manifest through and they are interpreted by the spiritual guide. That's why the disciple is not worried about what he will answer to God at judgment and he sails on the life's sea without endangering his soul, and he does not fear the harm of his body or even death. The disciple travels like a sleeping child borne in his father's arms. Better said, he sees all the things well for of not seeing any danger. At the basis of all these deeds of own non-will, there is a great and continuous will or assertiveness to strongly overcome any difficulty and to face even death in order to willingly fulfill the wills of God as concretized in the wills of his protos; and there is a fundamental light as well: that he who commands he represents God, and the disciple's salvation consists of fulfilling the will of his spiritual guide as it would be the will of God.

47. The individual searching for doing his own wills will die on every moment, and the person - or the new man – resurrects through the power of the communion that he throws towards that one who represents God.

48. The obedience to God comes out of the richness of the true understanding of what must be done for the own accomplishment and it

enriches this understanding through the continual experience had by him who obeys regarding his prosperity after being liberated from pride.

49. Only that man who fights for virtues, but who hasn't totally escaped from sins yet, namely the beginner or the one from the middle, he feels the pain for he fears the eternal damnation.

50. The understanding confession is that made not with the mouth but with the deeds and with the mind.

51. Our Lord is dispassionate and only those who are kindred to Him in this dispassion will be able to see or feel Him.

52. He who obeys, he will judge on himself and he will condemn on himself as not being able, because of his sinfulness, to understand and to fulfill as it is due, through himself, the will of God. And by judging on himself, he will be delivered from the judgment of God.

53. The questions, the analyses, the searching for contradictions in the advises he is given for fulfilling all the good, they all are sorts of pretexts for postponing or for refusing to fulfill what he is told to do. The good is simple and it can be seen with a simple mind. The twisted mind covers the good with all sorts of contrived complications.

54. If they who work well are only praised by the protos, they will start boasting themselves with pride and they will be harmed and their protos will be harmed as well because of not taking care to guide those correctly.

55. He who willingly takes the state of the humbleness and the most difficult toils, he won't suffer because of coming upon him of some unwilling humiliations and hardships. Those ones won't make him sad and he won't even feel those, but he will rejoice of those. This is for those will find him prepare for them. He will no longer feel those as temptations and as war. Those will no longer cause him sadness and discontent. He will see within himself the godlike light, for he will see the benefactor role of those ones.

56. The question is: Why God made the angels and the devils as impossible to be moved towards evil or vice versa, after the angels chose the good or the evil? Is not their decision something so decisive that the change has become impossible to them? We thing that one must search for an explanation here. The angels have some kind of absolute in their decision. They want something in a definitive degree and in a definitive form. They live in a clearer ambience of the absolute and their decision has something from totally conscious acceptation of the absolute, while the man gradually grows towards absolute by being on an ascending or on a descending road, a road that gradually detached from the total evil or form the total good.

57. The vain-glory itself was running away from people, because they who were mastered by vain-glory avoided to appear in front of the people, because of being compelled to inglorious jobs. And thus, they learnt how to avoid showing themselves with haughtiness in front of the people.

58. The people's fight against us is not separated from that of the devils. But through people the devil's fight is weaker. This is because the people get soften by our prayer for them, by our good words, and by the help we give them.

59. He who advances in obedience with assertiveness, he proves to be on one hand a strong man and on the other hand he proves to be in state of humbleness; he is strong in the serving humbleness. He girdles himself with power, but with the power of the humbleness. He renounced to the quietude that rests him and he takes upon himself the care for helping and for the work of escaping his neighbor from the sins which burden that one.

60. "*κράτει νουν ακράτητον*" it is a paradox. The mind that is always in motion must be kept with its thought at God.

61. In all these recommendations is asked a paradoxical thing (translated by us as "wonderful"), and therefore all the more difficult. The body's limbs move under the power of the temptations, but the mind must guard its quietude and so the power of not getting disturbed and of not letting itself be carried away by temptations. The mind must remain steadfast as a rock amid the waves assaulting it.

62. The mind as an organ of the thinking has as foundation our whole soul, or our subject. If the disposition of our soul is firm like a wood, the mind at its turn won't be shaken by temptations. The steadfastness of our subject takes his strength by being imprinted with the thought at the cross of Christ. The mind must fix itself in the subject strengthened thus, like Christ did, and by enduring all the spikes like Christ did.

63. "Your will" is that will contrary to God, the individualistic will, or the egotistic will. Your will dress the man up in a countenance unpleasant to God and to the fellow humans, as in a reproachable countenance.

64. Here is being praised the patience in community, as cohesion force, as power upheld by the communion and that upholds the community. This was accentuated also by Gheorghe, the abbot from Cernica Monastery, in the spiritual life he sown in his community.

65. This is a method for preserving the soul in a full sincerity or transparence, by not having the soul anything hidden within, nothing covered by the darkness of the lie, no shadow, no stain, but everything in full light.

66. Being the one who has mistaken tied by the spiritual father, God won't tie that one. This is for that one feels more manifestly the disapproval and he will correct himself, while the tie from God is not obvious and the man will continue sinning because of reckoning that if his confessor did not disapprove him his sin is unimportant. And the canon is oriented, as duration, according to the result brought in straightening.

67. He who endures he will stay on the right hand of The One Who was crucified and Who resurrected Himself after crucifixion, for he allowed himself to be crucified as well and for he surrendered his care for himself to his teacher, as Christ did to the Father. By totally killing his egotistical will, he resurrected into the love of Christ.

68. The rebuking makes you pay attention to yourself; it makes you realize that there is something evil within you, or something that gives another the impression that you are not as you should be in some regard. Consequently, you will force yourself to get healed in that regard too, and so you will gain your salvation. It is a cross that make you perfect. Itself the acceptation of the rebuking causing somebody to repent for the own mistakes, it will bring the forgiveness of those mistakes.

69. Do not show your humiliation and love sentiments towards your seen spiritual father, but tell those to God with your mind. And God will unveil that to your father for it is impossible not to see what is sincere, on a certain way.

70. You nail on the seen pillar, by confession, any snake that moves within you and so you will kill that snake. But if you keep that snake hidden within you, you won't walk the right way but on crooked ways covered by darkness.

71. "That one has put his soul for his brother". This is for he suffers for his brother and he rejoices of his brother's gifts as those gifts were his own. His soul lives and dies for that brother and together with that brother.

72. He who wants to make his word victorious, he actually wants to overcome the others. Of course, he could say that he does not want to impose on himself, but he wants to impose the truth. But about Christ's truth it is enough you to bear witness by living and by dying for Him. Christ's truth is not imposed with arguments of the rationality whose skillfulness you want to prove that you have. "It is not characteristic to the Christian living to defend itself, and defending oneself is not mentioned in the teaching of Christ". Or: "Resisting in word shows the stubbornness and the disobedience". That proves rather the haughtiness and the contempt and not the humbleness or the obedience in all things. The method recommended here would truly bring peace among people.

73. That one did and he thought just what his protos asked him to. Therefore, his protos will be hold accountable for his deeds and

thoughts. Of course, that doesn't make the monk innocent, but he answers for he defeats himself on each moment by obeying his protos. And that is not an easy thing to do. He always renounces to his will, to his impulses towards pleasure, and to his pride. He always gathers the disordered waters of his impulses into the narrow and increasingly deeper riverbed of a free of passions living, of a consummate cleanness.

74. By accustoming not to reckon on yourself as a big deal, you won't get sad either when others won't reckon you as a big deal.

75. Here the author wants to show that the obedience of him who lives in a community is greater than the appeasing done in loneliness. By this he does not despise the quietude but he reckons that one must reach that only after achieving the humbleness by living in obedience in a community.

76. Therefore, it is good that they who reach by the temptation of the evil one in some defilement, or in some disturbance, or they got lazy to prayer, they not to renounce to obedience because of that, but they must to understand that those things happen to them out of the godlike oikonomia in order to lead them to the deepest humbleness.

77. There happen also things like these: somebody by rejecting the temptation from a demon, the same demon appears to him, or another demon, with a countenance of an angel, helping the monk, allegedly, to reject the first demon. But immediately, by that new countenance, the demon will deceive the monk to fall into the sin of self-appreciation.

78. The monk who has exited the non-dangerous harbor of the obedience in the community, while still having his passions not totally blunted, those passions will be stirred up in loneliness. But by that, he will see that will be better for him to turn back into the non-dangerous harbor of the community.

79. You must confess your sins without sparing yourself, as you would not be spared if somebody else unveiled your sins. Of course, by telling your sins yourself, you will cross through moments of awful shame. But you won't escape the shame without you crossing through shame. You will hit with your shame your sins which cause you that shame, and so you will remove the cause of your shame. The shame caused by your confession is passing, but the objective shame cause by your unconfessed sin is durable and it gets ever deeper.

80. You can easily reach the resting from your passion by defeating your own pride and your impulses towards pleasure, and to that you can reach through obedience. There is a great strength in obedience; the obedience is the spring of the strength for overcoming all passions.

81. Your confessor has been given to you as your helper in the good things. God took heed at our human level and He has given us a helper who is

close to us. The confessor (and the priest) could be reckoned in this sense as a helper used by God for our benefit. Like God does not baptize by Himself, but He has sent His apostles and their descendants to baptize, in order to give us the surety that we are baptized, likewise God does not accept our confession without being our confession mediated by a seen man, but God uses a seen helper according to our measure. God gives power to the human work of our confessor, for the Son of God Himself used the human word that resounded in the hearing of the listeners, and He gave the word godlike strength and he made the word as means of the godlike power. This is for the word grows out of the Word.

82. If we were not warred by tempting thoughts after we confessed our sins, we would boast ourselves as ones who no longer are submitted to temptations and, if that was the case, we would ought to fight our pride and fighting our pride would be much more difficult.

83. If any ship can sink even while having an experienced helmsman, any ship will surely sink without a helmsman.

84. Your gratitude for that one will help you more than anything else in order you not to fall into and you not to persevere in sins.

85. "*προς τας προλήψεις*". There are thoughts or temptations suddenly occurring within our mind before us noticing them. But there are also "pre-judgments", ready-made ideas, before we judge.

86. Your conscience is your inner mirror which you see in as you really are. Other people can tell us good things about us; but they do not know us as well as we know on ourselves by looking at ourselves into our conscience. Or those people can delude us by praising us for who knows what interests. Our conscience is a mirror of an untold finesse, limpidness, and sincerity. Our life will never reach not to show any stain in the mirror of our conscience. That's why, our conscience ceaselessly urges even the saints to repent.

87. Even they who entered a live of appeasement (hesychia, *t. n.*), they still must have a spiritual father as role-model and as adviser.

88. It is a great danger also in a big community because they who live in that community could crush into one another by colliding with one another. That can happen especially when those ones are internally weakened by the worm of the anger. Even in the harbor of a life in community one needs a lot of quietude. It is needed much self-control and patience from everyone in order the ship not to get wrecked and not to get shattered.

89. Another paradox: Let's show ourselves as silent and nescience before our protos. But so, we will prove and achieve the moist knowledge. This

is for our mind by not being scattered in much-speaking it will record more attentively within itself everything that notices and finds out.

90. This is for the monks too are like some angels into body: lacking any passion, being outside any egotism, and looking with their mind only at God from Whom they have everything.

91. Those are tears of love for God which comfort the heart that is tired in ascesis. But in order they not to boast themselves, after that a dryness will come to them like they would be petrified.

92. The purposeless silence is actually caused by a laziness of the mind, or it is the sign of the stupidity, while the purposeful silence is the sign of an intense work of the mind through which the mind notices the deepest mysteries of the existence. In this silence the human mind encounters the intense work of the Holy Ghost Who communicates to the mind mysteries which are above word. Such a silence is the sign or an intense work of the person, and therefore of God as well Who attracts the mind in His mysteries. Only the person can be silent in this intense way of thinking.

93. He who is on the second spiritual level, a level that follows after the cleaning of passions and that consists of contemplating God in creatures, this one must pass from singing to praying.

94. We must not wait to pray only when our mind is gathered together. But we must fight to gather our mind together by praying.

95. They who are zealous are more tempted to judge the lazy ones. But because of judging those they will be more condemned than the lazy ones because the pride is a graver sin than the lack of zeal is.

96. Any evil passion is sweet. It produces a "sweet addiction". Any useful passion is hard, or painful, or "bad" (*χαχοπάθεια*). The praises nourish the "sweet addiction" and that has as result the pride's venom of an evil passion. It is better the cleaning absinth of the rebukes than the sweetness of the praises that fills up the soul with the venom of the pride.

97. When we leave a place with difficulty it means that we easily fulfill our pleasures there. Let's therefore not become attached to a certain place. Let's easily leave any place, but let's fulfill the will of God and not ours. And the easily leaving in a place, we must do that only when ordered that to us. If the monk leaves a place by his own will, that won't be good.

98. He who exercises himself in the clean and unhesitant obedience, he will sharpen his spiritual sensitiveness to hear the voice of him who asks him for something, insomuch that he won't cease to vibrate even after his bodily death. He continues living through that sensitiveness. This

prepares him also for his resurrection with the body. His sharp responsibility keeps him spiritually alive.

99. "The father appoints the brother to the without-choosing obedience, that one without cunningness and without evilness". He asks the brother not to expect the troubles coming from his adviser to be less harsh than those coming from other people. If that was the case, he wouldn't think with evilness at any man who torment him, but he will reckon each of those as helping him in his ascesis towards consummation. And, also the vice-versa: even though his adviser will behave towards him with a harshness by no means less harsh than that of any other man, he will reckon that as beneficial for his consummation.

100. There is a law in the spiritual growth. He who is non-strengthened in the lower virtues he won't be able to ascend to the higher virtues. You won't be able to imagine within yourself an inward humbleness before you have been accustomed into obedience through the external deeds. You won't be able to pray yourself ceaselessly while you still are too tight to the world's things.

101. Like on those who are on the beginner level of the obedience, the deceiver tempts them with the higher virtues of those who are on the higher level of those who appease themselves (the ceaseless prayer, the ceaseless thinking at death etc.), likewise those who are on the level of the appeasement are tempted by the deceiver with the doing virtues of those who are on the lower level of the obedience. By doing that, the deceiver attempts to impede all of them from truly advancing spiritually. All of them need patience for strengthening themselves in the virtues of the levels which they are on, in order they to be able to pass to the virtues of the higher level.

102. The easing of toils doesn't mean avoiding the toils because one gets cleaned of passions through the struggle against them, but by really getting delivered of passions. But then too, the easing of toils is given only by the help from God in the fight against the temptations which can occur. These ones can really appease on themselves. This is for they do not start working the appeasement recklessly, without preparation.

103. Let's endure the unpleasant things unjustly done to us. But let's defend those who are unjustly persecuted. As we must not commit sin against them, likewise we must remain impassible to the injustice done to us.

104. He who while occupying himself with his appeasement and seeing that he is not strong enough for that, and he moved to a life in obedience, because he knew that he needs to obey in order to reach Christ, that one saw Christ despite he was blind in the state of appeasement that he was in, and he did not see Christ while he was in that state. This one

descends to obedience due to his humbleness and not because of his fickleness as that one mentioned before.

105. According to the word of Gregory of Nyssa (*The Life of Moses*), only him who ascends will truly stay. He who stays without ascending, without the straining of the climbing, that one will rather fall.

106. In the *Greek Paterikon* this head is given as belonging to *The Word IV*. John reaches by obedience to the knowledge of the resurrection, quicker than Peter, who, after he denied Christ, he had to cross through repentance.

107. The sin is imbued like a poison in the whole man's being. Therefore, the repentance is a total and existential movement, a movement for cleaning up the whole human being, in all her or his thought and bad habits.

108. He who repents he won't ever lose the hope that there still is forgiveness for him. But by this hope, he will no longer desire passing pleasures and praises.

109. He who sincerely condemns on himself, he won't be condemned by God for he will awaken God's mercy on him by seeing the pain had by him who sinned, because of upsetting God, and by that the sinner proves that he wants to come back to the love for God.

110. There isn't a neutral state, morally or spiritually.

111. The bread is the *speaking food*, or *rational*, for it is prepared through human rationality, while the animals do not prepare their food on the ground of a cogitation.

112. That's why we always need the prayer of others, who as mediators are as many "angels" to us, especially when they are cleaner than we are, though we are not spared of our prayers. The mediators only bring our prayers closer to God, and they also add their feeling to our prayers; but they do not replace our prayers. They who have come like the stones are, namely as simple insensitive objects, they won't be saved either through others' prayers. It is especially helpful the mediation work of the priests having concentrated in itself the work of the whole Church's community, in which surely are in many people better than we are.

113. Maybe: *ανυπόστατο* doesn't mean: "unbearable", but "without substance in the self". This is because the evil has not rationality, as Saint Maximos the Confessor said too. The evil is upheld by the evil will and it has something phantasmagorical, or of hallucination, in itself. Phantasmagorical but not less destructive. This meaning can be had also by the previous place from this chapter, where we are told about the "unbearable debt". The evil drills as a woodworm, or it weakens the being like a minus.

114. "And he will kill on himself", namely on himself as subject of the sin, and by unveiling himself as a subject of the good deeds. He who does that, he will have at the beginning the feeling of dying, or that he must die because of no longer wanting anything of the things he previously did or felt or lusted for. Only by that reaches on himself he who is capable only of doing the good.

115. If any good deed of another fructifies within us when we open ourselves to that deed, all the more the prayer of our shepherd will do so, especially his prayers for us.

116. That brother they are discussing about, he asked himself to be punished, but he asked his spiritual guide for that punishment, namely on one hand he gave to himself that punishment but not without the approval of his spiritual guide, in order him neither to fall off repentance nor to sink himself in the sin of the pride. So, we need the spiritual guide, among other things, also for not adding ourselves to the other sins of ours the sin of the pride too.

117. There are two deeps. The deep of the sin, a deep called here as pit because of being a deep of the insensitivity or a pit which the conscience is buried in. And there is a bottomless deep (abyss) of the humbleness that is an endless depth of the awareness of our own tininess and of our responsibility in front of God. This cannot be experienced except in the same time with experiencing the infinity of God's power. Even from the pit of the sinfulness one can cross into the deep of the humbleness because the sin itself can make the man to see how unworthy he is of God. But this crossing being made through the awakening of the conscience, it is a passing from a deep into another deep. Only the feeling of the deep will be maintained in that man. Through the deep of the humbleness is also made a raising up from the ever-thicker darkness into the endless light of God.

118. A humble heart is a heart growing up into the grace of God, in the ambience of God's love, one that cannot be stopped from its joy and flight towards His endless heights. This is a humbleness that is overwhelming by its richness, a humbleness maintained by ever increasingly experiencing God's endlessness. In this humbleness work preponderantly God Himself.

119. The devil of the sadness will whisper us during prayer, if we interrupt the prayer's thread by allowing pauses, so that we do not feel in our praying the daring towards God, of the living connection with God, a connection we had before. And that would make us stop praying as one who were not in that state that is appropriate for praying. But we must persevere in our prayer even if our prayer isn't always fiery and totally gathered in the thought at God.

120. "Through humbleness enter all the good things among which there is the compassion as well, through which enters also the entrustment of the forgiveness". It could be possible also the vice versa: any sin is accompanied by the carelessness of the pride. But between humbleness and the Holy Ghost there is a tie. By being the humbleness an accentuated conscience about God, it will also be an experience of God's presence. This conscience makes the man reckon on himself as nothing, and reckoning that God is everything, for God is within him with His endless size. And God is not present except through His Ghost.

121. John Climacus uses here too, as for so many other times, the paradox: you will know that you will have been forgiven, when you reckon yourself always indebted. So, the sign of the forgiveness doesn't consist of a careless quietude, but it consists of a worry that you are always be indebted to do something for deserving your forgiveness. The committed sin becomes thus a pin for continually advancing in the good things. The sin can be thus a force of continual spiritual stabilization.

122. He who loses his hope in God's mercy, he has souly killed on himself. That is because of him no longer doing anything for getting himself up from the sin's evilness and for advancing into good.

123. There are many people those days, even among theologians, who would want a rehabilitation of Origen. They do not realize that the Origenism leads to the devaluation of the movement, or of the personal effort, of the importance of the time for salvation, and therefore of the person. Everything would automatically lead to happiness. And one can fall off that happiness again. The Origenism is a theosophy or an anthroposophy or a pantheism. The Origenism doesn't know the eternal value of each person and the possibility of persons' eternal resting into the infinity of the personal love of God. Although Climacus, by praising the harshness of the deeds of body's mortification, he seems to manifest contempt for the life into body, he did not think as Origen did, because Origen reckoned the life into body and the movement in the life within body a falling off the preexistent pleroma of the spirits, but he attributes a great value to that, by the fact that the deeds of the life into body - even if the body has no value in itself – will gain the salvation.

124. To them who live within world without changing their life, the thought of death gives them the feeling that their toils and dialogues are vain, and that the dishonoring they are submitted to isn't a true dishonoring. On the contrary, to those who change their life, the toils will sweet, and the dishonor will be no dishonor to them. Climacus used very often the paradox, that results out of the different perspective which one looks at life from: either being satisfied with the worldly and passing things or searching for the eternal and spiritual things. There is so a dishonored honoring to him who brings it and to him who receives it, when such an honoring is the product of flattering him who rejoices that because of his

vain-glory; and there is an honoring dishonoring when, for instance, that is brought by him who lacks any cunningness to him who is innocent up to naiveness. Likewise, there is a body's pleasure that is a pleasure of the soul.

125.[1] "*ποιωθεις τη χαχία*" (what are you doing) – receiving the quality of the sin. The whole being of the man receives by his way of living a certain quality, a certain scent, good or bad. The sin of the good does not stay only in a corner of our being, but like a drop of oil transfers to the water something of its quality, likewise the sin or the good, they modify our being in a sense or in another. And the clean or improved quality of our nature it has a dynamic character. It urges the man to the good or to the bad and it facilitates those. The effort to bring back to the good quality the worsened nature must fight the nature's impulse towards doing the bad.

126. Do not lean on the thought that God loves the people, so that by that thought you to weaken your repentance. That thought will help you only when you are in danger to despair.

127. That heart that is not pained because of its sins it will make the mind callous, namely it will take away from man the sensitiveness of his understanding. The man's self-knowledge is, therefore, a matter of sensitiveness. An insensitive man cannot truly know on himself.

128. The multitude of the sins stirs up the springs of the tears, namely the feeling of the heart and of the mind. The much drinking taken from exterior it will dry out the internal springs of the tears. He who drinks much, he won't be able to cry anymore.

129. Only him who is gathered within himself can see beyond himself (and that means beyond the world), namely he will be in ecstasy. The wonder of the realities from beyond mind can be seen only through the mind gathered into itself, for to that mind those realities become transparent, and for their infinity resembles to the mind's indefinite and it is in connection with that mind's indefinite.

130. As unreachable is God's infinity and as unreachable is the limit or the humbleness, and so it is the sentiment of the non-fulness of the cleanness. He reckons the man's endlessness as an endlessness of the spiritual progress, due to the fact that the advancing has as target to comprise God Who is endless. From here follows that these kinds of endlessness belong to the person and not to the thing / object / substance. The cleanness means the possibility of an infinity in the person's progress, the humbleness means that as well, the kindness as well, the love as well, the getting along as well, and that silence that deepens it means the same thing as well. If there had not been the person, there wouldn't have existed a true infinity, neither the possibility for one to advance in that infinity. Better said, if there hadn't been the

infinite Person of God Whom the human person infinitely tends towards, there wouldn't have been a true infinite. On the other hand, the perspective of the eternally new infinity of the leanness, of the love, it will be open to somebody after he got bored and tired of the monotony that can be offered by one's exclusive attachment to the world, an attachment that seemingly has its own infinity as well, but it is actually about an infinity in the monotony of the repetition and therefore is actually an apparent infinity, an infinity that will finally become a fainted infinity, together with the thirst for it, a thirst that will had enough of continuously grabbing the same kinds of things offering nothing new, offering nothing to satisfy the spirit's thirst for true infinity. Nothing to satisfy the thirst for the true that consists of the true infinity. The world's apparent infinity will crack down at one given time, to the spirit satiated of it, and through that crack will gush out, from its hiding place, the true infinity that belongs to the order of the Ghost. The aspiration for advancing in that infinity will be helped not only by the longing for it, but also by the continuous fear of remaining chained up in the monotony of this world.

131. The remembrance of the death together with the feeling of the heart and therefore with tears too, they are gifts from God. And it is a gift from God also the fact of being open to us the perspective of the infinity through the thought of death, a though opening to our spirit the eternal and infinite horizon, according to the spirit.

132. We are pricked into our heart and we cry because it has been breached in front of us the wall that was locking us in the apparent and monotonous infinity of the passionate attachment to the world.

133. They who have discovered the lack of attraction and the false fulness of all the things from the world, they have discovered the infinity waiting for them after they will be separated from the worldly things by death.

134. The supreme beneficial use of the time will be conditioned by the understanding of each day as staying at the door of the life from beyond, the door of the eschatological. "*Carpe diem*" (= use the day intensely), but not in the sense given to is by Horatio as the last day that can bring us a passing pleasure, but as being the last day that can provide us with the eternal life. So, the Christian uses each moment more intensely.

135. The time is a gift from God, but we have also the duty to fill our time up with deeds which we give to our Lord, with our zeal for consummating on ourselves. We must not lose any moment. Even if we use the entire our time it won't be enough to fulfill the whole our duty given us together with our time. This is a strong affirmation of the time's value, unlike at Origen. The continuous thinking at death doesn't mean disregarding the time but, on the contrary, it means using the time well and intensely.

136. The crying is the soul's pin keeping the soul no longer sewn to anything from the world, but it is stuck in the heart's sight, and it keeps the soul itself in this work and sewing the soul up somehow to the eternal life. As a pin, it causes pain to the heart, it makes the heart sensitive, it makes the heart to open its folds and its sins from within, to the conscience that examines the heart, and it make the heart suffering for its sins unveiled to the conscience by doing that.

137. The crying and the pricking of the heart is a confession of the sins made by mind to God, an unseen, ceaseless, and painful dialogue, which the soul admits its sins in, ceaselessly, in front of God, and it asks forgiveness for those sins. The soul is so focused in this painful confession that will forget to eat, and so it overcomes the needs of the nature.

138. The sadness of the soul is so deep that he who experiences it will no longer feel the sadness for the lack of comforts or of the bodily pleasures.

139. The crying, either by being of the repentance or by being of the love for God, it is a hot crying, it is a fiery crying that, by being accompanied by the humble cogitation, it partially proves, paradoxically, an intensity of the existence, while on the other hand it has the clear light of the greatness of God comprised within him who cries. This light shines evermore and it shows its brightness on the man's face. This light makes the crying to be accompanied by joy.

140. Be bent (or be in ecstasy) towards your heart, while forgetting about all things and by looking only at your heart in order you to see if it is defiled, or it is clean, or if you still have in your heart *traces of sins which you must ask for forgiveness for*, or if you are able to see God through the transparent cleanness of your heart. The devils fear the mind gathered into heart, for through the heart we then can see God and we live the connection with God, which our heart is so attached to that it won't be possible to be any longer stolen by them.

141. By affirming the need for accompanying the crying with the thinking at something, Climacus doesn't contradict his affirmation made in other places that the crying must be accompanied by the without-thoughts prayer (*Note* to *The Word VII*, head no. 13). He who prays and cries, he must think at his sins and he must ask for forgiveness. The man by having rationality, he cannot make anything without thinking. But the thought occasions the feeling, and vice-versa, the feeling gives the thought power of penetration and for intense living of what the man is thinking at. The man talks to God also through crying, for the man tells how much his sin hurts him by being him deprived of God's love.

142. The mind (*νους*) is in the Greek language of masculine gender. So that it can be father of the tears. The mind isn't an organ of cold knowledge but of knowing our relation as subject with God as supreme Subject from

Whom everything comes through love, and knowledge of our relation with other human subjects, a knowledge that is accompanied by the joy of being us in clean relation with them, or it is accompanied by shame and sadness when we are unclean.

143. Let you be urged to cry even by your black coat, which is put on also by them who mourn for their dead. You cry because of descending from the tireless work of your mind to the toil of serving the ever-increasing needs of your body because of your sins, which accentuated within you your bodily needs, and which brought your body out of the life of the ghost Who was satiating your body, and which was letting to your body only a few bodily needs.

144. Regarding the humiliation (or the pricking of the heart), sometimes this one moves by itself when we do not undertake anything for producing it. When the humiliation has come to us by itself, God has come and He is working within ourselves without us striving to call Him. That's why, we have the duty to run to Him, namely to do something at our turn. But our effort must rather be for keeping that pricking or the tears which have come to us. This is for they are greater than those produced by us.

145. The pricking makes our soul is like a soft and moist sponge which the water of our tears flows out of.

146. The water of the tears coming out of our soul washes up even the filth of the sins from within our soul, like the filthiness of a coat is washed up after getting soaked in the water.

147. He showed that in addition to the pricking produced (moved) by us through our zeal and through our thoughts, there is also that pricking that moves by itself, or that one that is moved by God. That is greater than that produced by our powers.

148. Only into God one can cry with a clean crying. But into God cannot cry except him who wants that what God wants. From here we can see also that the encounter with God takes place in state of crying, of deep compassion. The crying is a gift from God, a gift of encountering His love. Here is again proven the character of God as Person. God gives us the power of crying by making us feel His love for us. Encountering God is an encounter causing us a feeling down to tears.

149. The ascetics hated their life that was always menaced by sins and full of earthly pains, but they didn't hate their life as such. They were searching for that transfigured life in the future existence, and they regarded their body accordingly.

150. Our body can be both tyrant and servant to us. That depends on us.

151. Happy is him who cries so ceaselessly out of his love for God, so that his crying has become to him a garment of bride of the heavenly

Bridegroom, by showing him the brightness of his joy through his eyes and on the whole his face.

152. He who does not lose any day, but he gives each one of his days to a deed and to a thought about God, he won't have any day alike another for he lives in the infinity of the love for God and of his love for his fellow humans, and that makes him always experiencing this love and its manifestations. It is that "eternal commencement" which poet Charles Péguy spoke about. The eternity is to him a new novelty and therefore a continuous youth. Only the void is monotonous and burdening. Only the existence of the substance, or only the existence in front of the substance that would not depend on a person and that would not be filled up with meaning through a person, only that existence would be monotonous. Only the days of the lazy, one who has fallen off the intensity of living as a person down to a plan somewhat of the nature, are monotonous.

153. The tears are living waters, for they are not produced by nature but by the souly feeling of the person. They give a new life to the person who sheds them. They are the tears of a person in relation with another person. And there is life in this relation.

154. The monk cries, in the first place, for his sins, and then he will reach to see the angelic powers.

155. "The Kingdom of God is being taken by force" (Lk. 16: 16). He who is unforced by nature he allows Himself to be forced by them who insist, for He likes seeing their perseverance, a perseverance that increases their spiritual power and it proves their faith in His mercy which is ready to helping them.

156. The laughter is tied to innocence, as the crying is tied to sin. And both of them are tied to the report between persons. A world without persons would have been a world without laughter and without crying; it would have been a world unimaginably poor and grey. That's why the children laugh so purely: for they do not know the sin.

157. There are some people who are sad because of not being able to cry for their sins. This sadness is a crying at its turn, though they who have it reckon on themselves as not having the crying. And it may be that they have a more painful crying, more ceaseless, because of their sadness for the lack of crying. That's why they remain unrobbed of that crying of their sadness.

158. At the beginning the man starts with an innocent joy towards ascesis. Then, by increasingly knowing his stains and his difficulties in getting on himself cleaned of those stains, in the same time with this knowledge his pains will increase too. Only after he has cleaned himself through pains, he will reach that joy that is not the fruit of his imagination, but it will be the result of his knowledge and of his real cleanness and of seeing God

through those. His toils will get thinner not only with the body, but also with the soul and with the understanding, as one who has been living a life of attentive focusing on the thinnest movements of his souly life.

159. "Pain that has become quality of the fiery soul". The entire soul has received the quality of the pain. But this pain is a fire too, a fire that doesn't let the soul be tranquil.

160. The improved soul makes the body's matter malleable, cleaned of the toxins of the evilness, and thinned. It will no longer be heavy; it won't be any longer passively moved under the force of the passions. The crying for sins is especially a forerunner of the dispassion due to the pain it maintains within man for the committed sins.

161. The urge to cry increasingly harder, or with increasingly much love for God, it will open as well the perspective of the possibility of a progress of the man into the godlike endless. But into this endless of God there is the man's comforting, who has escaped the unsatisfactory monotony of the repeated movements in the same limited and corruptible things, which have an ultimate meaning and a spring of unperishable life.

162. The mix of crying and of sweetness comes out of the fact that God Himself works this crying. And where is the feeling of the presence of God, there the joy cannot be absent. When your father rebukes you, or when you strive on yourself for your parents because you love them, your pain will be mixed with joy. God leaves the soul into the crying's pain, but also Him comforts and supports that soul.

163. The fear by upholding the repentance and the toils, it will give birth to the lack of fear, for it cleans the sins.

164. All the spiritual states, or all the states of the limited man, living into the limitlessness of the godhead, they have a paradoxical character. The man endlessly rejoices himself of the unlimited God. But in the same time that joy passes into love, so that the first one will come to an end and it will pass into a superior stage.

165. You will find out that the devil contradicts on himself. Before you committed the sin, he told you that God is merciful and forgiving, in order to urge to you sin; and after you have sinned, he tells you that God is merciless and non-forgiving, in order to drive you to despair.

166. The stains from after the bath of the baptism, they must be cleaned in the fire of the heart and with the oil or with the mercy of God, so with both of them.

167. A movement of anger or of lack of seriousness can destroy within the soul everything that has been built up for a long time. You manifest yourself, for a long time, as a wiseman and temperate in your talk, and in a few moments of unchaining you will waste away everything you have

gathered. The "wrath" Climacus is treating here about, in this Word, it is that what we call impulsiveness. It drives us to reckless acts which often cause us all sort of damages. But also, the wrath can be good when it is a zeal of fulfilling the good things without continuously postponing them. The wrath can be also a gift from God, which we must not use inappropriately. All the things we have within world and within ourselves are gifts from God and they will be useful to us if we employ them well and they will be harming us if we use them inappropriately.

168. While the turning of the man to his true self after being previously into the self-forgetfulness that led him to commit sin, it needs humbleness, the impulsive deed is the sign of the self-appreciation. He who is impulsive, or that man that lets himself dominated by wrath, he is a man who hasn't accustomed himself either to thinking or to that humbleness that comes out of the real self-knowledge. The fathers tightly connected the anger to the wrath, because the immediate spring of the anger is the wrath or the impulsiveness. The impulsiveness is the accentuated sign of the spirit's lack of power to dominate his involuntary impulses. The thinking reduces to its true proportions, unimportant, the evil done to you by somebody else, and, by and large, all the realities of the life from here.

169. The disturbance ties the soul to something limited and it limits the soul by not letting the sight capable of unlimitedly contemplating the God's limitlessness.

170. Sometimes the wrath determining somebody to unveil what he thinks of him who upset him, that one will demonstrate that he is innocent or he will ask for forgiveness. And this will lead him who was hating him, to peace or to repentance. In this case the passion will be healed through passion.

171. The wrath can serve also to good purpose, as we have seen in a previous footnote. But the wrath sometimes can harm somebody despite that one aspiring to good things. This is because the wrath makes that one getting haughty. Under the appearance of the harshness Climacus is a nuanced thinker. He sees all the contradictory appearances of the passion and of the virtues.

172. It is used here the image of a mill and all the operations done there for cleaning up a fabric. In this cleaning shop the monk must stay under as harsh as possible work of other brothers. It won't suffice if he fights by himself against his own anger with the sword of the gentleness and of non-keeping the evil in mind. Because he can cut himself too. This is because the gentleness can be lenient to his own sins as well. Here Climacus is harsh for he is realistic. He knows how difficult a soul can be cleaned through himself. He alternated the harshness with the nuancing.

173. The shame of the prayer means this: "When we say the prayer: 'and You forgive us our mistakes as we forgive too' and by not forgiving, we are embarrassed by ourselves, namely by our conscience, as himself says further on: "Let him be ashamed by the Lord's Prayer etc.". But by and large, our prayer is embarrassed by our keeping of evil in mind, because we ask for the forgiveness from God of for His mercy almost through each of those. Actually, ourselves are embarrassed through our own prayer which we ask God for mercy through, because we do not have mercy on others.

174. By remembering, mercilessly, the evil somebody did to us, we no longer have the courage to ask ourselves something from God with the whole daring.

175. Keeping the evil in mind is a nail which our soul is bloodied by. This is because keeping the evil in mind will maintain a disturbance within our soul. It is curious that we water up the poisoning trees of the evil, which the devastating poison bursts out of not only within our soul but also around us, but we do not water up the trees of remembering the good things done to us. If we did that, our soul would become a true well-fragrant garden of the Paradise. And if we all did that, the Paradise would be extended among people.

176. The gifts one gives him who has caused him evil, those gifts will soften both the soul of him who gives those gifts and of the another as well. And in the softened soul there are growing up the trees nourished with the sap of the benevolence, unlike within that soul that keeps the evil in mind where everything will wither because of the poison gushing out of the trees of the keeping the evil in mind. Of course, that is about the clean gifts of the love and it is not about gifts given as bribe.

177. The table as occasion to feasting will cause all the inappropriate daring. It could be that that table was set out of love, but through the window of the love (and not directly through the door) the covetousness will sneak in.

178. If you remain rigid and if you do not tell to your enemy at least some good words, you will add to the passion of keeping the evil in mind the passion of the pride too.

179. What Climacus aims at are not the toils or the torments as such, but the transparent limpidness of the soul that has nothing mirky within himself, a soul who has nothing to hide and who has nothing passionate that narrows him, so that that soul can be through that limpidness open to the godlike infiniteness. This is the clean soul who reflects through his mirror that is not limited by any passion, the whole infiniteness of the all-loving God.

180. We can see here again a wide and understanding thinking of Climacus. He doesn't simply condemn them who praise what they actually do not do, but he admits that these ones can benefit from their own words which their deeds do not match to. This is for many times the man's words actually belong to God Who forces the man to speak through his conscience. In such a case, through the words they utter some people preach to themselves, or it is preached to themselves too or out of their will, to warm up others they got themselves warmed up too. Or, the warmth which others receive their words with, it will be extended upon themselves too.

181. Climacus is a great poet too of the internal world of shadows and lights which are sometimes mixed up, sometimes unmixed, but always different. Besides, all the churchly writers are poets of this world, not in the sense that they imagine what doesn't exist, but in the sense that by living the richness of this life, they succeed in expressing it in as matching as possible ways, which must use images to be conveyed.

182. He who judges he will be judged by his own tongue.

183. The silence into knowledge is the silence of that mind that is occupied with understanding a still unknown world which the mind tries to understand it. It is not a silence thinking at nothing. When the mind sinks into God and into knowing its own humbleness in front of God, the mind will give birth to prayer.

184. He who has known himself as it is due, he will know that he is indefinite and he cannot describe on himself. He realizes the human apophatic (the untold). In addition to that, by knowing on himself as reached to humbleness, namely by knowing his insignificance and lack of skills, he won't want to say a word. This is for any word aims to teach somebody something, but only in silence one can know on himself, as untold, only in silence one can get closer to God Who is infinitely more untold.

185. That silence that somebody has got in closer to God, it is on the other hand a dialogue with God, a dialogue above any speaking. He knows God as a subject asking him something, and he answers God through his humbleness. And this is a light coming to him from God. It is the light of God's greatness, God Who *lightens man's insignificance but God also fills that insignificance up with God*, as dependent on God.

186. The liar presents an untrue perspective upon reality in order to put something in the situation of not working according to reality, and so that one will suffer loses. But sometimes somebody must be spared from finding out the reality in the whole its awfulness, so that he will have time to gradually be prepared for reality.

187. The hypocrite liar who gets exposed, he will sometimes say: I caused, by lying, the loss of my soul, in order to escape others. So, he reckons even the loss of his soul as a deed of justice. Here is a twofold hypocrisy. Climacus knew in case of the lie too all sort of situations. He condemned in the harshest way only the hypocrisy that aims to harm others.

188. It is harder to pray than to work something outside. That's why, he who postpones the prayer always excuses himself for being occupied with something.

189. Evagrius was an Origenistic monk, condemned by the Fifth Ecumenical Synod. As Origen as well, he reckoned too that the world is caused by a falling of the soul from the pleroma of the spirits, so that would be evil in its essence. According to them, we must do everything to leave this world as soon as possible. On this purpose, we must weaken our body, but not in order to make is the docile tool of our spirit namely for spiritualizing it, but for destroying it.

190. One death is that of the restraining to the peak, and the second is the death with the body at the end of the earthly life.

191. The mind of the restrained one is the church of the Holy Ghost, and that is for by no longer sticking with the things which narrow the mind and which make the mind not to contemplate on itself in its indefinite, it will be able to see the godlike endlessness through this indefinite. But the mind of the greedy one is dwelling place to ravens, because that mind has died to itself, namely that mind no longer sees on itself; that man has become only a decomposing body with his light forever turned off. And the ravens visit the cadavers. Such a mind will no longer see but the narrowed images of the perishing things, namely idols.

192. It is a forcing of the nature fallen into a living too much enslaved and to too many material needs. But by that the nature is elevated to the natural living in the fullness of the spiritual powers which it receives out of God and by which the sweetness and the need for the material things is overwhelmed.

193. If you strengthen the ghost from withing yourself over your stomach, you will enter through it the living communication with God and you will dwell in the ambience of His love and power, that will keep you, through the dialogue between you and Him, eternally alive and happy. Otherwise, you will be mastered eternally by a body overwhelmed by passions and lacking the light of that ghost that is filled up by God, or that is in dialogical communication with God.

194. In the passions born out of the belly's covetousness, or in any other passion, there successively appear countless dirty thoughts which will sink the soul in them, so that the souls won't be visible anymore. He who is troubled by such thoughts, he will no longer be aware of his proper

self, or about that one's value, or about that one's responsible openness towards the godlike infinite and towards eternity. He no longer live anticipatedly the deep life of the dialogue with God and that life's wideness into God's infinite, but he will only live spasmodically, narrowly, and dissimilar in a passing manner into each of his thoughts.

195. By creation the people received a feature characteristic to the incorporeal nature, and after getting out of sin they will impropriate again this quality and they will become familiar to the angels.

196. The cleanness is not an indifference or a lack of vigor, but it is a spiritual fire that overwhelms the defiled heat of the body.

197. He who thinks that by restraining on himself he won't fall, he will give birth to pride, and by pride he will fall too, as satan fell off heavens without eating anything.

198. The body doesn't conceive on itself during night, but in the same time with its conceiving the soul appears within body. But the soul can be called as of the day, for the soul is bearer of light and of meaning within body. And rightly so Saint John Chrysostom says that the body is not evil by itself and it is not the cause of the death. This is for the body hasn't been made by God for standing alone and for decomposition, but as accompanied by the immortal soul in order the body to participate to immortality. Only because the soul's power upon body has weakened due to the getting far from God, the body has been submitted to the death. Then my body is both a friend and an enemy of mine. Here is true dialectics. My body is my friend by nature for I work through my body the good things and the works of my soul are committed through my body. But my body will become my enemy if it obeys the sin, if I have loosened to my body, to some extent, the reins of my soul. But my body will still be my friend even then for my body still remains the means which I can clean myself through and which I can be saved through.

199. After we have committed the sin, the devil will want to drive us into despair, by telling us that God doesn't forgive. By that the devil attempts to impede us from repenting. But if we do not listen to de devil, we will get rid of despair, so that the devil will bring forth again the motif of God's love for the people, in order the devil to urge us again to commit the sin.

200. Climacus is showing here too that the obedience is greater than the appeasement by oneself. This is because the obedience is not stalked by pride. And the obedient is used to people and therefore he won't easily fall because of them. In addition to that, the obedient has become used to always depend on the advice of his spiritual father and, through that one, to depend on God.

201. When one elevates on himself, he falls off the grace. This is because that one reckons that he is what he is by himself, and not by God. So, he is no longer open to God and he no longer ask God for help.

202. At the general resurrection, the body being totally spiritualized in a full dialogical communion with God, the body will be totally righteous, and therefore incorruptible.

203. When we are warred by demons it will mean that ourselves fight them too. This is because when we do not fight them, they are our friends, because we do ourselves what they like us to do.

204. The body belongs to the nature. He who has defeated his body he has defeated his nature and he has reached above his nature, as the angels are. But this can be done only by the Holy Ghost's powers. He remains a man but he will have a clean and bestowed to God life, a life similar to that of the angels.

205. They who are on the step of the cleaning efforts through deeds, they use the knowledge of the work methods of the devil as described before. But to them who reach the simplicity of the innocence that knowledge is no longer necessary. Their innocence itself will be their shield against those plots crafted by the devil. They no longer can be budged out of their innocence.

206. Therefore, it won't be enough only to disrobe the coat of the sensuality, but they must also put on the coat of light, of the non-evilness, or of the cleanness, or of the virtues. Among those must shine the humbleness. This is because otherwise all of those can be darkened by a new dirt.

207. It won't be enough if we pray only with our soul, while letting the body unsupervised, but we must bring the body too in state of prayer: to kneel the body down, to make is seat still, piously, completely dressed up etc. We pray differently while kneeled, as philosopher Max Scheller admitted at his turn (*Das Ewige im Menschen*). But this won't mean that we can pray only with our body.

208. It is a whole drama caused by the fact that on one hand the body is necessary and good, while on the other hand the body is to us cause of sufferance and of condemnation. This matter is not of a theoretical order, but it is one painfully lived. Any path we choose will be accompanied by pains. If we leave our body into pleasure, the pleasure will be passing and followed by temporary and eternal pains. If we stop our body from pleasures that will mean as well a long pain to our body. The complexity of this matter is due to the fact that the body deserves to be saved, for the body actually is good and my salvation depends on saving my body. But saving the body doesn't mean leaving the body in its pleasures, it doesn't mean saving the body as it is – because that is not salvation -, but it means cleaning the body up and always fighting for our body's

cleanness, or for our body, and against what our body likes on each moment because of that one condemning our body to corruption and to eternal torments. The solution consists of finding out the equilibrium line between extremes, namely the right-reckoning. But this line is so thin like a knife edge is. We are always in the situation of tending towards a side or another. From here it comes the continuous drama not only in the human individual life but in the whole mankind's history too. This is also the cause of the always new and great and complex adventure of the mankind.

209. I learn only out of my feelings. And I can learn out of somebody else's feelings only by comparing those to mine, for those cause mine, and they meet together.

210. Everything in the man's life tends towards an equilibrium.

211. Actually, the stingy one sees in himself only his body. That's why he tries to prolong his body's life as much as possible by manifesting his insanity in this impulse of his towards some sort of duration he reckons as endless here on earth. That's why the passion of the stinginess is connected with a great cowardice. The stingy abdicates from everything in order to prolong his body's life. He who is free of greediness, on the opposite, by knowing that his souls in infinitely more valuable than the body and that his body is mortal, he has a great courage. He can renounce to all the worldly things, even to his own body, in order to keep his soul unstained.

212. By and large, the love for money maintains during life a permanent uncertainty and the fear of future because of lacking the faith. It is manifested in it a natural thirst for an eternal life and the conscience that one cannot have an eternal life by loving the money, but it will still search to gain that eternal life, but in a wrong place and by deluding on himself consciously. On one hand, such a person put an absolute price on the earthly life, on the other hand such a person lives in a continuous fear.

213. He who loves the people will scatter his things, by giving those things away. He sees within man an infinitely greater value in comparison to material things. The stingy hasn't any love for people and he loves only on himself. But he does to himself the greatest possible harm because without love one is lost.

214. Still, the fathers admitted also a raising of money in order to help the deprived. But they realized that such an approach is difficult not to become stinginess. Saint Maximos admitted that besides the love for pleasures, the love for glory, and the faithlessness, there is also a fourth cause for raising money: the oikonomia for the poor.

215. Actually, he who loves the money doesn't know that the supreme reality is a Person Who loves all things and Who has the power of upholding all things; but he who loves the money trusts as supreme realities as being the material objects which are corruptible and which have not the capacity of giving the gift of the live.

216. The passion for loving the money keeps growing. On the measure it grows up the love for people will decrease, reaching even to hate the people. This is the passion which is seen - more than in all other passions - the progressive increase in callousness, of the human nature, a nature that is made for freedom through the love for God Who is the spring of the love, and through the love for people made for the love among the human subjects who remain free by that. And a callous nature is a nature which the life has been withered in; it will be like Lot's wife transformed in a salt pillar which doesn't have and doesn't communicate the life.

217. He who is voluntarily poor he won't be mastered by anything. He refuses all things, and so he shows that he is above all things. If he has something, he will give that something away and so he shows that he is master over anything he could have. He has discovered the endlessly richer in life plan of the persons and of the loving connection among them and, in the last analysis, of the Person of God Who founds the existence and the life in love of all persons.

218. The clean prayer is that prayer which the thoughts lusting for the things of this world do not occur in. The clean prayer is totally directed towards God. But as long as somebody still is attached to material things, he won't escape the thoughts about those material things. The attachment to material things isn't a theoretical attachment but it is a practical attachment meaning a life lived in worry and in lusting for material things.

219. He who has discovered the love of Christ, he will go everywhere for Christ, for he is not tied to a given place because of some earthly motifs. He has tasted the realities from above, namely the spiritual realities, and that's why he despises everything else.

220. The forgetfulness gives birth to insensitiveness, and the insensitiveness, once born, it will give birth, at its turn, to forgetfulness. This is something characteristic to passions that, by giving birth to offsprings, their offsprings will give birth to passions, at their turn, namely the passions themselves will extent through the offspring which they give birth to. By forgetting, the man will break on himself from past and future. He will reduce his life to the present moment and he will darken on himself because of lacking a horizon. But not nourished by the memory of the past and by the thought at the future, the life of the instant will become weak, it will pass as a mist into nothingness, it will

be mostly dead. The death of such a man is shown also in the fact that he lives idly, out of prejudgments, out of remnants of thoughts coming to him from others (from "*Man*" as Heidegger says), which persevere, dead, within him, without him giving them life again by thinking at them anew.

221. It is a struggle of the human being against herself/himself, a continuous contradiction, one never fully surpassed, as that one described in *The Word XVI*. This is characteristic especially to the insensitive one in the sense that that one is willingly complacent in this state. But this is in a higher or in a lower degree present in each of us. So, each of us is in a certain state of insensitiveness or of lack of shame and that's why each of us is menaced to fall even more in it. The insensitiveness grows up with the prolongation in time and with the increase of the sin. It is an increasing callousness of the nature. That will chock up all the impulses towards good or towards liberation. It will kill any twitching of real life by living an ever deeply imprinted and all-mastering death within himself. This one must be harshly and continuously hit so that itself to be killed, for the nature to wake up from its death sleep. From here is explained the need for the harsh ascesis. The wakened-up benevolence, an occasional benevolence, it has no power to liberate from his insensitiveness on him who has fallen into this death. The painful crying is the most decisive medicine against insensitiveness.

222. The forgetfulness, by breaking up the connection between present and past, because of the passionate attachment to the present pleasures, it will weaken even the depth and the intensity of the present life that is not consciously fructified by the memories of the past's deeds. The vigil deepens not only the signification of the present thoughts but also of the past deeds, and it sees the present in the light of the past and of the future.

223. The fear of God gives one courage to overcome any cowards fear of anything on earth. In addition to that, the fear of God actually isn't a fear that God will do something bad to somebody; all the less of anything else, by knowing that God will defend one or, if one loses the earthly things and even the present life, she/he will have a life full of all gods in heavens. So, she/he who entrusts himself to God, he won't fear. On the opposite, he who fears the earthly things and who trust only to himself, he will always fear those in a real manner. Neither the own self nor the world's things assure him against troubles and misfortunes, not to say against passions.

224. A Latin proverb says: "*Honores mutant mores*". The modest man from yesterday, after being appointed on a higher office, he will change overnight and become unrecognizable. His nature will be changed, his morals will be crocked.

225. All the virtues gathered within man by toils can be defiled as a bucket of milk by a drop of oil.

226. Here is a paradox: the multiplication of the virtues opens the door of the vain-glory. The multiplication of the sins banishes the vain-glory away. But this doesn't mean that we must surrender ourselves to passions in order not to reach the vain-glory. That would mean us to remain down into mud in order us not to boast with our cleanness. We must get rid of both of them. But the beginning is done by getting rid of passions.

227. We can see here the author as describing with the same extraordinary talent of fine analyst of the complex souly states, the same contradictory intertwining between passion and the good aspiration, as in other of his *Words* as well (for instance in *The Word XV*). Each moral flower or virtue has in its shadow the vain-glory. This intertwining is characteristic to a yet non-consummate stage of our nature. Our passion is so much intertwined with our nature so that it seems to us that by fighting it we actually fight our own nature, and that's why it is so difficult to fight it out. Only a radical understanding of our nature as fully finding on itself when forgetting about itself, or when it totally surrenders itself to God and to the fellow humans, it will get us out of this contradictory and tormenting state, in order to elevate us to that supreme paradoxical state, one happy and fully conform with itself: that state which you no longer are through yourself, but through God, through Him Who loves you and Whom you consummately love.

228. If we see our virtues they will be lost.

229. In this case the calumniated one by praising his calumniator, he won't flatter on that one neither will he push that one to the sin of the vain-glory, but he shows him his love. That one will feel on that moment that he is not flattered and he neither will fall into vain-glory, but he will be ashamed of what he has done, because he will see that he has done injustice to the calumniated one. And this will help him to correct himself by following the example of that one's kindness.

230. There is no end to the vain-glory. This is because the vain-glory is equal (but in the opposite direction) to the humbleness. And the humbleness is an infinite deep (abyss) or height. This is because the humbleness is a bewilderment about God, and for God is infinite the humbleness will grow up infinitely too.

231. The self-appreciation is a disease because he who suffers of it, he won't live in reality. The richness he guards is smoke. But that smoke not only that will vanish and let him empty, but it will make him merciless and hated by God and by people, because that is a smoke that intoxicates him. He gets out of the connection with God and with the people who are the sole reality keeping himself too in reality.

232. Climacus is noticing here the same intertwining of the passion with the aspiration contrary to it, as he did in other previous places too. The sap of the passions goes up into man out of his stained nature, in the same time with the sap of the virtue, as does the corruption in a tree's fruits. It is very difficult to remove the passion and to spare the virtues in the same time. He who reckons on himself that he is humble, that one is not humble. One constantly must remove from his mind the awareness of having a certain virtue. The conscience must have only God as its content and the own self must be seen as only nourishing himself out of God. All the virtues are God's powers within us. The ascending towards this conscience is a continuous distillation effort for thinning the human nature, in order to make it totally transparent to God by removing any thickness of the human nature and its visibility.

233. Christ's blood spilled for us is, according to the being, a human blood like ours too, but according to worthiness His blood is infinitely more valuable for it is the blood received by the Son of God as His own blood and given by Himself for us. So, through Christ's blood we are imparted with the endless love of God. That's why, even if we had given our blood through death for Him, we couldn't have paid Him equally, so that we couldn't have paid our debts which we have to Him. This is because if somebody has given you something, you will have paid your debt only by paying him back the same price. But even so little as we can give to Christ, it is out of the power shared us by Him through His blood. We love Him, at our turn, a little, by taking power out of His endless power. Where is then the ground of our pride? The proud one doesn't love Christ not even as little as a human being can love Him, on the ground of His love.

234. By being ceaselessly attentive to his nature, one will uninterruptedly see through it the endless light of God, through the transparency of his own heart as through an eye which the light from God can be seen in.

235. There are two sorts of forgetfulness; one is the forgetfulness about oneself because of his pride, and that gives the appearance of a self-knowledge; and there is the forgetfulness about oneself (the kidnapping, the ecstasy) out of humbleness, one that is the real self-knowledge. This is because the self as known out of pride it will be a superficial self, a superimposed self, one that stands on sand as a void, while that self as known out of humbleness will be the self eternally sunk in its steadfast and true foundation that is God. The proud one, by not knowing his sins, he cannot discern between himself and God in his imagination, and so he won't see his foundation. The humble one, by knowing his mistakes or his insignificance, he will see the foundation upholding him for eternity and forgiving him.

236. Detached from reality, the proud counterfeits the reality by imagining it. He lives in a phantasmagory, in a prolonged hallucination. Emptied of

everything, the pride one hallucinates that he would be rich; darkened, he imagines that he is into light; but his richness itself is poor, and in its light, he sees nothing real or nothing substantial. That's why also his spiritual food is poor and unsubstantial.

237. He who is proud, he won't know either God or will he live in peace with the people. He gets petrified in his heart even towards the gentle people and he despises them. He behaves with harshness especially towards the gentle ones because he fears the powerful ones and, if he needs them, he will flatter them up.

238. Climacus proved to always be a thin and sincere analyst of the souly states which often are contradictory. Consistently personalistic, he explains the contradictory thoughts through the presence within our soul of other unseen subjects, in the given case, of the demons.

239. This is an important argument for confession: he who confesses his sins, by receiving the assurance that from then further he won't be responsible for himself, but the confessor who has given him the forgiveness will be responsible for him, he will no longer feel the torment for his sins neither the helplessness in not committing those sins again. And the confessor will be hold accountable because he had done that in the name of our Lord. You must, therefore, experience the encounter with Christ as another Person, in the only way accessible to us, in a concrete manner, namely by encountering another godlike person who welcomes you for he had been appointed by and in the name of Christ.

240. The gentle Lord Who has no reasons to be helped, He rests on Himself within the gentle. The gentleness from within Him flows into the believers and it becomes within them a smooth cradle which Himself rests in. The gentleness is the delicacy and the tenderness of the love, and its surety is not disturbed by anything. By gentleness, them who love on each other they comfort on one another. One knows Christ by participating to Him, and by His dwelling within us. Christ is Teacher by the fact that he dwells within us by the Holy Ghost.

241. The gentle will rule the earth by stretching their gentleness - which is the gentleness of Christ - all over the earth, and nobody will resist them but everybody will answer them with the same gentleness. This will be the Kingdom of Heavens: The Kingdom of the Gentleness among people, out of Jesus Christ's gentleness.

242. The true knowledge is tied to gentleness for the gentleness is also a peaceful contemplation of the fellow humans who open themselves to it, and a contemplation of the existence's mysteries and of the mystery of the gentle God.

243. As one can see, the wrath or the anger, when exceeding a certain measure, they will darken the mind and they will keep the man in an

accentuated agitation leading him all the way to insanity. Between the souly functions there is a tight connection and they influence reciprocally.

244. In the Greek text the self-non-cherishing is expressed by the word *μή μετρείν* – the self-non-measuring. You ought not to measure your own good deeds or your virtues. Properly said, you ought not to notice those. You will reckon them as inexistent. Let not duplicate on yourself through the conscience of your value. This is humbleness and, in the same time, this is simplicity.

245. "The liar-foreseer" is him who imagines that he can see within hearts, but he doesn't truly see, and that's why he issues wrong judgments, by a large as malevolent judgments on people, and he claims that he can see their evil deeds and he counts on those evil deeds.

246. By becoming simple and sincere, Saint Apostle Paul advanced right by that in knowing that what is essential, namely the love of Christ towards him and his love for Christ and people. Saint Apostle Paul saw the Supreme Person and the persons of the people above objects; he saw the simple love, a direct love, as being infinitely more life-giver than all sorts of cunningness in the relations with the people.

247. Another paradox: "obedient speaking animal", who doesn't even bear his own burden, but he places his burden on the shoulders of his spiritual adviser. On one hand, himself is obedient, on the other hand he obeys his adviser. "Bear your burdens to one another" (Gal. 6: 2). He bears bodily burdens. And by both of them he gains.

248. There is an endless deep, and abyss of the cunningness, as there is also an abyss of the humbleness or of the simplicity. This is because the evilness too has no end and it can constantly advance. There are countless dimensions of the infinity, good and evil. They combine and graft and they oppose to one another on multiple ways. As the endlessness of the humbleness is nourished out of experiencing God's infinity, likewise is the endlessness of the cunningness is nourished out of the opposition to humbleness. This is because the cunningness is an overturned image of God's love. As the love is shown in several forms out of God and out of people, the cunningness answers, at its turn, with new degrees of evilness, of envy, of liar imitation, as a dimension of the infinite evilness confronting the dimensions of the good infiniteness.

249. One can achieve the true knowledge of the virtues only by experiencing them. And by experiencing the virtues one achieves experience, namely he achieves the knowledge about God in his soul who has the virtues. The virtues are transparent to the corresponding power of God. The virtues thin up generally, or they make the man's nature transparent to the infinite wideness of the light and of the kindness of God.

250. He who is humble he will never trust either his virtues which he gained or his good deeds which he committed, but he will do that on the ground of his faith in God and in the possibility of advancing as far as possible.

251. We are having here the same subtle noticing of some contradictory souly tensions. The monk places the devils in a great dilemma: "If you leave, I will boast on myself that I was able to chase you away, so it will be good to you if you leave me, but it will be good to me if you stay; if you stay, not only that I won't have any possibility to say about myself that I am great for I have banished you away, but I will also have a reason for humbling on myself, because by being praised by you I will realize my uncleanness that is contrary to your sayings". The devils do not know what to do: to stay, in order to further tempt the monk through their praises, because there could be a possibility to make him boasting in the end; but he has told them that if they stay, he will be even more convinced about his own sins. So, the devils will leave him alone. But by leaving, they won't be able to tempt him any longer.

252. Actually, this will happen even if the devils aren't present, but only our thoughts: if our though tells us that we are humble, we will get proud; therefore, it is good us to banish this thought away; but if we banish this thought away, we will no longer have the conscience of the humbleness and, by being that absent, it will be replaced with the self-content, namely the pride. How can we get out of this dilemma? By banishing the thought that we are humble, but by remaining humble too. But can we do that? And how? Climacus is going to give the solution in the next chapter: we must permanently and exclusively be under the power of the thinking at our sinfulness. Not into a theoretical thinking about humbleness, but into a real sufferance because of our insufficiency. The escape consists of a real and deep sufferance for our sins, and not in a coquettish thinking on the theme of the humbleness.

253. While the pride makes a man harsh and opaque, the humbleness makes him delicate and transparent. In humbleness it consists the ennobling of our nature. But one cannot commit humbleness without being aware of his own sinfulness and without the effort to overcome his sinfulness, namely through repentance, a repentance proven not to be complete except in crying.

254. "As the Holy Trinity of the Hypostases is into the One and Godhead, and as the One Godhead is in Three Hypostases, likewise the repentance and the humbleness are kindred and they are strengthened in the godlike grace and the godlike grace unites them by elevating one with another and by elevating the mind to God". The three ones in their unity they not only reflect the Holy Trinity but they also have within them the grace of the Threefold God or of God as Threefold, by grace, as uniting the three ones without confounding them, as He is One in His Being and Threefold in His Hypostases.

255. One can see in man the all the rationalities of the creatures both of the sensitive ones and of the understood and understanding ones. The man is the all-comprising rationality of all created rationalities. Within man there are both all the rationalities of the sensitive objects which can be known through man (or which they have connections with, *t. n.*) and the rationality that knows those things (as the angels, *t. n.*) and that is in connection with all the knower rationalities. But the man rejoices of knowing on himself in a real manner, and of knowing; when the man humbles on himself, he knows on himself the best. That's why into man rejoices the whole creation when, by humbling on himself, the man knows the most both on himself and on all realities.

256. He who is humble he will reckon that he has nothing. That's why his lips have nothing to steal from himself and give to others. Actually, he remains a sealed treasury, one that is ceaselessly being enriched. Of course, the others still learn from him. They learn in an untold manner (apophatically) by seeing the height or the depth of hid humbleness.

257. The humbleness covers our virtues in order us not to brag on ourselves and so us to lose the virtues by bragging. It covers them even from ourselves. Only God must see our virtues.

258. Seeing our own fewness and non-importance can progress endlessly, as in an abyss, as we know increasingly obvious the infinity of God. But it cannot advance to nothing, because if that had been the case it couldn't have had the self-conscience any longer.

259. To the Holy Ghost Who is the Founder of the humbleness from within the soul, are known also other goods of the humbleness than those made visible by Him.

260. We are again having here a paradox: the humbleness's features can be seen and they betray the humbleness. Still, the humbleness itself doesn't want to be seen and it doesn't show itself. But right by doing so it shows itself.

261. "The true humbleness is the daughter of the knowledge. And the true knowledge is the daughter of the temptations". Out of temptations we know that we are exposed to temptations because of our weakness, namely we really know on ourselves as we won't know on ourselves while we still are dominated by pride. But by knowing on ourselves thus, we will reach the humbleness.

262. The humbleness is the gate leading to the Kingdom of Love. This is for it is the sign of the disappearance of any pride that locks the man up within himself and it lock up to the man any gate. The humbleness is the sign of the supreme cherishing of God and of the people. And this comes out of the love for them and for the opening their door.

263. Only the right-faith is a foundation and a spring of humbleness. Any other faith is the product of the pride. "The humble cogitation doesn't mean despising the knowledge but it means knowing the grace and the mercy from God". That's why, only they who believe in the true God Who has descended, for His love, all the way down to us, only they can receive the gift of the humbleness. But this doesn't mean despising the self-knowledge. Without this self-knowledge we will be proud and we won't receive the grace. The humble cogitation, though being from grace, it rather deepens our self-knowledge and it brings within us a true self-knowledge.

264. Notice the beauty of this paradox: the poorest will be the richest if he admits his own poverty.

265. Another remarkable paradox: the more you progress, the more you will feel yourself as debtor, as you won't have progressed at all. And this is for the more gifts they receive, the more they will feel on themselves as indebted, and so the more they will humble on themselves. The more the adornments which a benefactor loads somebody with, the more those adornments make the receiver to bow deeper in front of his benefactor by being overwhelmed by those adornments.

266. Another paradox: he who has fallen, he will stay at prayer deprived of daring but full that perseverance given him by his despair, because he has in God a sole hope: to ask for forgiveness without being ashamed.

267. In humbleness there is concentrated in an alive mode the whole teaching of Christ in an unspoken or apophatically manner. Through humbleness the teaching itself of Christ is proven as comprising an undried deep of living and all the more as unspeakable.

268. The sky is the peak of the humbleness; this is because only where is humbleness, there will be love too; and only there will be neither forcing nor strife.

269. The sin is a stealing of the man from his clear and sharp self-awareness; the sin is a half-conscience. The angel is in the most luminous, in the most woken up, and in the most unrobbed self-conscience.

270. The angels received a mastery over themselves and over the material things, but one of them made of that a cause for pride.

271. The humbleness annuls the whole evil that has been imprinted within us through our evil deeds; but the absence of the humbleness will make unpleasant all our good deeds by showing them as done by us out of our vain-glory. Our pride will stop us from entering the true communion with other people, even if we do good deeds to them. Our pride locks up our self towards others, and it will send our good deeds towards them as some hunting dogs chasing the hunted animals. That's why our pride

will stop those too from entering the communion with us. Our pride locks up their heart too, towards us. They might receive our good deeds but they won't receive us because of not trusting us. This is because neither us give ourselves as a gift to them in the same time with our deeds. In such deeds the proud one gives something from outside him, as a bait. So, he won't give on himself. Only in humbleness one bestows on himself for he prays him to be accepted by others whom he cherishes more than on himself. He shows on himself as a human being needing them.

272. The same thing happens also in our reports with God: our humbleness opens us to God and it opens God to us, while our pride locks up both us and Him. Our good deeds can lock us up even more by becoming a cause of pride to us. That's why only our humbleness speaks with a good result on our behalf in front of God. Only our humbleness opens our heart to the people and to God. Only by our humbleness's, non-daringly and delicately knocking on, the door of the Kingdom will be open to us. Our humbleness successfully speaks on our behalf, for in our humbleness there is our heart speaking.

273. The humbleness is the power that elevates us, truly and authentically, up to heavens, namely into the heart of God and of our fellow humans.

274.[1] "The understanding feeling or the feeling of the mind" (*νοερα αίσθησις*) is an older expression used by the Holy Fathers (even by Saint Gregory of Nyssa), and this expression shows that the mind understands and it feels in the same time, namely the mind knows through a touch with the affective reality itself, and it also notices its quality as good or bad. For instance, I understand a man, and I realize his good or bad quality. And one could say that then I will understand him more. That is a feeling which an understanding is within, and it is an understanding that is a feeling. It is like an understanding by tasting (to be seen at Diadochus of Photice, head no. 30; *The Romanian Philokalia*, volume I, pp. 345-346).

275. The actual good or the chief good (*το χορίως αγαθόν*) is that good achieved through ascesis and by grace, unlike the natural kindness that is inferior to that. But there is also the Good through Himself, or the godlike Subject Who is the inexhaustible spring of the kindness, of any kindness, and Who cannot be but a Person because only the person is kind.

276. The discernment is not only a theoretical knowledge but is both a knowledge and a feeling, in the same time, of what is good or bad, and therefore it depends on the state of cleanness of him who has the discernment power. Only him who is clean in heart can perceive what is clean and he will feel, with aversion, what is unclean.

277. This is an allusion to the saying of Saint Mark the Ascetic about soul as the holy dwelling place of God and about heart as the altar of this church (*About Baptism*; *The Romanian Philokalia*, volume I, p. 282). On

this altar stays, as sacrifice or as gift, our being, upon which we are waiting for the fire of the godlike love to descend in order to ignite our being and to bring our being to God into scent of good fragrance, or as a sacrifice and a totally given gift and well pleasant to God. If we do not offer on ourselves to God with the whole our heart and ignited by the fire of the love, we won't be a clean and pleasant to God sacrifice.

278. The mind's feeling works when through it the mind comes in contact with the spiritual realities. But this happens only when the mind is clean of passions. Otherwise, the mind will only speculate about the spiritual realities as about some suspected realities, but which the mind hasn't experienced yet. In order us to reach the true knowledge or the spiritual realities by contacting them, we must strive ourselves to remove the cover of the passions from on the mind's feeling, namely the bluntness brought to it by our passions. Through the mind's feeling we will cross beyond the sensitive cover of the things, and so that cover will no longer impede us to know their spiritual foundations.

279. Through the feeling of the mind, we will place ourselves in contact with the reality of God, namely we will have the "feeling of God".

280. The *heart's feeling* is the mind's feeling which the heart puts more sentiment into.

281. The virtues of the communion abolish the passions of the egotism with the power of the Holy Trinity Who is the supreme spring of the life in communion.

282. "Getting used to it, it means reaching to get habituated to the passions' evilness". The fight of the good and evil tendencies has become a state that is characteristic to the soul. In this struggle the evil tendencies which have become habits or passions, they will always achieve the victory if God is not called for help by a feeling of great faith and love, one that overwhelms the urges caused by the attraction to pleasures. And if the struggle lasts, it will bring the soul to decomposition or to the helplessness to do something good in order to regain the strength of his freedom. This is one with the soul's death.

283. The sin cannot be by nature, because the fight introduced by sin within nature cannot start from within nature. The sin cannot be cogitated without being chosen by a subject. And the evil by and large, it cannot be cogitated as standing by itself as having an own hypostasis. This is because the evil is something fighting against the being in the bosom of the being. The evil is a woodworm of the existence, a woodworm having its origin in the evilness of the human subjects and wanting to introduce a disorder within being. The physical evil doesn't hurt so much as the evil coming from a person. The physical evil has its ultimate roots in the evil freely chosen by persons, namely into sin.

284. The passions cannot be understood without supposing the virtue that the evil opposed to. The virtue can be understood without passion. Only if the passion is totally absent, we will have the full virtue. The virtue represents not only the inward harmony of the persons but it also represents the good relation between persons, and in the last analysis between the human person and the godlike Person. The harmony within a person cannot exist but in the same time with the harmony among persons.

285. Teachers of the virginity are Elijah and John the Forerunner and John the Speaker about God; teachers of the gentleness: Moses and David; of the prayer: Himself God-the Word, and the angels who showed himself to Anthony and to Pachomius; of the fasting: again, Moses and our Lord Himself; of the vigil, many who have earned also the pricking of their heart out of this; of the humble cogitation: the Word of God and everybody's Savior Who "for us He made Himself poor" (2 Cor. 8: 9) and "He took our body".

286. The doing is the first stage of the spiritual climbing which the cleaning of the passions and the achieving of the virtues is being done through, and then one reaches the superior stage of the contemplation (of the spiritual sight).

287. The mind as bodiless and impossible to be bordered by anything among the corporeal ones, the mind cannot find its resting except in the endless One Whom the mind has everything into.

288. They who are clean in heart they can feel the disposition from within others, but the unclean ones cannot feel that because of their insensitiveness.

289. The opposition of the devils to one other, or their encouragement to some virtues opposite them and to passions, all of those only aim to deceive us. Their resistance is a method and not a purpose.

290. Each moment in time is given for a certain thing of ours. If we do that thing at the moment appointed to that thing, we will be able to live our life according to the fore-appointment by God, namely in a pleasant to Him or sanctified way. We must find out the accord between the moments of the time and the moments of our life. There are some fore-established harmonies between the mentioned moments for the norms and for the healthy development of our life. The time is not a void which we can fill it up with anything. But the time is correlative to the human lives. There are within time some harmonies potential to the development of our life. This is for our life itself is made so rhythm itself with a time of its. This doesn't mean a predestination, because we can live our life also against time. But that isn't a normal development of our life. You must know what time is appropriate to a moment of your life. Only then the potentialities of our being will be fully and harmoniously actualized.

Each moment of the time is appropriate to a certain potentiality of our being, and these potentialities compose, at their turn, a whole. And the moment means the whole ensemble of circumstances requiring a certain thing. In addition to that, this accord depends on a full cleanness of passions. Only that give us a clear sight and a power to truly conform on ourselves to what the moment requires from us.

291. They took those rewards on the ground of their general intention to work according to the will of God (intention that is known only by God). That's why they who die young, without having showed the proof for their good work, they won't remain without the reward from God, for God knows that they would have done that and God rewards that as it would have been done. This means that God maybe rewards each one according to their humbleness. But it might be that him who hasn't had the time for committing deeds which he generally wanted, he was the humblest.

292. The mind is always passionately hanging on the memory of the sin and on the narrowed and opaque image of the committed sinful deed.

293. The path of the piousness can be diverse, because one resists a sin, while another works for fulfilling a good deed.

294. Some people by cogitating at the heavenly things, when they part with their body they ascend with their soul in heavens. And they who cogitate the things of the passions, after their death they will descend in hell. And in the middle, namely in this world, after their parting, there will be nothing left. The souls departed from here they will no longer have the world as an environment for communication among themselves, as it was while they were into their bodies.

295. It is a consummate and easy to achieve good to do what you are advised to do by a spiritual father, for you will achieve your humbleness through him.

296. When we try to accomplish things which are above us, even though we do that for God, we could mistake. Though, God wont' condemn us for our mistake once the purpose of that work of ours was to serve Him.

297. "The diversity of the things" consists of all sorts of hidden thoughts, cunning ones, born out of the mind's trust in its own smartness. That's why is good to sail in the ship of the simplicity unendangered by the waves of all sorts of thoughts.

298. The Gospel of Christ is the law of loving the neighbor, it is the law of surpassing the worry for oneself. The law of the love doesn't only ask us for not doing evil to others, but it asks us for doing them the good. The Gospel reached the ultimate knowledge about the man, by showing us that the man cannot save on himself except by putting his own life for his neighbor's salvation. The Gospel's Law explains the deepest law itself of the human being, by explaining what the man himself experiences as

the deepest aspiration of his and as the only one making him happy. That corresponds to a more advanced stage of the human. The eternal happiness is not else but the prolongation of this real happiness which the man can reach even from here at. The happiness isn't within us but it is within others and, in the last analysis, in Him Who has made and Who upholds everyone and Who unified them without confounding them one within others. But our neighbor cannot be saved by us without him willing that. That' why we must wake up our neighbor in order him to become aware of his sinfulness when he mistakes. We help our neighbor by waking him up to his personal responsibility. But we must do that with love, by not lowering him at the state of object and by not cultivating again our locking up within us by the pride of a harsh and despising rebuke. The happiness of the eternal communion will be a communion among persons who love on one another and who respect each other as equals. We sink ourselves one into another as persons in persons, but without merging.

299. The man somewhat works according to his nature, when he takes care of the things of his body. But because the man has estranged on himself, partially, through his sin, from his nature, or from God Who is his kinship, the man insatiably tends towards God because of not being able to achieve the happiness because of being overwhelmed by the exclusive worries for his body. But the man has been created in order to be able to elevate even his body on the throne of God, and God on that purpose united the soul with the body. This is the true aspiration of the man and therefore it is the man's true nature. Actually, on the godlike throne there has been enthroned the body of our Lord. And we are together-inheritors with our Lord. We will become partakers to this supreme honor for we impropriate to ourselves the mastering power of God. The man aspires to reach the highest peak possible. God has sown within man this aspiration. This is not a wrong aspiration. But the man cannot achieve that except through God and in union with God.

300. Jesus is our way. This is for out of Him springs the love and thus the love becomes ours too. Through the love for the Father and for the people He ascended, as man, on the godlike throne, and by the same love springing out of Him, a love that we will receive if we unite ourselves with Him, so that we will climb on the same throne. The love will have the supreme reigning forever and ever.

301. The commandment is borderless for one can always take its fulfillment further and for the consummation obtained by man by fulfilling the commandment it won't have limits either.

302. By the fear of God, we start walking the road towards Him, a road traveled by us by fulfilling His commandments; by love we will leave this road for the union with God. Both of them are guarded and helped by God. About the advancing from fear to love through commandments to

be seen at Diadochus of Photice, heads no. 16 and 17, *The Romanian Philokalia*, volume I, pp. 340-341.

303. We will never get satiated of love. The love always gives us joy. The love is endless and endlessly new in its manifestations. The fact that there is love it is a proof that there is eternity, an eternally new infinity. And the fact that the love is only among persons it shows that the persons are destined to eternity and that there is a supreme interpersonal community of love from eternity to eternity. And in love there is the true knowledge.

304. By and large, he who withstand for three hours undefeated by an awful temptation, he will have been strengthened so that he will no longer die defeated by temptations.

305. Our Lord will rest Himself within our soul that will have become a cloud of light, a cloud transparent for Christ-the Sun, as a soul that has lost from within himself the thickness of his lusts.

306. The man must start, humbly, even from the things which are above his power as known to him, for only thus the man can advance ever further.

307. Climacus nuances again according to reality. It is good that we start working the things which are above our power. But let's take heed that sometimes this is a temptation from the devil, so that we will have the excuse for not fulfilling those. One can see that that is an evil temptation when we do not do things corresponding to our power but we do those which are above our power. Let's do firstly those things and only then to start working the things which are above our power.

308. Christ, by having the ghost of the obedience to the Father imprinted in His human and by dwelling Him within us, He will imprint that ghost of obedience to us too.

309. This "deep of the forgetfulness of the things previously committed" can be likened to the subconscious which the modern psychology speaks about. The subconscious still has a role because of forming habits out of repeating the same sins. It is strange how the memories of the sins call us to repeat the same sins, as also forgiving about them will urge us to committing them anew. In both cases the repentance is absent, the repentance being a continuous remembrance of the sins, but a memory associated with the pain for committing them. Contrary to throwing the past sins into "subconscious", that equals to a weakening of the self-conscience, the repentance keeps everything in memory, and not in a pleasant memory but in a painful memory, and that equals to an acute sense of responsibility or to a continuous reinforcing of the self-conscience in front of God as supreme person.

310. The soul doesn't know the devils (or the angels) coming to him, and that may be just because of the connection existing between soul and

those, in the soul's moral state. Through this, the human subject fulfilling those ones' will, he somewhat identified himself to one or another of them. Only God Who has created those in this connection with us, only Him can know those. But maybe through "He Who has tied them up" the author understands also the man who, by tying up the evil ghost, by doing that he has detached somewhat the evil ghost from himself, so that the man can know that, though close to us, the man is under the mastery of the evil ghost, his soul feeling the closeness of that one through his effort of keeping that one tied up.

311. "The words resemble to mirrors; and like in the mirror one can see the image of the body's shape, likewise in speeches one can see the soul's characteristic image". One expresses the things' rationalities by using words. And in the man's words is expressed not only the rationality of the general human being but it is expressed his person's specific rationality as well. And for the person is a living subject who thinks and who feels, in the person's words one can see also that person's life palpitating in everything that that person has specific by birth by or by that persons' life until then. If the person's rationalities converge with the rationalities of the other persons that will be a sign that both that person and the other persons are spiritually healthy. This produces the harmony among people. So, the person's rationality and rationalities have an interpersonal character.

312. Not only the words unveil the man but the virtue does that too. This is for the virtue shows the man as turned back to his real rationality. Better said, the virtue shows the man shining by the light which his subject has been elevated to, by virtue. This is for in virtue is ever more actualized the true beauty of a human subject and his healthy relation with the other people in the frame of the all-comprising Subject of all rationalities, of all persons, and of all things (threefold Subject).

313. The deeds without faith will be condemned as well because they are the fruit of the human pride, and therefore they have something defiled and irrational within them.

314. "The soul's feeling is that that has a seeing power, like the apple of that eye that has within it the sensitive light". Like the body's feeling as manifested into virtues it enters the contact with the sensitive world that differs from the body, likewise the soul's feeling enters the contact with the intelligible world that differs from the soul: the angels, the godlike rationalities of the things, the godlike energies, and God Himself.

315. Here it can be about the word and the reproach from the guardian angel given us at our baptism. But because the angel cannot be reckoned as our conscience wakened up again at out baptism, it rather is about the entering of Christ or of His Ghost in an accentuated dialogue with us, after our baptism. By addressing us constantly, the word of Christ will

become so united with our conscience wakened up by that, so that our conscience can be reckoned as one with Christ. This is for the conscience means responsibility and one cannot understand the responsibility without the word of God Who asks us to answer Him. Our conscience is bi-personal or interpersonal and it is especially so in the relationship between man and God. Through conscience we are held accountable and we manifest our responsibility. In this one can see that in our conscience there is both something from God and something from us. We will answer more consciously as we feel that we are held accountable more strongly, as we feel in a more accentuated manner God Who speaks to us. The Word of God maintains our conscience even before our baptism, but in a weaker manner.

316. A sole thought will banish away all the other thoughts: the thought at himself, the non-sleepy conscience that he stands with in front of God, and his will to ceaselessly stand in front of God. This is one with the non-scattering, with the non-sinning, and with seeing on God through the indefinite deep of the unveiled self.

317. By and large, the spiritual fathers recommend the appeasement with another monk who on one hand will ease his watchfulness, and on the other hand it makes possible to him the non-scattered cogitation. But in order to avoid other dangers it is recommended the appeasement in three monks.

318. "The opposite thing will take place when the ghosts of the evilness live together with the babbler and the much-speaker who only locks himself bodily, and therefore vainly". In any case, neither the monk is alone. As man he always has somebody at least inside him. This can be noticed especially when the monk has somebody with him, outside. The man is a dialogical being. He needs to talk to somebody. And this means that actually the monk always is together with somebody. The monk is with God, or with the angel, or sometimes even with the evil ghost.

319. Another paradox: he who loves and who is consummately loved, he will satiate his thirst for love but he will still remain unsatiated. Out of the satiated love will grow even more love, and more thirst for love; out of fire more fire. Only a non-full love gets one bored. This is a fact which the untruth of the Origenistic theory is proven by, about the boredom of the spirits in their union with God and about their need for getting out from there for a new experience. In this head and in the next head one can see that the hesychast isn't a lazy soul, empty of any aspiration as in Buddhism, but full of the heat of the love for God that is ever hotter.

320. The Paradise which Paul was kidnapped to, it is not but the quietude, namely the ocean of the peace and of the godlike love. All the Christian symbols express the states of the spiritual living of the man into God. The quietude isn't a void but it is the living and unimaginably rich in

meanings deep of the love of God. Through quietude we appease on ourselves from the agitation lived in connection with the passing things and circumstances, which promise us, one at the time, our happiness, and which throw us down into the sadness of losing them. We have everything non-passing into God. That' shy we are ceaselessly happy and peaceful, and sheltered against temptations and collapses, and delivered from deluding agitations.

321. One enters by prayer in a real manner at God when, by being left the limited thoughts of the things, the mind finds again through that its limitedness, and in its mirror the infinity of God. This is the mind's quietude into God, a quietude lives by the angelic powers.

322. Only them who have reached to persevere into seeing (into contemplation), they will persevere through it into the endless deep of the godlike mysteries, in the ocean of light of all meanings and of the endless love of God, which the man cannot ever get satiated by, though that love satisfied the man always in a consummate manner. This is the heaven; this is the Paradise. This is the endless deep of the life that is in the same time the endless deep of the quietude, for, once reached into it, the soul won't search for anything else due to the fact that the soul will has everything in it.

323. By reckoning his agitation as quietude, one will reach an awful despair because of not being able to know that somewhere truly can be a quietude.

324. One must notice that Climacus says that the ceaseless prayer is inferior to the heart's work, as Patriarch Kallistos did too in the Century XIV. The work of the heart is the consummate union with God. But until achieving the incorruptibility we remain somewhat always lover in comparison to the final end, to the consummate seeing, or it might be that we will remain like that forever and ever.

325. He cannot be true hesychast him who doesn't have the knowledge about God. He can get stuck on wrong roads and in the wrong interpretations of his experiences. The yogis and the spiritists from today, the theosophists and the anthroposophist, they do not interpret their happiness as a state of tasting the endless happiness of the person-like God, but as a gradual losing into insensitiveness. That's why their experience isn't a true happiness.

326. Only God with His endlessness can keep the soul absorbed in contemplating Him, namely into quietude, without the necessary passing from a limited thing to another limited thing.

327. "If you truly pray, you will take much entrustment. And the angels will come to you and their will illuminate you the meanings (the rationalities, *t. n.*) of the happening things". Not only the things and the persons are

embodiments of the rationalities of God-the Word, but also all the things happening due to the complex encounters among them. By any circumstance which we reach in, we are welcomed by a thought of God and therefore also by a call from Him to answer Him with a corresponding work of ours. God meets me in a poor with the call to help that poor for my and his spiritual growth. But to decipher this thought of God, there is not only me contributing by being helped by God, but there are also the angels contributing to that. Like the circumstance is weaved and deciphered by many people, and many people help me by their deed from now and by their past thoughts and deeds to decipher that circumstance and to answer it with my deed, likewise many angels contribute to that. Each circumstance and my answer to that circumstance constitute a meeting point for: me, God, and the other people, and the angels. The prayer produces this entrustment and illumination for it is a total opening of ours towards God Who is surrounded by His angels, after we have detached ourselves from all the things which passionately lock us up into ourselves. We are in the ambience of a pan-personalistic plan on which all the persons converge towards each person, and each person thinks at all persons. And all the persons are in the all-comprising Trinity of Persons of God, or they progress into this Trinity being gathered by the Holy Ghost into the Father's Son. The human being is not lost as a speck of dust into a huge impersonal pilling up.

328. The entrustment provided us by prayer is the experience of the encounter with God and the experience of the light radiating out of Him all over the place and all over the things.

329. The faith is not a theological theory about the almightiness of God, but the faith is the inward conviction that God will fulfill the prayer of him who asks for that.

330. There are degrees in the appeasement too. On the appeasement's highest stages, the soul is fully sunk in the happiness of living into the love of God. But in the beginning, in order to detach on himself from all things, the soul must fear God and His judgment for his sins. But he who is attached to the world he won't fear God.

331. The hesychast has to read writings which have within them the power for moving him towards the spiritual work, and not writings of theoretical knowledge or which urge him towards evil.

332. The words, despite generally having meanings, they will also be able to bring darkness if they propagate misinterpretations or a way contradictory to reality. One builds disorder by using the element of the disorder.

333. In curiosity one can show a great interest for unimportant things or in things which urge to evil by being opposed to God Who comprises

everything within Himself, everything that is appointed to the service of the good and to the gathering of all things within Him.

334. This may be because in quietude we contemplate God mostly as gathered into His unity, while in obedience we contemplate the Son as obedient in all things.

335. In these rows the prayer is identified to Christ Himself. This can be explained by the fact that the prayer is an "accompanying" (*ανάμιξη* = mixing) so complete of the soul with God that one no longer can discern in it the work of the man from the work of God, neither the human subject from the godlike Subject. This is, of course, when the prayer is entirely focused towards God and all other thoughts are forgotten. This is because any thought that is only ours, or it is only ours and of the evil one, it will separate us from God. Jesus prays into our prayer and we pray into His prayer; or better said the Ghost of Jesus. From here comes the sentiment that in prayer we are inside God as in an appeasing shelter. In prayer, on one hand we speak to God, and on the other hand God speaks within us to Himself. By that we are united into prayer with God but non-confounded to Him. By prayer we ask and we receive, or we have in the same time the gift from and the power of God. Here is shown the complete efficiency by the fact that God is Father and Son and Holy Ghost; or of Son made man and having united the Holy Ghost with Himself; the Son united with us through His embodiment and having the Holy Ghost within Himself as man – and therefore us too in union with the Son have the Holy Ghost within us.

336. God makes our mind steadfast in Himself for He opens to our mind His wonderful infinity which the mind has everything into.

337. God closes the mind's sea between His shores for He doesn't allow the mind to rover around agitated by all sorts of thoughts. But between these shores the mind will find its endless depth. If the mind crosses over those shores, the waters which the mind moves itself in, they will lose their depth.

338. The ghost is not like the material object which moves according to the same laws remaining in their finite structure. The ghost is liberty and possibility to start going on any direction. But the Creator of the ghost is the Supreme Ghost Whom all freedom can move in, and Who upholds the whole liberty for within Him are all things and He is the spring of the whole liberty. And because only within Him are all the things, all the things move within Him; and, especially, the ghost of that man who has found Him will remain within Him and he will find in Him the spring of the full liberty.

339. The man's ghost by finding again his life, he will find again the elasticity and fluidity of his liberty through the fluidity of the Supreme Ghost.

340. At the beginning the prayer and the mind banish away the tempting images by the sole thought at praying to God; then the mind thinks at the care of God for us or the mind thinks at the content of the prayer's words; at its peak the mind will forgive even about those and the mind will be kidnapped to God Himself, as a loving, infinite, and all-comprising Subject.

341. In the beginning we must strive to commit the bodily gestures of the prayer: kneelings, stretching our hands towards sky, and uttering the words. These gestures attract the mind towards prayer and they strengthen the mind's feeling into prayer until the mind, by getting used to that, it will be able to commit the prayer by itself and attentively, while not getting stollen by thoughts. Not only the soul influences the body but also the body influences the soul. This is because, to a certain extent, even to those gestures seemingly very bodily, the soul will participate as well. In the same time with the hands stretched towards the sky, the mind will be stretched as well; in the same time with the kneeling the body the mind keels as well in front of God's glory.

342. Only into the dispassionate God, in Him Who is totally free, we will be able to have our dispassion as well, or our full freedom from any slavery of the sin or of the sinful impulses.

343. It is ceaseless prayer that prayer that is made within mind. But is differs from that the elevation, or the festal staying to prayer. Climacus always discerns in this *Word* between them. The elevation or the staying to prayer is like the Sunday Liturgy in comparison to the daily prayers and religious services.

344. One prays ceaselessly by uninterruptedly keeping the remembrance of God in his mind. But the state of prayer or the elevation at prayer is the elevation even above one's mind, it is the man's self-forgetfulness, and it is the man's kidnapping at God in the man's consummate love for God.

345. The faith of the one whom we are praying for it works also in our prayer for him. The faith doesn't work only within him who has it, but it is communicated to others as well as in the communicating vessels. The serving priest gains at his turn out of the faith of the believers, namely of the members of the general priesthood.

346. Right during the time of the prayer, we are given from God the power for praying. It will be given to us in order us to show God that we use it. God wants to pray with us and within us. Let's associate on ourselves to that prayer, by making it our prayer. Let's not leave God to work upon us ineffectively.

347. Our zeal at prayer can be turned by enemy into anger against some of our brothers or against some circumstance which interrupt us from praying.

348. All the rationalities of the things are bestowed by God to the created subjects in order those ones to bring them, at their turn, as clean sacrifices to God, after they have impropriated those rationalities; they must bring those rationalities united with their gratitude and with the praise they bring to God, by prayer. This is the ceaseless liturgy of the mind: taking notice about the rationalities of the created things and acknowledging their origin into God and thanking God for them. The prayer consists of this.

349. Here can be about two kinds of rationalities of the things impropriated by the man. Those ones which are defiled by the man's lust will be burnt by the Holy Ghost in order Him to clean them up; and the Holy Ghost will illuminate even more on those who are clean.

350. The unclean thoughts which somebody take heed at while he prays, those thoughts do not stand by themselves but they come from God's enemies. There are not thoughts without a subject thinking them. So, through those thoughts, he who prays he dialogues with God's enemies who are the subjects of those thoughts.

351. Do not allow yourself to be tempted to solve necessary matters, or even to think at spiritual things, during your time of praying. The opposite means to allow yourself to be kidnapped from prayer. But this doesn't contravene to bringing to God the known rationalities of the things, in the same time with giving thanks to God for them; neither it contravenes to gratefully remember what God has done for you and for the world.

352. "God gives the prayer to him who asks for it". One cannot know who is the one to start: he who prays God or God who gives him the power to pray.

353. "Earthly heavens" means not only the "heavens on earth" but it also means the earth that has become heavens by being imbued with spirituality, or better said being imbued with the energies of the Holy Ghost. The soul and even the body of the saints are filled up with these energies, like our Lord's body was transfigured on Mount Tabor. Further on will be said that by dispassion the body itself will become incorruptible. The body will become only partially incorruptible because of still being submitted to death. But this partial incorruptibility is the basis for the fact that the bones of the saints remain unrotten and it is the basis for their total incorruptibility into the age to come.

354. The "border" of any passions is that of not having any border, as in case of the eternal happiness too. The passion has at its turn a thirst for infinity and even a progress to infinite, a thirst for infinity in the direction of the nothing whose end one won't ever be able to reach, once the existence is created by God. This can partially be an explanation for the hell's eternity. It is a thirst for apparent existence, an existence that in reality is getting ever inconsistent. One could never reach its border,

because the creature is kept into existence by God and the creature must move endlessly either into God Who is real and infinite, in order to comprise ever more of Him, or against God, a movement that is infinite as well because God is infinite so that the creature won't ever finish to deny everything that God is.

355. The more somebody restrains his body's movements, the more will those be overwhelmed by the energies of the Holy Ghost which are infinite. The more one dies to himself, the more will he be filled up with the love from God that is infinite for it belongs to the infinite Subject.

356. The lazy won't even reckon that he rests on himself as much as he likes it. There is in him too an infinite thirst for idleness. On the contrary, the patience won't reckon itself exhausted by any hardship.

357. We have here a string of concrete works of the thirst for infinite of the diverse passions. All the passions nourish their thirst for infinite with the imagining that it would be concrete what it actually is not. So, the passion actually moves towards ever more nothing, towards the evermore thinning of the existence, but which always preserves its appearance of more existence. But it seems that the one nourishing on itself more out of nothing it is the vain-glory. The vain-glory makes him who is mastered by it, to imagine that he is seen and he is praised even by them who are not present, and that's why he hypocritically gives worthy to be praise attractive countenances to his deeds which actually are unworthy to be praised. He gives an imposing face to the ruins or to the ruin of his own being, and he imagines inexistent presences and he believes in the sincerity of them who praise him, regardless how many signs of their insincerity he has. The torment of these ones is that they advance ever more towards a more thinning of their existence but in the same time they are mastered by the incertitude of this apparent consistency. That's why some of them sometimes even end in suicide.

358. We cannot exculpate on ourselves either with the falling from before (in Eden) or with the lack of time, or with the hardships of the life.

359. The dispassion into the spiritual man, or in the saint, it is the work of God, or it is God Himself Who overwhelms the man's work.

360. It is dangerous to speak about God without feeling yourself as overwhelmed by God's greatness and love, namely to speak indifferently and proudly because you can comprise Him, or even mocking Him.

361. The love doesn't cogitate anything against somebody.

362. It can be here about that flame of the unclean lust that is stopped by the fire of the desire for cleanness. But it can be also about the heat of the illness. And this one is overwhelmed and stopped by the fire of the love for God. The body's weakness that leads the body to illness it is removed by the strength of the Holy Ghost. It is worthy of being noticed

this explanation given to the incorruptibility which our bodies will achieve in the future life through the heat of the clean love from God.

363. The pleasure of the life into God will overwhelm the pleasure for food.

364. The consummate righteousness gives the possibility to know God and to speak about God. God is known through cleanness. The cleanness makes the soul's eyes limpid so they see God. The cleanness is connected with the feeling. The clean feelings unite themselves with God. The soul's feeling when clean they will contact God, like the sight of the healthy eyes makes contact with the material things. God is experienced and known by the clean feelings which as such are united with God. The spiritual sensitiveness is the sign of our touching with God or of His penetration within us. God wakes up this sensitiveness. God Himself is not a passive Subject of our deductive and individualistic knowledge, but as a Subject Who moves our soul by His love, when our soul opens to God, when our soul is entirely focused towards Him and full of the longing for Him. Then God imprints to our mind the meanings of His existence in the same time with His reality, and so He inspires in that the word expressing these meanings (rationalities) of His.

365. The Word of God enlightens the soul for He is the Light of God full of all godlike meanings. But the Word of God doesn't enlighten the soul before cleaning the soul. Only him who is clean will receive the light within him. Even a clean material thing will shine. The cleanness is, in the same time, the superior life, for it is sensitiveness to good, to high, and to beauty. That's why the clean and luminous Word by cleaning up the soul, He will take the soul out of soul's previous state as dull, dirty, and dead, in order to show the love and the light of God within and by that soul.

366. Itself the word of the Word is clean and therefore luminous. What He says, for being the unchanged truth, it will last forever.

367. The purely theoretical cogitation at God remains with some empty schemes, with some inconsistent formulae, with some abstract shadows, without the power of being moved deeds, but getting filled up with haughtiness. This is a common teaching of the fathers. The love is a knowledge organ, and organ for true knowledge. Only through love we know the person, and specially we know God Who is the Supreme Person; this is for only by love we enter His inside and He open His inside to us only by love.

368. The payment for love cannot be except also love. We love by hoping that we will love even more and that we will be loved more at our turn.

369. The love is knowledge. As endless the love is, as endless the knowledge provided by that love will be. This is for the love belongs to the person. The person is the subject of the love. Without person one cannot

understand the love. And the person is inexhaustible in new and ever deeper movements of the love. While the love cannot exist without a person, neither the person could be understood without love, in the person's healthy existence and in the person's indefinite.

370. Without love the eternity would be petrified. The love is a continuous novelty, though the loves is the unchanged steadfastness. But through love we are advancing here and we will be rested there into the angelic life.

371. The love doesn't exist except as feeling of the person. And the Supreme Person, better said the community of Persons, He is also the Supreme Subject and spring of the love. Some theology theology accustomed us to the idea of a God Who that theology attributed many of our decayed traits, as potentiated to the maximum: power, domination, worldly-like justice etc. But God is totally the opposite. His power of the love, His kindness, His gentleness, His delicateness, and His descent at embodiment which He imprinted to our human nature through the humbleness as its true feature. So, the humbleness isn't something contrary to God but it is something that He has within Himself.

372. They who reckon on themselves, due to their humbleness, at being the least ones, according to their worthiness that will be known, they will be the first ones.

373. This is the sign that somebody has been totally delivered of his passions: that he can pretend having them but he won't be influenced by them.

374. It is advised the spiritual guide / the confessor to receive as confession of sins as at judgment, both on them who have sins and on them who are innocent.

375. They who have committed sins while in community, they committed those sins towards some of them who live in that community and by the pain of the confession they to be urged to love those ones.

376. Some people when in leadership they lose the richness of their virtues instead of increasing it, because of getting filled up with vain-glory and with wrath, and they pass to others the occasion to get rich.

377. Each of us can be a missionary of the salvation into Christ. Each of us can make Christ worker through himself and felt by others. No one is due to remain passive spectator to the work of the Church's priests. All of us are soldiers in the battle for Christ; each of us has a spiritual weapon which he can fight this battle with.

378. Helping others in the name of Christ and by that making Christ Himself Worker through us towards others, it is the greatest toil asked from us By God. It accomplishes two things in the same time: it helps

others and it preaches Christ. Thus, are united in the Christian's work the horizontal and the vertical dimensions.

379. All the things and all the persons are given to us by God, and we must turn them back to Him in a ceaseless dialogue of the love with the deed. But we have stained the gifts bestowed us by God because of the ugly thoughts which we look at them and use them with. By that, we have stained on ourselves and through them we stain others too. And God doesn't accept stained gifts from us. He asks us to bring those gifts cleaned back to Him, namely us to make the effort for cleaning those gifts and for cleaning on ourselves, for putting our cleanness within them. If somebody gave me a clean coat and I have stained it, I would offend him by giving back to him his stained coat. I must clean that coat up before returning it.

380. This is the cosmical uninterrupted Liturgy, asked for by God: we to bring on ourselves and we to bring all the others and on one another, cleaned up, to God, together with all the things he has given us.

381. In the confession too is shown the will for overcoming the sin. It won't suffice only an internal sorrow.

382. Let's not leave them who have confessed their sins to us, in an embarrassing situation after their confession. But let's also provide them with the remedies matching their confessed illness.

383. Sometimes you are unable to develop within yourself certain virtues, but you can help others by word, to develop those virtues within themselves. But for that you need a loving communion with others in order you to be able to convey them the great longing that you have for those virtues which you are incapable of developing within you. For instance: the power of the word, the power of the serving, or the power of the teaching.

384. If a great cleanness irradiates out of the confessor, he won't need to impose to his spiritual son some too big toils in order that one to gain that cleanness at his turn; out of the confessor's example will irradiate power into the spiritual son as well.

385. All of us must bring on ourselves as gifts to God, but also on one another, for all of us have been given by God as gifts to one another. But we cannot bring on one another to God as on some objects, but as on some subjects, through the freedom we increase to one another and enriched in the relations among ourselves. By bringing others as gifts, or those ones by bringing on us as gifts, they actually bring on themselves and we actually bring on ourselves as gifts, but as urged by others. So, our purpose is to urge on one another to that. And we do that by urging on one another to leave our sins by repenting on ourselves. This is for the sin is nothing else but a man's refusal to bring on himself as a gift to

God. And we have an important role to wake up the repentance in others, a role which we accomplish by our word but especially by our example.

386. This will be the true priest and hierarch if the service of the priesthood and of the hierarchy consists of bringing gifts to God for the people (Hebr. 5: 1). If it is so, the priest will exercise his work by any word and by any exemplary deed which he can gain a soul by, for Christ. He is not a priest only when in altar, as sometimes some people say these days. But woe especially to that priest who, because of his behavior and words, he removes souls from Christ! That priest has become servant of the devil. One must also notice that here is being open a wide field for the general priesthood which any believer belongs to.

387. The spiritual climbing of the believer (or of the monk) is likened to his entrance from on the Church's porch all the way to its altar, and on the altar's table there is resting Christ Whose resting is being communicated to the believer as well, through the Holy Impartation, or through his union with Christ. While on the porch, he who has started to advance he still is troubled by the defiled worldly thoughts, in the nave he rejects them all and he contemplated the clean rationalities of the things (or of the virtues) and of the persons whom they are together in prayer with, and in altar he is united with God beyond even the contemplation of the rationalities of the created realities which are brought by saints to their union with the godlike realities.

388. The Orthodox faith is not the product of a passion and it is the only faith that doesn't express a passionate God, and it gives the power of the dispassion. This is for the Orthodoxy is the faith in the Trinity as a supreme structure of the love into the Son of God Who humbled on Himself out of His love, by embodying on Himself and by allowing Himself to be crucified; the Orthodox faith is the faith having, therefore, as a fruit, the community that is so stranger to the individualistic passion, as also stranger to the dictatorial passion of a sole person, both those being a fruit of the pride.

389. The whole spiritual ascension is being done with Christ and into Christ. The "hell" has here the meaning of the abyss of the theology, so that is hidden from this point of view, into darkness. Itself the descent of Jeus to hell has this meaning too, by representing the descent or His endless humbleness, making just by that to shine out of it the light of His true knowledge, as an endlessly love descending. This is for we know that He descended to hell and He fills it up with shininess. We have mostly lost the understanding of God Whose power and Kingdom are right inverse to this worldly power. His power consists of love, of gentleness, of delicacy, and of humbleness. These are the true powers and heights which the authentic man is attracted to. The mankind tends towards these heights. These heights will solve all the problems of the human convivence. These heights will install the Kingdom of God. Of

course, these ones produce their effect when the man opens himself to God's power descending upon man. The humbleness is the most efficient transfiguring power of the man, but in the same time the humbleness allows the whole freedom. Any spiritual elevation of the man, if done by force, it won't be a real elevation of the man. In this place of the *Ladder* the height of the apophatic is identified to the height of the humbleness.

390. He who restrains the power of his soul's wrath by opposing the love to it, he will be in a manifested dialogue with God, by prayer, unattracted by lust and by anger towards the limited things of the world. Feeling the presence of God is a true light within soul. Everything is filled up with meaning in the light of the transparent presence of God Whose appeal addressed to the man is felt together with the man's necessity of answering God's appeal.

391. Our will is sweet and bitter. It is sweet for it satisfied our pride; it is bitter because of bringing us all sorts of troubles. Here is the same ambiguity comprised into the "knowledge of the good and of the bad", in that knowledge coming to us out of our separation from others and from the entire reality.

392. Actually, the narrow path is wide in the same time, from another point of view, so that it is paradoxical because by its narrowness the soul is elevated to the width of the infinite love of God and into the understanding and tasting of God's borderless live. Only one who totally and exclusively loves a person will discover the whole endlessness of that person's charm.

393. The humbleness is the true resting of the soul who has got rid of discontent that previously was due to non-accomplishing his lusts for pride and for pleasures, and because of the enmities coming out of there. He no longer must fight others for satisfying his ever-bigger lust, but he lives in the endlessness of God and he must not fight his fellow humans in order to achieve that, but he only must fight his own lusts which disturb him. He fights for quietude through quietude. There where is pride there will be the disturbance from ambitions; there where is humbleness there will be the resting into God for God has in Himself everything. It is not me who fights for passing things, but God gives me the non-passing things and also the passing things, on the small measure that I need those.

394. Our wills, when unsatisfied as we want, they will often cause us bitterness.

395. The pride is closure towards God, it is self-sufficiency, and as such it is cause of depriving the existence. Nobody and nothing can exist by itself. All realities are connected in communication. And they last only by that. That's why the pride is also the cause of the general disharmony; because of the pride all the things go squeaky and all of them suffer of a

general illness because of the pride. They cannot totally separate from one another but they neither are fully and healthily articulated with one another. I am saying this thinking at creation. This is because God doesn't suffer this disharmony within Himself, but He suffers for the sufferance of His creation, of His work. The creation opposes His attention also in order to blame Him for the sufferance the creation endures as His work. The denial of the own will is the denial of that will that opposes God's will Who wants to keep all realities in harmony. The humbleness means to be content with the own framing into the general whole, in the whole's harmony, that as such is also in harmony with God.

396. The own will is reckoned as one with the addiction. It is not a neutral will but it always is in the service of some passion. The addiction consists of as many wills as the man has passions, or of as many forms it will take in a circumstance of another a passion or another of the man. The will is actually the movement of a passion towards being satisfied. That's why, this will, it is on one hand one, but on the other hand this will is many. Maybe this order of the advancing in dispassion influenced John Climacus to speak firstly about the external rejection and then about the internal rejection by cutting off the will or by obedience. These ones are as well the first three steps at Saint John Climacus.

397. He who travels his road with his thought at God, he always experiences thoughts attracting his attention and deviating him, and the man must always tell to that thought: "I am not interested in what you are saying" and by that the man cuts off his will own will. Properly said, this one is no longer his will.

398. *Cutting the resting with the bitter things* means cutting them off painlessly and effortlessly.

399. By being all things done by the will of God, and the man by impropriating the will of God to himself, in everything he does he will reckon that that will have been done according to his own will. He will benefit even from the seemingly opposite things, by receiving those things patiently, and out of his patience and kindness he does from his part everything he can do best, both to the others and for the general plan of God.

400. The appeal to the prayers of others has also the purpose of upholding within each believer the humbleness, of reckoning that others are better than him, so that their prayers have a surer entrance to God, entering by love more in the atmosphere of God's love.

401. There is a tight connection between the sins against God and the sins against our neighbor. He who gets haughty against his neighbor, he will get haughty against God too; and vice versa. The support of the good deeds and of the good behaviors towards our neighbor it is our faith in

God. Either the love extends in all directions or it is incomplete and it won't last because of showing a soul that is not entirely loving.

402. It is odd that right him who fulfills more the commandments he will be humbler. This is for, by starting to walk on the road of the consummation one will realize the consummation's endlessness.

403. The conscience is the thought sown by God within man as a hot and luminous spark. The conscience fully illuminates the mind and forces the mind to discern between good and evil. In the conscience the human meets the godlike. The conscience belongs both to God and to the man. Through his conscience the man in an ontological-dialogical connection with God. The conscience is the man's face turned towards the Sun of the existence. The conscience is a thought of God, but one sown within man, and by that the conscience belongs to the man. Through his conscience the man speaks to himself, but through himself the man sees God and he answered to God. Through the commandments and through the reproaches of an absolute character of the conscience there speak to us the commandments and the reproaches from God. The man is a pole of God. A conscience cannot work without mind or without rationality. But neither those ones can work without a conscience. That's why the man's mind or rationality is luminous as well, but it is also hot for it has within itself the hot desire not only for knowing an indifferent truth but for knowing the truth as the good and as that one that can make the man happy and good. That's why the rationality is never cold in its work. Even when the truth affirms the objectivity of its knowledge, it affirms it with warmth for it is tied to conscience and in objectivity there cannot be absent the good. In addition to that, the truth, which the rationality is given for and which the rationality aspires towards, the truth requires itself warmth to him who is searching for the truth and for the truths to be upheld. And for the rationality has such a warmth it manifests passion also in upholding the lie with truth appearances, because it seems to it that that it makes it happy. And this is for the truth is good and beautiful and the man's happy life depends of the truth. That's why the truth represents also the good, while the lie represents the evil. That's why the rationality is tied to the conscience that occupies itself especially with the good or bad aspect of the truth, or because the truth is the fire that requires to be noticed by a rationality imprinted by the conscience and warmed up by the fire of the truth.

404. In the clean conscience we hear the voice of God, we hear on ourselves, or vice versa. This is for our conscience speaks to us about ourselves with the clarity which it speaks to us about God. Or God speaks to us with His unconditional and non-rejectable by us His strength, about what we ought to be and about what we actually are. That's why, through our conscience, we properly-said see our face, for we see our face in the light of God, the only one that illuminates it. When our

deviation from the path we can develop on ourselves as what we are and as what we should be, or when the stains which we stained our it with are not too big, we will see on ourselves and we will be rebuked by our conscience. But if we have advanced much into sins, our conscience will be covered up, or its voice is clogged for a certain period of time, or forever and totally – and also the voice of God together with it. But only rarely can the conscience be definitively covered up. Its voice will often be heard unexpectedly from under the huge burden we have placed on it, but sometimes we will no longer have the power to strengthen on ourselves. It will talk to us as it would have been a dead man whom we killed and the dead man is myself. But dead, I will be held accountable for my death and for another's death. This is because nobody is entirely dead. So, our conscience will talk to us through a dreadful and relentless reproach in the future life. It is a mode of our eternal relationship with God. The game of the relationship between me and my fellow humans, between me and the godlike subject, it is of an endless variety.

405. Let's reconcile with our conscience as long as we still are alive.

406. We cannot enter the Kingdom until we will have reached to be unburdened by the evil which we did to someone, or towards God. That's why after we die, because of no longer being us able to remove from us the evil we did towards God or to our fellow human, it will remain to us the possibility that to be done and our conscience to be unburdened by our descendants or by the Church, through their great love.

407. To the Christians all the components of the nature are gifts from God given us towards our benefit. Through all of them we see the kindness and the care of God for us. Despising or breaking them up means despising the care of God for us and it also means reducing the possibilities of living of our fellow humans. But in addition to that, elements of the creation are also the objects which the work of our fellow humans has been concretized in: the bread, the wine, the tools, and the artworks. Despising and breaking the things up means despising the work of our fellow humans. Breaking up the prepared objects and searching for other objects to replace the broken will require a new work and the man won't have time to occupy himself with the salvation of his soul. We have a responsibility for everything. This is because through all the wrongly used things the people can be hit and God can be despised.

408. The good itself is God as Person Who springs up consummate love and power and endless life. You love any person for herself or for himself, for out of that person springs up or it can spring up love, and therefore life. All the more on God. One loves for herself or for himself only the material thing. When loving a person, one cannot separate the love for that person from the love for himself. Everything is given together. You will be happy when you are with the other person. But you can be eternally only with God, and only into God you can also be eternally with the other persons

while remaining yourself eternally through their love and through your endless love for them.

409. This is an inversion: the beginners do the will of God because they fear Him; the consummate love God and they fear of falling off that love and that's why they do God's will. The fear that is born out of love is different from that love that is born, out of fear, with difficulty. It is something else when I fear of losing somebody's love, and it is something else is when I fear not to be punished by that person. In the first case the man has tasted the sweetness of the communion with the beloved person and he fears of losing that person; in the second case the man thinks at himself, namely he thinks at the punishment that could come from not fulfilling that person's desire.

410. The daring he speaks in these paragraphs is that daring that doesn't fear God. But there is also mentioned a commendable "daring" in *The Lives of the Saints* and in the spiritual writings. That is the daring had by the saint and generally by the clean ones, they who fully trust God. That daring gives them a hope that their prayers will be answered.

411. It is graver when someone brings another to perdition - by his example, or by his urge - than him to destroy only on himself. Sure thing, that one will draw on himself too into precipice, while otherwise that one could have been drawn to good by them who are good. My salvation depends more on my work for others' salvation than on my egotistic work for my own salvation. The sign that you are on the road to your salvation is the overcoming of your egotism not only in what regards working for another as him being a passing, relative existence, and by helping him to the earthly things, but also in working him as for an existence destined to eternity. This is the supreme cherishing of him by you.

412. He who humbles himself in front of another by cutting off his will for showing himself as superior to that one, he will determine that one too to cut off his will of showing on himself as superior to him. Thus, the humble one cuts off not only the will of his own pride but he will also cut off the will of another's pride. The will of another won't be cut off through a superiority of worldly order but by the will of the own humbleness that attracts after itself our humbleness. The humbleness is described as the saints' gentleness, one that cuts off the root itself of the passions and one that not only covers those up.

413. It is a greater thing not to disturb your state of peace and your gentleness towards others, than to fulfill some duty of your job.

414. The made thing is an eighth of duty and the undisturbed souly state is four time that.

415. The egoistic will of the man leads towards himself, it is confounded to himself in him who is locked up in himself or in his monotonous and dark limitation. The will of God leads to the endless and luminous width of the life of God and of the life or everyone in Him. By His will God opens Himself to the man and to the man's inside. But then the man will have become transparent for the endless width of God. The individualistic way of the man will quickly come to a blockage. The way of God leads endlessly to His endlessness. In the will of God there meet everyone's wills in their endless advance into God and into their reciprocal love and understanding into God. The will of God is that will that comprises all the things and it upholds and it promotes all the things into a harmonious advance according to their rationalities united in Him. By conforming on himself to the will of God the man doesn't annul his will either, but he values it in its true aspiration of developing on himself realistically in the infinity of God and in union with all things. By renouncing to his egotistical will, the man has torn down the artificial wall that kept him separated from God and from all thing.

416. The monk as a man who has started with the whole his assertiveness on the road to the consummate good, he trusts the advice of his confessor as rightly choosing between good and bad. But the evil urges the monk, and by and large on any human being, to trust only in himself, just in order not to find any reassurance that he is doing the good. In order to do that the devil uses the man's will for self-affirmation and for becoming ever bigger, and that will easily end into pride when the man doesn't want to progress into God but by his own. Actually, no man can fully know on himself without being helped to that buy others; and, especially, the man doesn't know all the possible consequences of his deed, because of his inexperience, as long as he still is inexperienced. The knowledge is a common thing: "*co-gnoscere*". The human being is whole only together with others and in the last analysis only together with the Supreme Subject. The reassuring, the strengthening of each one is given by the special "sound" or "voice" of another subject which the man hears it as coming from another person. Maybe this one called as "echo" also for in it the man truly retrieves on himself. The devil wants the individual to be totally separated from the communion with others in order him to be able to totally empty up the man of his life and to collapse the man into the desert void of the loneliness.

417. Everything that occurs in the sphere of an individualistic thinking is by itself deprived of the broader sight, one that takes in account, in a balance, the inter-conditioning of everybody. It is from the devil who wants to tear apart the creation and to sing everyone in an extremely reduced existence, in a tormented existence, in a shadowy existence, in an existence of a disordered, irrational, and contradictory motion of the shadows. Everything is a false knowledge because of being a limited knowledge, one that is not fully real because it is not in the fabric of the

whole in communication of live with all realities. The "right-reckoning" so praised in the Easter spiritual writings, it comes out of a long experience of the life in community and of together-advising with others. It takes heed at all reality's sides or at all possible viewpoints in the judgment it formulates. That's why is required the advice especially from the "old men" who have gathered, in many years, much life experience and many opinions from very numerous people.

418. Even if the judgment one gives to himself regarding some deed it is identical to that he has received from an experienced adviser, it is better that he asked. This is for he got rid of pride, or of the self-trusting, which can accustom him to not asking for advice even in the cases which he could judge wrongly. And by and large, any pride as closing up of the man within himself, it will bring within that man a state of callousness, of dehumanization. And the Holy Ghost will be there where the hearts are open to others, where the people are mellowed by feeling and by communicability.

419. On one hand, finding out the truth regarding what you must do it depends on your will to do the will of God; on the other hand, this will of yours must find a strengthening in another's word. In the dialogue of both of them there will speak God. Each one finds God by searching for Him. But the confirmation of the finding out of the will of God it will be gained out of the dialogue between two who search for God's will: "Where there are two of three gathered in My name, there I will be too amidst them" (Mt. 18: 20). It is not despised either the individual's will to find out the will of God, but neither is despised the communion between two or more. When I do not want to fulfill the will of God neither the prophet can unveil or impose God's will to me, but the prophet strengthens me against my straying. When I want to do the will of God even a little child can confirm me into that. But in both cases God is The One working. In the first case God lets me in my individualistic ambition while in the second case God confirms me in feeling His will. The confirmation in straying or in truth it always comes to me through another. Such is our nature made. God confirms me even through a child, for even a child can get me out of my opinion that I own the whole truth.

420. The preoccupation with another's sins will make the man to forget about his own sins and by and large to forget about his duty to clean up and to consummate on himself. He finds out an excuse in another's sins, he finds on himself as less guilty than another, and he opens his path to advance further in his sins. By that he neglects examining on himself, he neglects to truly know on himself and to clean himself up of sins and to find forgiveness for his own sins. Judging on another will by and large bring a lack of knowledge about ourselves. On the contrary, looking attentively and admiratively at the kindness of another will make us judging on ourselves and to know our own shortcomings and to try and

correct them. That gives birth within us to the fear of the future punishment. Thus, judging another will influence us in an evil manner while cherishing another will influence us in good. That's why by judging others we will be found worthy to be ourselves judged.

421. The slandering refers to a deed or another done by somebody; judging refers to himself the person of that one, as a whole. By judging one draws the conclusion out of an somebody's evil deed that that person is always like that or that that person cannot work but exactly as he did, because that being that person's nature or that that evil deed comes from a habit of doing that evil which the author of that evil deed won't ever escape.

422. Judging on somebody means to draw from a mistake seen at another the conclusion that that one is wholly and always as he was on that moment which we saw him committing that mistake on. It means condemning the whole person by and large as having nothing good in him or having nothing able to save him. It means declaring that person as worthy of eternal damnation, as incapable of doing anything good, and as eternally lost. But this comes out of the fact that he who judges on that person he has never come closer with his heart to that person, and therefore he hasn't seen anything good too in that person, and how that person internally fights the sin he has committed, and he who judges hasn't made any effort to wake up through his heart the another's heart. Such a judgment comes out of lack of knowledge, out of lack of communication, in order to truly know that person and eventually to help that person to correct himself. In this is also a lack of love. But by that the person who judges proves himself to be a merciless person, one lacking any interest in and love for the persons he judges. And therefore, he who judges will be condemned more rightly than will be him whom he judged. That's why the Lord said: "Do not judge so you won't be judged". Let's leave the judgment to God Who really knows the man's inside and God knows whether there is also something good in that man or whether there is nothing good. By doing so we won't exclude that within that man there can be something good too.

423. The creature of God doesn't owe us anything so that we have not right to judge her of him. But the creature of God is debtor to God. This is for God has brought that creature to life and He sustains that creature.

424. We have no right to judge others not only because not us brought them to existence and therefore we cannot impose them any debt towards us, but also because we cannot extend their existence by sending them into the Kingdom of Heavens, neither can we diminish their existence forever by sending them to torments. He who has no power to proceed to a judgment, or he who is not delegated to do that by the executive forum, that one neither had the right to judge. Only Him Who has given us the degree of earthly life, only Him can diminish this degree all the way down to a minimum in hell, or He can increase this

degree at maximum into the Kingdom of Heavens, by the fact that this increase or this diminution has brought me closer to Him or it has taken me far from Him at maximum.

425. By not knowing the whole inward of our fellow human, but by knowing only his external deeds, we cannot judge his whole person. Only God can do that for only God knows the whole being of that one. That's why the judgment from God is gentler, because God knows the whole man's inward struggle and the fewness of the human powers in comparison to His almightiness. And there is almost no man who is only evil, or diabolical, as Dostoevsky described a few.

426. They who have analyzes the feeling of the love (e.g. L. Binswanger, *Grundformen und Erkentnis menschlichen Daseins*, Zurich, 1942) they ascertained that the love created a consummate image of him whom is loved. And this is not an ineffectual imagination but it is one succeeding in transforming the beloved one in the reports with the one who imagined him, in what that one has imagined her or him. He who loves cannot but imagine the beloved one (*einbilden*) as being very good and very beautiful. But through that imagination is noticed what is virtually given into the beloved one, and that helps the beloved one to actually become like that. If all of us loved a human being it would be impossible that one to be evil.

427. The saints hate the sin but they don't hate the sinner. Their hatred towards the sin is shown in the fact that they shun on themselves against sin and they help others, by love, to defeat the sin. The saints see in the person such a deep and wonderful mystery that they intuit in that person possibilities of surpassing any sin and any temptation. But these possibilities must be actualized by the power given to the saint by their love for the another. The person-to-person connection really is a communication resembling to that among the body's limbs. A sick limb cannot be healed without being communicated to it the blood of the healthy limbs. That is being done among people by love.

428. He who gets disgusted of his own limb he will get disgusted of himself, because of himself being whole in every limb of his. So, by cutting off his limb he will make on himself less complete. Likewise, the existential connection existing among us makes myself to be within each one of the others, and by letting one of them dying or to become useless to me, or even more dangerously through sin, I will deprive myself and I will endanger myself, or I will souly lessen myself, at least partially, if not completely.

429. We must signal here two things: firstly, that the union among the brothers from monastery and among the believers, by and large, it is a union increasing by deeds - namely each one does something for another - and not by simply declaring his love. By his deeds for another each one

progresses into another's being. Secondly, by advancing us one into another's being we will advance into God, into the union with God. This is for God is within the unity of love among several people. God is the spring out of Whom the love springs out through them who united with one another. God is the Supreme Subject Whom the human subjects are united within.

430. Always blaming yourself means no longer seeing the evil elsewhere but only within you, and by that you will be able to truly heal it. This is because one cannot forcedly heal others but you one can willingly correct himself. Or, you can always stop the apparition of the evil within yourself and you can stop the evil's flowing from you and you can become a spring of the ceaseless stream of the good. This is the only method for stopping the evil and for working to overwhelm the evil through the good.

431. The evil will stop only if you do not answer to another's evil with the evil from within yourself by blaming him. The evil coming from another will be drowned in the ocean of your forgiveness. Properly said, that evil is melted down before reaching you by the fact that you do not see that evil. Somewhat, the evil is also the product of an imagination, or a hallucination. The origin of the evil is the imagining of the evil. We give the evil the power to exist and to torment us, by us imagining that the evil exists. This is both the inconsistency and the consistency of the evil. By this we can uphold the inconsistent evil into eternity (the hell).

432. One is asked to fight to the blood against himself, in order him to be able to melt away the keeping of the evil from within himself in his mind. In this case the tears of the feeling are insufficient and one need to toil to the blood. The fathers have given, by and large, a scheme of the man's advancing from bait to passion (bait, dialogue with it, agreeing with it, committing the sin, getting addicted by accustoming yourself to the sin). But I have nowhere seen as at Abba Dorotheos the applying of this scheme to the forming of the special passion of the keeping of the evil in mind neither such a detailed description of these development.

433. It is a constant teaching of the fathers that the knowledge isn't gained by a rationality separated from the effort to clean ourselves of passions, or separated from the consummation effort by fulfilling the godlike commandments. The knowledge will come out of our closeness to God after we have removed the separation wall of the sins, of the egotism, and of our turning towards our void. The knowledge is glory out of God's glory; the knowledge is the beauty of God's light shining into the mirror of our being as cleaned up of egotism and rinsed by love. And this opening towards God, or the tearing down of the wall that separates us from God, it is done through virtues. That's why the virtues are "our (true) life" for they place us in communication with God and with our fellow humans, and the virtues place us in accord to God's will, and the

virtues do not let us locked up within ourselves and within our bodily and perishing interests.

434. The fact that the people throw to one another the evil things (and the good things) also by words and by looks and by countenances, it shows that there is among people an indissoluble connection of being. The separation doesn't even become total among people as there would be among monades. Among people there is not only an understanding but there is also a crossing of being from one within another. The good or bad mood is communicated from one to another. On the other hand, I can stop the crossing of the evil from another within me by my will. I keep the evil external to me. And when I receive that evil within me, it means that I will have impropriated that evil to me and I will turn that evil back as being mine, namely multiplied. And this will multiply the evil within him who has been the initial source of the evil.

435. Only the appeal by prayer to somebody who is above both brothers, namely God, it will be able to fully heal both of them of the wound of the upset and of the keeping of evil in mind. Only thus can both of them overcome on themselves, in the reports between them. That's why, one by praying God for another, he asks God for giving to his brother too, prayer for himself. But this is a new humbleness both towards God and towards that brother. But by asking God for another's prayer, we also ask God for that brother of ours too to reach to humbleness and to the overcoming on himself joined with the love. We need the another for our full healing. But we need him in a state of humbleness and of love. And we cannot reach the full humbleness towards one another except by strengthening this humbleness towards one another out of our humbleness towards God. Only in report with God can we humble ourselves to the very end, and only out of this humbleness to the very end towards God will us be able to reach the humbleness to the very end towards one another. This is for the another unveils his endless value in front of us only because that value of his is covered by the infinite value of God.

436. The urge from the devil to answer the evil - done to us by somebody else - with evil, it is being fueled up by our pride. That's why when the evil done to us encounters our humbleness, it will be melted down by it. The superficiality of the evil done to us isn't upheld by our superficiality, so that it will drown within the infinity of our existence into God and into our conscience about God.

437. He who lies he keeps his soul separated from him whom he lies to. He doesn't give his soul to that one. Only him who tells the truth will surrender himself to another.

438. I do not believe my thought but I believe my sight; and in the spiritual things I believe to experience. Not believing my thought means not

believing my imagination as a subjective contrivance. I the case of the malevolence, the evil is its fruit.

439. The truth is taken here as practical sincerity in everything, as an undeceiving word and life, unlike the lie is. But undeceiving is only the cleanness and the love for people. The truth is tied with those ones. Only God has the power of the entire truth. God Himself is the truth in this sense as well.

440. Only those who are sincere to one another can unite among themselves and with God. They who belong to the devil they won't be able to truly unite themselves. They can be together but only tormenting on one another and not by being united with one another.

441. The Christian faith gives an unlimited value to the time. We won't have another time for repairing what we have broken in our being in the present time. We do not relativize the importance of the present time as they do in the reincarnationist theories. If we devaluate the present time, we will consequently devaluate any other time. We won't ever reach a true seriousness or an absolute good. Everything will become an eternal boredom. But the devaluation of an eternal temporality will mean not to value the taking heed at ourselves for eternity. It will mean eternally remaining us in a non-focusing on our essence, and therefore in non-encountering God – Who is the supreme essence - through our essence. But we often waste our time by not using it for knowing on ourselves and for consummating on ourselves. The fact that our time is short won't impede us from fulfilling this purpose of it. Right the awareness of this shortness of our time can help us to know our provisory existence on this earth and therefore to use our time with maximum intensity. Right this shortness of our time requires a focused taking heed as ourselves.

442. You thin up your body through ascesis and so you will fill your body up with ghost. Hurt your body through effort and you will open your body to the ghost. Do not barricade yourself within your body. Do not thicken your body. The virtues represent the strengthened ghost into that body that has become transparent.

443. The evil doesn't have an existence in itself. This is because, by being the evilness an unnatural state of the soul, the soul cannot have resting in what doesn't naturally belong to the soul. The evilness is like a poison which, once entered into organism, it will no longer let the organism resting but it will keep the organism in a continuous state of boiling.

444. By being in the middle, or the imperial way, the virtue makes possible to be activated, in the complex ensemble of the human being, all the human being's powers. From here results a rich and unique symphony in its specificity, of the man and of each person individually. Any predominance of one of those powers, any exaggerated attention paid to one of them, it will disturb the human being or the human being's

specific unity. The virtue is, therefore, also the most authentic expression of the unique specificity of each person. The virtue is an expression, by excellence, of the unique person. That's why the same virtue differs at each person. This is for in virtue there is manifested the person's authenticity. And each complete person is thus a synthesis of all virtues.

445. This is the culminant form of the saints' delicateness: to get sad for the disturbance caused by you to him who has rebuked you.

446. He who answers the temptations coming from the evil one or from other people, by putting his own passions in work, he harms himself. We are not really harmed, namely we do not really become evil, without our collaboration.

447. "Losing one's time" is in the Christian faith a motif for great concern. This is because by "losing our time" we will lose the eternal happiness. "Losing our time, having fun" it doesn't belong here as a part of the human life's program. Instead of becoming a means for restoring the physical powers, the losing of our time becomes an occasion for weakening the soul's attention paid to himself, or a weakening of soul's powers of mastering upon the passionate impulses and upon the thoughts which tend not to remain focused on the man's self and on the man's eternal destiny. It becomes an occasion for letting the sin to take place and to become a habit.

448. No hour, no moment is like another. What we would have been able to do in it, we won't be able to do in another. Our development takes place differently when we have lost a moment without working anything. Still, a great repentance can restore us. But when we lose our time thinking that we will restore on ourselves by a later repentance, we will get accustomed to let the moments always passing away by waiting for another moment for repentance, and so we will no longer have the power for using any moment for repentance. Losing our time will become a habit itself. That won't be only an external thing but it will be also an internal thing. "*A la recherche du temps perdu*" (by Marcel Proust) cannot be a search for some identical occasions but it can only be a great repentance. But "the lost time" is an internal weakening of ours in what concerns our power for making a decision. The "lost time" works against us. It is a growing up worm.

449. We won't find anymore an eternity of the time which we could change on ourselves in. In eternity we will be in a fix state.

450. "Using the time" is a matter of strained attention. Losing our time is a soul's habituation to scattering, to self-forgetting, and to person's dissolution.

451. Anyone who attends the Holy Liturgy or any other religious service will be imprinted in the soul and so their betterment will increase.

452. Each thing from nature has outside a certain natural causality, for instance, an earthquake. But the ultimate cause of each thing is God. This is for out of the multitude of strings which can result out of each causal point God will choose this or that string, like the man can determine a river to flow on one direction or on another, and to use that river to something else.

453. While into body the soul is not only tormented by passions, because the soul is not so focused on himself and the soul doesn't only endure the passions' torment. The body gives to the soul also a distraction from the passions, or also a certain comforting, of course mixed with the sin. But in hell the soul will have only the torment consequently to his sins and not also the pleasure.

454. This is an admission of the positive role of the body, from this point of view too. The body relieves a little the soul from his loneliness. Of course, this loneliness will be awful only if the soul is occupied exclusively with his passions. Properly-said, this coexistence with the passions increases the egotism to the maximum, and consequently it does so the loneliness of the subject. That's why, especially the lonely commit suicide, namely lonely because of the discouragement which they have been brought to, because of not being able to satisfy their pride, or other passions. He who is together with the things and with the people, he won't necessarily be with God as well; but at least he is not totally caught into the insupportable loneliness.

455. The memory of our evils will ceaselessly be sharpened during that endless existence which the soul wont' have anything exterior to occupy on himself with, or the soul will no longer be able to make any plan which fulfillment that soul to be occupied with. That soul will be totally turned towards its past, towards a past that shames him up, that torments him, especially by seeing around him all of them whom he caused, by urges, by advices, and by examples, similar torments.

456. Properly-said, the souls will be in hell emptied of plans. And the memories of the plans the soul made while on earth, and the memories of the soul's ambitious unrests for accomplishing those plans, they will appear in their total nothingness. There will remain only the memory of the evil deeds committed during the implementation of those plans and occasioned by those plans. This will be the sole reality from within souls.

457. The persons remain in their memory with the evil and with the good they did or that was done to them. Only the persons have eternal existence.

458. The imperishable value of the person is shown in the fact that everything a person has done, good or bed, it will remain within us as indelible memory or as an echo, as a wound and not as an impersonal adding, but as a wound or as an adding tied to the memory, to the

imprinting of that person within us, and even of that person's presence in front of us and in tormenting connection with us. It will pain us or it will rejoice us not what a person did evil or good to us, but that attitude which that person unveiled on herself or on himself to us in, an attitude that that person remained into or that that person changed it. Also, there will be our attitude we have towards that person. There won't pain or rejoice us the impersonal happening that occurred to us but the persons themselves. And in this is hidden our conviction that those persons will persist in existence. In essence this is what the existence of the Paradise or of the hell consists of: in the eternal persistence in our memory of the good or of the evil done by us, or done to us by some persons who continue to persist, they too keeping in mind the good or the evil we did to them or done by them to us.

459. The author of the writing declares that himself agrees the old man's opinion, in the sense of the things we said previously. If the person is that one that pains us or that eternally rejoices us by what that person did, then we will be pained by and we will rejoice on ourselves of concrete things for the person is a concrete and unique reality; and equally unique are the person's deeds. Only the principle is general and abstract. A certain concrete person pains us because of the evil that person did to us.

460. He who leaves from here carrying within him good thoughts about persons, he will be there with the respective persons; he won't be alone.

461. If the persons whom we done something good to, or whom we thought something good of, they will be with us, all the more will be God with us if we believe in Him. This is for God is present everywhere with an infinitely more accentuated intensity than any person, as being Him Who will give us joy if we have believed in Him and if we have loved Him, and He will be Him Who will make our conscience to torment us if we haven't believed in Him and if we haven't done to others the good as God wanted.

462. Namely the soul isn't only free and incorruptible, namely in the image of God, but the soul is called to virtue too, namely to the likeness to God. This is for God is not only incorruptible and free but God is also the Kindness.

463. Neither the virtues stand by themselves because we cannot find the kindness standing by itself. The kindness always belongs to somebody. We love a good man. We are comforted by somebody's kindness. We are not comforted by the kindness as such. But the virtue or the kindness is being naturally spread out of the person, as the light or the meaning are spread as well. But the evilness or the meaningless are not being naturally spread out of the person. These ones appear as a false existence, as a minus, by the lack of kindness or of virtue or of light. They aren't but an illness of the existent persons who, in a natural

manner they spread out of themselves the kindness and the light, which are as irradiations of their being. Without any doubt, we feel the passions painfully, but we feel the passions as a lack of what should be, as diminutions, as an illness, as a weakness of the being, and as an impossibility of the being for manifesting the own positive content. In evilness there is a helplessness, but it is a helplessness that torments him whom that helplessness comes out from, and on him whom that helplessness is inflicted upon. And him whom that evil comes upon he often opposes the same willing helplessness, so that he will increase too his helplessness too. If he opposed the irradiation power of his, being he would help it strengthening. If he opposed his strength to the helplessness of the evil - namely his virtue -, he would infuse to his neighbor a strength too, and he would help him get healed as well. He who suffers of the helplessness of the evil, he reckons to heal himself by searching for some equally inconsistent means. The egotist, because of suffering of his own shortcomings, he tries to heal those up, by searching for inconsistent goods too: passing pleasures, passing foods, false praises etc. Thus, because of his helplessness the evil will increase into his helplessness. That factor that irradiates the evil he feels his own helplessness, as it is felt also by that one whom the evil is inflicted upon; but that is a helplessness which both of them do not want to fight against.

464. "Even one thought will be enough to separate the man from God, if the man admits that thought and he consents to it". This is because in such a case the man's inward being itself has been detached from God. This is because in that thought the man himself has taken an attitude. This is for the man is, in essence, ghost and freedom, and God is likewise. So too, the devil separated himself from God. The whole darkness entered the devil after this separation from God Who is light. The perversity, the crocked cogitation, the lack of love darkened the devil. What benefit will be there, if a man is next to us outwardly, but his inward is totally against us?

465. Our trouble gets inflated because of our subjectivity. We get weak souly because we give proportions to our trouble, and by giving proportions to our trouble we weaken our soul ever more. And thus, anything, regardless how tiny, it will take the form of an unendurable trouble, and so the whole our life will become a chain of troubles. By not understanding that during this life there cannot be any fully-satisfactory circumstance, one comprising the plenitude (this is because the more we have more material goods, the more we want to have, because of not being satisfied with the limitation of what we already have; the more we are praised, for instance, the more we want to be praised etc.), we transform almost any circumstance in a trouble which we give exaggerate proportions to, and that will be weakening our souls continuously, increasing our irascibility, our irritability, our discontent, our urge to

criticism, our suspicion on anybody, upon God too, and that will make us impossible people. On the opposite, he who doesn't give proportions to his troubles but he reduces them to the unavoidable limitation and relativity of the external situation occurring during this life, he will discover the possibility of endlessly progressing in his understanding, in loving God, in loving the people, and he will find even in his "failures" and "troubles" new occasions of understanding his possibility of endless spiritual progress. He will therefore benefit even of his failures and troubles.

466. The passions have an infinite lust. That's why, as we satisfy our passions, they will ask for even more satisfaction, and if our passions aren't provided with the occasions to be satisfied, they will cause us even bigger discontent than in case we would have never satisfied them. This is because their continuous satisfaction, or always being them reworked, it depends on the external conditions which are not always available to us (woman, money, flatterers etc.), and on the other hand that causes us much discontent because of their insufficiency, because of their claims, and because of their insincerity. On the other hand, satisfying the soul's desires for infinite progress doesn't depend on external conditions, or these conditions are continuously granted to our soul: most of the people open themselves to the good you do it to them, to the love you show it to them, or all of them offer to one another circumstances they must endure, which you must receive humbly, with understanding etc.

467. The temptations are means which one can know his weaknesses through. But the temptations provide the tempted also with occasions to fight against those weaknesses, namely occasions for strengthening. This is because without fight nobody can get strengthened, likewise without movement nobody can strengthen the muscles of the hands and of the feet. We are called to grow up by our effort. And the effort is occasioned by trials, by temptations, and by troubles. In our fight with the temptations, we do not fight so much against some foreign factors, but we rather fight against some weaknesses of ours and for our strengthening.

468. All the deeds which are not done out of the conscience of a real duty we have as sinners, and without being us aware of the fact that we do all of those deeds by the help from God because by ourselves we are nothing, those deeds won't have a real value and they won't build up virtues within us. Only when one doesn't trust himself or anything, only then he will be into God and he is truly great for he absorbs power out of God's power, and for he has torn down the wall of the pride between him and God.

469. You must do any good with the conscience that you do not do that good appropriately.

470. We must do the good for the good itself, namely for another person and not due to some interest of ours. This is the act of our true self-surpassing.

471. We have received and we are receiving in continuation from God everything we have. And God doesn't give us with parsimony and with sadness but with the whole His heart. We must do likewise. All the more is that because we do not give something that is properly-said ours, but what we have received from God.

472. In all the good deeds, in all the virtues, Abba Dorotheos shows us their inward steps, or our inwards steps, which are ever easier steps, steps which are ever less impeded by the sin of the egotism. Committing the good is a simple and equal thing to everyone and in all circumstances. Doing the good inscribes an upwards movement, one done with efforts and with difficulties; it is a gradual plucking off of our egotism.

473. We must overcome our egotism in prayer as well. And we must pray not for the worldly goods, or only for those one, but we must pray for the salvation of the people.

474. Abba Dorotheos reckons as one and the same thing "doing the good for itself" and doing it in the feeling of a son, namely out of our filial love for our Father God. Only in the love for God we live the good in itself. This is for the true good is the relation of love with another person and, in last analysis, with God Who you can be with in a relation of eternal love, a love that won't tire you. The "good in itself" isn't something that cannot be lived by our person, but it is that good that is true good; it is "the Person Who is Good in Himself" and so He is the spring out of which the good springs eternally, and even towards us, if we open ourselves through our love to His love. The fear keeps you exterior to the person, and it doesn't allow you to feel being overpoured that person's kindness within yourself; the interest in rewards is the same: you still are locked up into yourself though you know about the Person of God and you reckon Him as Superior to you. But you still haven't set yourself in communication with the Person of God. Because of still not having that feeling of a son, you do not feel that all the things of the father are yours too, namely that His heart is being overpoured within your heart. As long as you still are in the feeling of the hireling, God will give you something belonging to Him, but He won't give you Himself neither will He give you all His things so that Him to have everything in common with you. Only in the last case you have "the Good in Himself".

475. The servant doesn't refer with his person to the Person of Him Whom he serves to, but he refers to the payment he has to receive; the servant doesn't want to give joy to that Person by proving Him his love. The servant doesn't give on himself to that Person, neither does he serve that Person for that Person Himself, but he does that for himself. The servant

doesn't serve the "Good" (or the Person Who is the spring of the good") for Himself; he doesn't love the "Good" in Himself. He doesn't fully reestablish the direct relation between self and God. That's why the servant won't folly enjoy the full life represented by that Person and communicated him in that relation.

476. By showing love for God Himself, or the love for the direct relation with God, he does that also for the person himself of another man, by entering the direct relation with that person. This is for that person too is a good in itself. And from that person too it comes life to us as it doesn't come from material things. He who has become accustomed to feel God as Person, and in the real life coming him from God, that one has discovered also the value of his fellow human as person, a value that exceeds infinitely the material things. So, by doing the good for God as Person in order to please God, we do also the good for people as persons loved by God. And inversely, when we have truly discovered the value as person of our fellow human, as a non-passing spring of happiness and of attention to me, and as subject conveying me God's love, then I will have discovered God's mystery as Person too.

477. There are also words which the life is communicate by, even more directly than through material goods, when those words start from within heart and reach one's heart.

478. God has given us power to forgive on one another, meaning that what we forgive to others and they forgive to us it will actually be forgiven by God too; we won't be judged for those mistakes. On that purpose God ceded us His power. But God didn't cede from His power of Judgment, because we proved to make bad use of it even without having it but only by imagining that we have it. God allows his kindness to circulate among people, as a water through the subterranean channels of His field, as from a plant to another.

479. Withing our fellow human there is God not only because he wears the image of God, but also for he has his foundation into God and he is maintained as human by the ontological dialogue he has with God, even if he is not aware of that. Through man one can see God, the man leads us to God, by the fact of the freedom, of his thinking. The more the man becomes accomplished, the more himself will become aware of that and he is felt as such by his fellow humans. By any human "you" we stand full of an unconditional responsibility in front of a godlike "You". That's why, in another's mirror, the man knows his own state. What the man often wants to know about himself he will find that out, unwillingly, from another. Either that one tells him or he sees himself in a responsible satisfied or unsatisfied relation with that one and in a comparison between what he is and what he should be. Only by being both of them together they will see their shortcomings in a more accentuated manner, or their insufficiencies in fulfilling their reciprocal duties, but in

connection, of course, with that "You" Who unveils to them, even without they willing it, the norm of the true man.

480. In the spiritual advices for cleaning up our passions we can find behavior rules of an amazing decency; advices expressing and aiming at an ideal of great delicateness. That is the delicateness of the saints which exceeds any code of good manners. This is because they do not aim only at a formal covering up of the interested rudeness, but they also aim at plucking of the roots of what causes that rudeness.

481. Even as fallen as it is the creation still remains a gift from God. But it depends on us to use this gift towards our good or towards our perdition. We can benefit even of the heavy and burdening things because they could strengthen our ghost if we endure them. Neither by falling has the creation become a unilateral and fatal a good of an evil, but the creation has still remained as a tool that can be used for good or for evil, by our freedom. God has left everything to our decision. This is a great honor he has made us, but this honor implies a great responsibility and a great risk. It depends on us to discover the greatness of the creation and the generosity that God has shown to us by creation, so that we can reach through creation even to deification, or we can made of creation an occasion of blasphemy against God and us to fall through it into the eternal damnation.

482. Actually, one doesn't take care of the external things either because of being him preoccupied with the higher things, or simply because of being him lazy.

Footnotes to The Romanian Philokalia -Volume X -

1. He who received honors from people he will hardly be able to escape the traps of the pride. That's why the Master of everybody deplores him who is praised by people, by saying: "Woe to you, when all the people will speak well about you".
2. The drunkenness of the faith is a power from God, a power that overwhelms the tendency of the senses towards the external realities by giving the soul power to see and to attach himself to the inward realities and, through those, to God.
3. The aspiration to "righteousness" is that aspiration to all virtues. When the grace of God is being multiplied within man, the man despises the fear of death in his fiery striving for achieving the virtues.
4. The fear of God strengthens the man against the fear of death.
5. The evil, envious, full or worries, and lusting for pleasures thought is difficult to be endured, and it is difficult too to be chased away. Such a thought is relentless. Such a thoughts requires to be fulfilled. And by being fulfilled it will receive a new power.
6. The things transforming your soul according to their image in this life and which will belong to the soul after death too. The evil things will make your soul forever lacking God, while the good things will keep your soul forever good and united with God Who is the spring of the kindness.
7. It is worthy to be noticed this connection made by Saint Isaac between humbleness and the fire of the love. He who loves he doesn't know about himself, likewise the humble one. On the opposite, the proud one doesn't know except about himself, and therefore he is unloving.
8. Out of the twofold teaching given to people by God, one is the natural law and another is the supra-natural law. The natural law is the power sown in their nature for knowing God through His creatures (Rom. 1: 20). And

the supra-natural one is the written law or revealed through prophets and through our Lord Jesus Christ.

9. God wants to do good to others through us, in order us to show our honoring to His image and us to improve on ourselves through love.

10. There is an honor similar to that one of God, to help another, and it is a time of the grace or of fructifying the grace, namely that time when you have the occasion to do good to somebody else.

11. The grace is an interpersonal good; or: it is a good activate within the loving relations among us.

12. The cleaning of oneself is done by ceaselessly remembering God, and that won't give place to thoughts of pleasure, or to egotistic thoughts which to enter one's thinking.

13. The often remembrance of God by being like some kind of dialogue with God, it will give you a familiarity with Him, and therefore when you will be in front of Him, at judgment, you will have daring towards God. That's why the saints "have daring towards God" and, properly-said, the judgment they will be submitted to it won't be a judgment.

14. By ceaselessly remembering God we will forgive about all the narrow realities and about ourselves and we will widen ourselves in order to comprise God's infinity, and everything, into our love.

15. God by being clean and all-loving, when we think at Him, we do not receive into our thought except what is clean and loving, and we feel on ourselves as in some kind of looking at "His spiritual face".

16. Once our proto-parent tasted out of that tree, it died the impulse towards good from our proto-parent's body. But through faith and by the grace of the Son of God embodied for us, that dead and passionate body can be disrobed again, and the dispassionate and living body can be put on. This is for, by being the passions killed, the living body will immediately appear, as the pious says. This is for, by calling above the passions as "wound", and the health of the body as "the weakening of the passions", he adds that "into the rottenness of the world", namely into the weakness and rottenness of the passions there will "appear the living body".

17. Where there still are wars, the thoughts are not yet clean.

18. The right-reckoning or the discernment is the balanced matureness of judging. But it must be done with simplicity. Namely, the simplicity doesn't mean stupidity and the right-reckoning doesn't mean cunningness.

19. The humble ones open themselves to the others. Therefore, to God too. The proud ones see only on themselves so that they are locked up in themselves and they are blind.

20. A peaceful man can be also a man who calculates carefully his malefactor plans. The real quietude has a content of peace, of gentleness, of love, when focused on God. It is not commendable an egotistic peace.

21. The appeasement isn't idleness, but it is a strained spiritual effort.

22. He who takes vigil won't have the power to persevere in his vigil if he doesn't have God before him, or the depth of God's meanings and love. And these ones fill up our mind and our heart with shininess and joy. But he who takes vigil he also prays. That's why it is said about prayer that it penetrates through the darkness set over the soul.

23. The ceaseless and unforced tears are the sign of the mind's getting out to the new life, as downpayment for the future age.

24. It is worthy of being remarked this tying of all things to the soul. He who knows on himself he knows all the things within himself. He who controls his soul he will control all the things together with his soul. All the things are connected to man. And that man who controls on himself he controls all the things. And the man controls on himself when he obeys God. Through God, therefore, the man controls all the things.

25. God humbles us through troubles and passions because we do not humble ourselves willingly. God wants our humbleness. Through humbleness, paradoxically, we master upon all things for in God we are free of all things.

26. The knowledge is understood as a gift gained through the lived life through its difficulties and by enduring those difficulties. It is an existential meaning of the knowledge. Of course, it is about man's self-knowledge, and not about knowing the objects.

27. The "hypostatical seeing" (in substance) means that sight of the soul while still united with the body and composing with the body a sole hypostasis. When the thickness of the body ceases, the soul's sight becomes spiritual. But there can be also about seeing the things in their substance, and not in their rationalities unified in God. The hypostatical seeing is, in this case, the seeing of the creation, of the "prime nature", for in its first form in creation too there prevailed the substance. Only in the creation's future form (the second one), the Ghost will overwhelm the material substance.

28. The passions are a thickening of the material cover placed over mind. Better said, the matter is created for being overwhelmed by spirit and to become, by that, transparent. But the passions impede the matter to be crosses through by spirit.

29. The cleanness is achieved in this succession: cleaning up the body of passions, because of the passions being as thickening of the material thickness; then cleaning up the soul of the passionate thoughts; finally, cleaning up the mind of the itself material substance of the world as perceived through senses as thoughts. But by removing this thickness there will appear in front of the mind the mysteries of the godlike world. So, cleaning up the mind is not only something negative but it is also something positive: it is the seeing of the godlike realities.

30. By faith and humbleness, we will feel the word of God spoken by Him on each moment within our heart, namely not like some words uttered yore by God and not detached from Him. That's why, we feel God Himself as Person too, as talking to us. We feel God, hiddenly, as talking to us, and we feel God manifestly, by helping us in our deeds.

31. The words of God felt within heart are therefore blessings from God addressed to us now, and which uphold our life with the power of God communicated through His words.

32. The spiritual knowledge can be felt too, but with a feeling that is above-feeling, as Saint Gregory Palamas showed it latter.

33. The souly knowledge, regardless how complicate, it moves among the realities of the world, or even when it talks to God it moves in definitions and subtleties construed about God from distance. The spiritual knowledge is the unmediated experience of God. This knowledge about God out of experience it cannot occur except into that soul cleaned up of any ideas which keep the man into the things thought by him and in separation from God. Through this knowledge one can perceive the life of the future age and one can speak spiritually about that.

34. The spiritual knowledge means knowing by experience the work of God. Only thus can be truly known the work of God and not through the multitude of ideas construed by us, ideas that rather interpose between us and God.

35. Saint Isaac doesn't contest the value of the good deeds, but the good deeds do not have an intrinsic value; the good deeds have value only if they transform the man or if they make the man better.

36. If you throw all your worries upon God, you will be able to say: it is not me here, for it is not me worrying about the thing I need. He knows and He fulfills.

37. Another remarkable paradox: through zeal, the martyrs, though they endure the awful pains of the torments, they no longer feel those pains. The supreme suffering becomes the supreme dispassion. This is for the power of God, that is within them, it overwhelms the pain of the suffering.

38. The words of Jesus Christ were the words of God and not of the man.

39. Christ didn't put on the human nature only exteriorly, but He made the human nature interior to Himself, namely He made on Himself man inwardly as well, like the body becomes interior to the soul and inversely. But this means that He put on our humbleness all the way to the interior of His godhead. The humbleness is His human coat because it doesn't belong to the human nature but it is a coat that penetrated into His interior as hypostasis, as Person.

40. "All the speaking and quiet creation", namely endowed with spirit and without spirit, it worships that man who has dressed himself in that humbleness as the embodied Word. The humbleness is the true likeness of the man to the embodied Word Who has imbued it in with His godlike greatness.

41. He who is humble in his thought he is like Christ.

42. The humble one "honors everywhere its seen likeness", namely the humble-cogitation of Christ, imitated by a man or another, or better said, which the believer has been penetrated by, in union with Christ.

43. They who tormented Christ they unwillingly honored His humbleness with crown and purple coat. Likewise, are honored unwillingly all the ones who imitate His humbleness, as by wearing a crown and a purple coat, especially the monks who despise all the glory from the world. Even those who are embarrassed by it, they showed by that that they honor the humbleness.

44. There are three kinds of prayers. First, for instance: "My soul, praise the Lord, I will praise the Lord in my life" (Ps. 145: 1 (in KJB we have: Ps. 146: 1)). Then, the giving of thanks, for instance: "Confess yourself to the Lord, for He is good" (Ps. 117: 1 (in KJB we have: Ps. 118: 1)). Then the asking, for instance: "Heave mercy on me, God" (Ps. 50: 1 (in KJB we have: Ps. 51: 1)), or: "My God, take heed and help me" (Ps. 69: 1 (in KJB we have: Ps. 70: 1)). And He Who has appointed to all the things their image, He is the God of all the things. This is for He not only has brought all the things to existence out of nothing, but He also gave to each thing its image. And the Only Begotten Son and the Word, by descending from heavens and by embodying on Himself, He taught us these three kinds of prayers. He extolled the Fathers by saying: "I have extolled You on earth" (Jn. 17: 5); He thanked to the Father saying: "I thank You, Father, for You have heard Me" (Jn. 11: 41); and He asked like this: "I am praying for them… You Holy Father guard them in Your name" (Jn. 17: 12). And the word that "the prayer is that gladness raisin up thanks" the saint might have taken in from: "I am saying you these things for you to have My consummate joy within you" (Jn. 17: 18).

45. A freedom that is not sealed through the Ghost it will serve the arbitrariness and it won't be the freedom of the Ghost's communion with God and with the fellow humans; it won't be that freedom free of the narrowing of the egotism.

46. The world obeys our words because our words are equally numerous conscious rationalities applied by will to the unconscious and without-own-will-or-choice rationalities of the world. Our being is elevated by these applied rationalities, through consciously choosing, above the nature and that's why our being won't be called to obey the death, or the total decomposition which are taken to, through its rationalities lacking the free choice, the nature's units. The man has a different destiny, one superior to the nature.

47. It is worthy to be noticed the discernment operated by Saint Issac between the own administration done by him who isn't totally surrendered to God, and that administration exclusively bestowed by God to him who has totally surrendered himself to God. He who administrates his things by himself, he uses a knowledge he has earned on the basis of his natural aspiration to the knowledge sown in him by God. But he is helped by the taking-of-care of God. The righteous is defended and guided exclusively by God's taking-of-care. Neither the righteous stays passively in front of God but he too works thus to receive within him the care-taking power of God. The analyze of this theme and of the theme of the humbleness are among the especially remarkable in the *Words* of Saint Isaac.

48. Saint Issaac uses, usually, for the living with the soul of the godlike realities, present or future, the word "feeling". This "feeling" isn't a simple sentiment but it is a perception or an unmediated touch of them, like we perceive or like we touch with our senses the external realities. This fact will be accentuated especially by Saint Simeon the New Theologian.

49. In justice there is needed the mercy, in mercy there is needed the justice. There is no strict border between them. So must be understood the words: "When to lay down borders to your soul (the restraining of your life), in order you to benefit (to be saved) through mercy, you accustom your soul not to search for justice in other things", namely do not let yourself to behave as guided by a rigid justice towards people; you must not be, for instance, unforgiving with their mistakes. "In mercy there is needed supervision", namely let not be your gift a wasting by caring not about the real needs of others; and for the second thing, namely the righteous judgment, you will use the broadness of your heart.

50. You won't be mastered even by the way of the justice. You will be led only by love, that, despite to him who doesn't have it yet it is a law too, to him who has it the love is above any law. It is the consummation of the surpassing of all the laws or of all the godlike commandments.

51. One doesn't have mercy on his fellow human by giving him something from his external things, but does that him who gives him his soul, his love. This one truly comforts that one and heals his suffering caused by the conscience of his loneliness.

52. He who hasn't guarded his virginity, he will often be troubled during his prayer by the memories of his sins and he will he ashamed before God.

53. If you fulfill your ascetic toils without keeping your actual thought at God, it is like you would work automatically. In such a case you won't advance souly. The road you travel on is external and it is like you wouldn't travel it.

54. Freedom is only there where it is freedom from the burdening caused by the tendency towards pleasures, towards egotistic needs, namely there where it is the freedom even from oneself.

55. Properly-said, he knows God within himself by experiencing God's work, he who is cleaned up of worldly thoughts which narrow his mind and which steal his peace from him.

56. From Scriptures we learn how to know the world too, for the same God has created it too, and God teaches us through His supra-natural revelation how can we be saved within it, and how can we see the world as transparent to God and as a word of His. Still, if we are preoccupied with the care for the world and with the things from within the world as ultimate reality, that will impede us from being saved. The supra-natural Revelation presents us the world as transparent to God, as a word of God, as a gift from God, and as a road towards God.

57. The reality of God is tasted, felt, and understood in the same time. So followed to tell Saint Simeon of the New Theologian. But this is an understanding differing from that purely intellectual understanding that takes place from distance.

58. When the spiritual feeling is very strong due to seeing the godlike realities, the bodily senses will get appeased for they will be overwhelmed by the spiritual feeling.

59. The humbleness is penetration within the unadorned inward realities. And there is God.

60. The true prayer cleans the mind up of any thought that is not thinking at God.

61. The souly realities are inferior to the spiritual realities. The souly things are the purely human realities which are not crossed through by the Godlike Ghost and which are not preoccupied with God.

62. If you take away from your soul the preoccupation with the souly things, because the soul must occupy himself with something, the soul will occupy on himself with the spiritual realities.

63. One must replace the meeting with the material things for the meeting with the godlike reality, namely one to look at the things into God by contemplating their godlike rationalities.

64. In prayer you meet God Who lightens Himself the things He unveils. Then the prayer will remove other thoughts so that you will be able to focus on what you will read.

65. That heart that is tied by parsimony to the material things won't be able to meet God. Only him who has opened his heart to another will be able to open his heart to God as well.

66. The willing poverty is the untying of any thought referring to the things which limit. Then the mind can gather into the endless God by coming back itself to its indefinite state.

67. A paradox: he who willingly have nothing he will no longer be the slave of the world, but he will be above the world.

68. Here it is not about the worldly honor, but it is about the height of the virtue, it is about the level of the consummation, which have been elevated to them who live in poverty and in quietude and liberated from the narrowness caused by the measure of the things. This is for he says further on: "for your step is higher than the step of the giving-of-alms". This is for the apostles too they preferred the preaching of the world to serving at the tables... So, this father too, he places the poverty and the quietude above the taking from one and giving to another, though this one too is a worthy of respect deed, and it is a deed pleasant to God.

69. After he talked about that war stirred up by senses and in general, he has focused on himself only on hearing and speaking. This is for we both give and receive only through these ones. Through the other senses we only receive. Better said, we give only through our tongue, but we give as a reaction to what we receive through hearing. So, these two, the hearing and the speaking are especially connected to one another.

70. One can understand this not only about the ceaseless prayer but also about the need for uniting all his deeds with hid thought at God, transforming his deeds into prayer, that is toil because of the difficulty of keeping the thought focused on God. But the consummate ones who can continuously keep their thought at God, they no longer have to work in order they to be urged by deeds to think at God.

71. God shines like a sun within them who pray continuously, and He keeps their look focused on Him. It might be this where the hesychastic teaching was born, about the seeing of the light while praying.

72. God saves us both through virtues and sins, for through sins too He wakes us up to repentance; or both by gifts and by trials.

73. The absence of the pain into troubles reached at its peak in martyrs, it is explained by the fact that the pain is overwhelmed by the joy produced by the love from Christ. A great joy can overwhelm the feeling of a pain into body. The strong faith which some ill people came near to Christ with, it helped them to be healed.

74. The mind or the cogitation is a true moving ocean which all sorts of big ways or of small paths can be opened in, some of them leading to the godlike realm while others sinking into an abyss him who chooses them. That man who feels a true fear while choosing the true way out of the countless other ways, he proves to be a spiritually-advances man.

75. Although the lust is itself mixed with the warmth, the superior warmth of the zeal for God overwhelms the inferior warmth of the lust for bodily or worldly things.

76. The peak reached by one through cleaning of his passions is the freedom of the soul from the passions' chains, from their burdens, and with this the resurrection or the elevation above all the enslaving laws and powers. And in it the joy is full and eternally uninterrupted.

77. The fasting or the restraint and the ceaseless cogitation at God accompany one another.

78. In the ceaseless cogitation at God the heart continuously progresses. And in showing this state in deeds sometimes manages to maintain itself at height and to progress while on some other times it doesn't. This is because it could come to it also troubles and temptations.

79. This is a beautiful image that couldn't have been born except out of people used to the sea: the cogitation, by bearing the thoughts about the tempting things seen into the deep and complex sea of the body it will make that sea stormy.

80. One receiving the canon or of the penances from his father confessor, willingly, after confessing his sins, he is like himself would give those penances to himself. The priest serves him rather as an adviser.

81. Getting loose the straining of the standing will bring the danger of being engulfed by idleness and sleep.

82. The meetings and the discussions with the people bring bad souly sufferings by the disturbances they cause.

83. The vigil is a state of continuous focusing of the mind on God. The vigil deepens the meaning of the life for it sinks into the endless meanings of God Whom all the meanings of our life are in; the vigil brings light in all the things.

84. The callous heart, because of not having love for another, it won't either accept another's love and that's why it suffers.

85. That heart where there is no repentance in, that heart won't get mellow because of its pride and that's why there will remain both the sin of the egotism and the sufferance of that man seeing that he is forsaken.

86. The proud one, the egotist one, he always reckons that he has and that he has received too little from God and from the "life".

87. Those who fight within you when a war is wages within you, they are the earth and the sky which reach you. The earth fights through your body against the sky while the sky fights through your soul helped by grace and against the earth from within you.

88. By persecuting your sinful and untrue self from within you, you will banish your enemy away from you, your enemy whom you have allowed to work within you and therefore he has given birth to this illusory self of yours.

89. That room from the inner treasury is transparent, as a membrane, to the endless chamber or treasury of the sky; or, they are in communication as the river is with the sea.

90. This immersion of baptism into the self, which contributed to be one freed from sin, and it contributed to the exit the narrowness of the egotism into the wideness of the communion with God, it makes sense only when taking in account the communication taking place within man between the deep self of the man and the ocean of the godlike energies.

91. Cover the sinner's mistake up but don't approve him. This is because otherwise you will damage on yourself, and you won't be useful to him.

92. In the hand of him who upholds the weak there is the power of the Right Hand that upholds all the things. This is for God works in order to unite all us by through love. That's why God doesn't directly uphold that one but God wants him to be upheld through us.

93. By nothing we meet the mercy of God more than in the prayer done because of feeling pain for others. It is here a participation to the pain of Christ for us. And this is a twofold clean sensitiveness. This is for God is the deep of the clean and all-generous sensitiveness.

94. The mind cannot stay neutral. When the mind isn't occupied with the clean thoughts regarding God, or when the mind is not broadened by those thoughts into God, the mind will narrow itself or it will be dirtied by defiled and egotistic thoughts referring to the limited things which the mind can use for its passing pleasure.

95. When your body feels troubled by the thoughts and by the tempting faces, they won't have power un you.

96. The moving away from virtue is the beginning of the sin, and inversely. There is no neutral state.

97. We are noticing here the fact that also the contemplation (the souly sight) is placed in connection with the cross of the Lord. This is for it comes after cleaning up the lust of the impulse towards the inferior things, so that it is intertwined with some sufferance. But cleaning up the lust means also the apparition of the clean love within man, and the love means also focusing the mind towards God Who is the spring of the love, or cleaning up the mind of everything that defiles it, or of everything that is egotistic. Thus, it is made the connection between the cleaning up of the lust and of the mind, namely between love and knowledge. And in both of them there works the power of the cross of Christ.

98. Enduring the defamations with the gentleness of the thoughts comes out of the power which Christ has endured the reproaches and the death with, namely with which He endured the reproachable deed of the cross.

99. He who doesn't want to cross through the disgrace of the cross, he imagines that the cross is suddenly bringing glory. The glory of the cross is lived in bearing the cross's disgrace.

100. There is also a cross that must be imposed to the egotistic and bragging cogitation, and not only to the body. It is the cogitation's unpleasant renunciation to inappropriate thoughts which are foreign to God, thoughts which don't represent the cogitation's bestowing of itself to God, a bestowing which the mind reaches through the true, deep, and of-life-maker understanding of the existence's meanings.

101. Each group of the thought realities (opposite to those felt with the senses) – namely the groups of the angels – it occupies a place or a thought state. One place belongs to the fallen angels, namely the hell.

102. The virtue is body for it is done with the body. And the sight is soul because it is obtained through the mind.

103. The ghost has taken the form of the whole man by the fact that it has made the matter a body, by prolonging the soul's power within matter. And the man works like a living whole into the Ghost. The two parts are felt for we live into the body the feelings of the soul and, through the soul we live the feelings of the body.

104. In virtues or in the ensemble of the virtue, or in the body spiritualized through them, it is conceived the soul as view (contemplation) of the godlike things.

105. The author permanently identifies the contemplation or the knowledge of the godlike things, to the feeling, and therefore to an unmediated contact between them. This idea is at this author equally insistently affirmed as at Saint Simeon the New Theologian.

106. They didn't feel that they were intertwined with the world because they didn't feel these passions of their, by blunting them up. That's why they didn't take care either of healing them, namely to setting on themselves free from the intertwining with the world. Of course, the man can be united with the world through clean love as well, when he sees God through the world, and by that he sees the truest and deepest meanings of the world. And then he won't be mastered by the world but by God.

107. The passions are so much intertwined with the opaque world seen as the ultimate reality, so that the world instead of unveiling its true meaning given to the world by cleanly contemplating the world, the world will receive the meaningless meaning imprinted to the world by the passions. In this case the meaning of the world is covered by the totality of the passions. Somebody successively goes with the world, in this meaning, as the world passes from a passion to another. To some people the world is at the beginning what satisfies the covetousness of the belly, and then it is a source of getting rich, and then an occasion for debauchery, and then a platform for affirmation of mastery or of pride. When somebody has liberated on himself from all these passions, the world - in this sense - will have died to him, and the transparent and deepened into God world will have resurrected to him.

108. The world can wake up not only the passions – because of being the source of the passions and by providing content for satisfying the passions – but it can also be a cause for virtues and it can be the material which the beauty and the generosity of the virtues can be imprinted in. A man can imprint in the world his industriousness, another imprints his brotherhood with his fellow humans. But the world urges us to virtues and it is the environment which the virtues can be unequivocally imprinted only when the world is transparent to God, or only when through the world shines the flame of God like the fire shines in an oven built up with limestones. This highlights the cosmological character of the passions and of the virtues and the anthropological character of the cosmos. In this sense, the world is dead in its meaning of occasion for passions, but it is alive as environment which the virtues are practiced through and which the virtues are imprinted in.

109. This teaching about the union between world and man through passions and virtues is among the many interesting teachings which Saint Issac brings one of the most interesting contributions through.

110. They who want to ask something from God through prayer, let them remain here. This is for if they advance higher, they will no longer be able to ask for anything. Here is present the Master and their preoccupation with themselves and with their needs is made to stop. This is for they forget about themselves in the bewildered contemplation of His greatness; they are in a state of kidnapping or of forgetfulness about themselves.

111. Up to here, there is a freedom of movement, a mastery upon the own movements of the cogitation. Here one passes into a motionlessness or into a kidnapping of the looking at the overwhelming glory of the Master. And this surpassing of the state of freedom isn't experienced as an unpleasant forcing but it is felt like a sweet lack of preoccupation with choosing something from diverse alternatives. Into the glory of the Master, in His unmediated love, all of those will have been forgotten.

112. Saint Issaac transforms the somewhat theological knowledge of the godlike untold, in the knowledge achieved through prayer and through the Holy Ghost. Namely, he fills that up with an above-nature-feeling.

113. This is an idea belonging to Saint Isaac, that that soul who has reached to be spiritual, that soul has surrendered his freedom to the Ghost and then that soul is led and is no longer leading. But surely the freedom allows to freely be led by the Ghost. The freedom is strengthened by that and not weakened. This is for the man is no longer the slave of any passion. The man is led by love and the man doesn't move on himself so freely in anything as in love. One can say that itself the consummate freedom of the Ghost, that is a consummate freedom of the love, it has become that soul's freedom, or his love.

114. The little child cries because of feeling himself weak and innocent and he doesn't hide his weakness because of his pride.

115. The works of guarding against evil thoughts will be useless for in silence there is comprised the guarding too. That is the deep focusing on those godlike realities which overwhelm the attraction power of the thoughts. In it there is also comprised the prayer and the ceaseless thinking at God and therefore the cleanness of thoughts as well.

116. The callousness is one with the uncleanness because of being an egotistic preoccupation with oneself.

117. Contemplating God appropriately to Himself means contemplating him in a godlike manner and not as we usually contemplate God; namely by grace and by thinness and not naturally and coarsely.

118. Even in the striving and in the effort of the man towards the good things there is a sign that God urges him and gives him power to do that. So, it is always maintained the collaboration between grace and the man's freedom.

119. "Lux" comes from light. The luxury is a light too; but it belongs to the world as an exterior light, and it doesn't belong to God because of not starting from interior.

120. Righteousness means in the Holy Scripture the totality of the virtues.

121. The humbleness doesn't brag itself with it because he who has the humbleness he won't feel that he has the humbleness.

122. By committing the deeds of the virtue and by getting proud for them, you work the evil with godlike appearance, while, by apparently doing the evil, because of your humbleness, you live in the wisdom of God.

123. There are three steps: the preoccupation with the body that coincides to the fear of death; the soul knowledge that has a longing for getting nigh to God and that it has the fear of judgment; and the progress into the closeness to God that coincides to the love for God.

124. If the first stage is a living beneath the nature's level, the second is matching the nature but it still isn't out of the grace's power. Only the third one is out of grace. In this is the desire of getting closer to God but there misses the power of the grace for an actual closeness. But when one crosses from a stage to the next one the first one is engulfed by the second one.

125. He whom the love from God dawns in, he will have by that a first effect upon the bodily man by waking up within him the fear of death.

126. Insane for the love for God is him who for his love for God no longer values the realities from here.

127. The love is a totally superior and unperishing life.

128. If you know the great or the deep personal reality - one that is infinitely loving - of God, and if you know the inexhaustible deep and immortal deep of love of your neighbor, you will no longer be able to love one and not loving another.

129. It is to be noticed this identification of the soul to the power, and it is to be remarked the explaining of the power through patience. Thus, the suffering of the cross by Christ has strengthened the human souls, as the suffering of the cross and of any trouble brings within us the fruits of power and health. On the opposite, the drowsiness and the lack of patience are sign of and cause to weakness.

130. The knowledge of the decomposing realities doesn't place us in contact with the imperishable essence of the reality and it doesn't give us the power of the everlastingness. "This is the eternal live, they to know You, the true God" (Jn. 17: 3).

131. If out of knowledge there is born the love, the true knowledge will have to be through the communion with a person whom we can love, and in the last analysis through the communion with God's Person Who by His imperishable love He gains our imperishable love, and so He makes us immortal. This knowledge, by giving birth to love, it is itself born out of feeling the love from God. This knowledge has no theoretical or deductive character but it is an encounter through a feeling of spiritual order.

132. The knowledge of God is sweet for it is the knowledge of God's love.

133. The humbleness is the true wisdom or it sprouts out of the true wisdom.

134. The feeling is one with the understanding, and vice versa. There is no non-understood feeling, as there is not an understanding lacking any feeling.

135. The guarding and the discernment must be maintained on any level. So, the temptations no longer come to us not because the man is so strengthened that he no longer has to guard on himself, but for he is too much delighted with the higher realities.

136. He who is dead to the world he will be free in front of Christ and through Christ. Nothing from within the world keeps him in slavery anymore nor impedes him from being free in front of Christ.

137. The cogitation, by occupying itself with the material things, it dialogues with those, or it dialogues with itself about those. The dialogue of the man with God occasioned by material things, it has been atrophied in a false dialogue with the things or with himself about the material things. The man in unable to totally stop talking, even when he reckons that he is alone, and even when he no longer knows a true partner of dialogue.

138. He no longer feels any pain, he who confesses Christ out of fiery love for Him.

139. Staying firmly in your thought at God it will give your mind a power above its natural power. We have here, again, the mystery of the synergy, namely of the collaboration between grace and freedom. He who stays strong into the cogitation directed towards God he seems to stay such by himself. But he actually stays strong for the grace hiddenly helps him to make this effort. The grace doesn't exclude the effort of our will, but just the grace shows its work in this effort. When you make effort to succeed in good deeds and you succeed in that, that is a sign that God too helps you. Just the fact that you stand into the firm One it makes you too firm. Just by this we are in an above-nature state. But even in this firm state is involved an effort of ours. It is true that we keep this firmness more easily, or we keep it only for the grace works within us, but our effort still is implied in the possibility of the nature.

140. We still are masters upon the manuscript of our life as long as we can intervene for completing it and for strengthening it. But on the moment of our death, we will no longer able to intervene. Our life's manuscript will be then a definitive one, whether good or bad.

141. On the moment of our death our life will be definitively rounded as a whole, with its meaning. It might be that, even if we lived longer, we would only prolong the manuscript of our life in the same direction.

142. The ceaseless thought at death is a foundation for the new life placed by God within man, for this thought is also a deep sight (feeling) of that endless life that makes transparent, in the same time, the earthly life that is limited and perishable.

143. A paradox: the thought at death of the faithful is the beginning of the thoughts at the eternal life, and instead of making that man passive it leads that man to the deeds of the virtue.

144. Probably this must be read as: "while he forgets about having a body and he doesn't know that he is in this world". But it might mean also that he paradoxically realizes that, though he sees that he still has a body, he sees his body spiritualized and no longer submitted to the laws from this world.

145. It is sown within our nature the thought at death together with the feeling that the life from here cannot be everything. This is for this is the reality. It is a thought places within our nature, according to reality, because without it everything would seem meaningless. But if we cultivate this thought, we will reach to see the realities from above-nature. Thus, between natural and supra-natural there is no contradiction. The supra-natural is the last conclusion of the true natural.

146. The more alive your senses are – and therefore greedy in looking at the things urging us towards sin – the more your soul will be dead.

147. As God will be within us if we are clean, or if we are transparent, or if we are non-narrowed by thinking at the limited things, likewise is within the angels who are clean. And also, the angels will be within us, if we are clean. And God Who dwells within us He is always within His angels. And we will see God not only through our transparency but also though His angels' transparency. We will feel God as the Supreme Subject pressing upon us with His love, as a Supreme Spring of Light and of meaning; but we will also see His angels united with Him, as other subjects inviting us through their love and light. It is like, while we feel the love of our father, we will feel even better if we are surrounded, in the same time, by the love of our brothers.

148. A silent mouth says more than a talkative one. In silence there are concentrated untold mysteries, there is concentrated everything that is a person, apophatically. He who keeps his silence can be seen as absorbed by the view of the mystery of his whole being and of the mystery of God. And these views irradiate out of him, without him needing to speak. The man speaks even when he keeps his silence, unlike the animal does. The talkative has got far from the mysteries from within him. One can feel the void from within the talkative one.

149. The love and the kindness, they irradiate as a luminous light for they are a sincere opening of the soul towards the others.

150. It is being affirmed here the indefinite ocean of the heart. This ocean gains its transparence and it shows its broadness when it is liberated from the thoughts which egotistically defile and narrow one's heart. And only in the transparency of the heart's clean indefinite it is shown the infinity of God. The heart's sea is unveiled when it is not disturbed by anger or by upset because of the worldly realities. These ones not only that disturb the heart's sea but they also narrow it for they determine it to focus on one or another of them. But the indefinite of the heart's sea is shown also in the disturbance of the anger. This is because the anger doesn't want to have borders. And if the anger is controlled to some extent, it could be seen beyond it the endless deep and the borderless stretch of the heart on which masters the thought at God and at the mysteries of God's presence, while the anger cannot reach that deep.

151. Itself the remembrance of God by being accompanied by the feeling of His infinity it makes the heart transparent to God. And God's infinity makes the heart to vibrate by touching the heart.

152. By leaving the remembrance of God, one has exited the feeling of God's infinity, and from living that infinity he has been narrowed, or he suffocates.

153. The Holy Trinity shines like the Sun, for the Holy Trinity is the communion of the supreme love, and so it is the communion of the supreme meaning of the existence. The Holy Ghost is like the all-clean air giving us live and that is full with the light of the godlike Sun. That air isn't mixed with any poisoning substance (thinking) which would chock us up to some extent. That air is only love breathing within us only love, as a life-giving-air.

154. The soul cannot be fully unveiled except in the light of the Holy Trinity, for that light cleans the soul up of the dark cover of the egotism and that light highlights the soul's depths which are transparent to God. But the soul is seen thus in his beauty that is more luminous than the sun is, for the soul is full of the light of the endless love of the Holy Trinity and by its supreme meaning.

155. The cloud is illuminated by the light of the godlike Sun. But, though, they who are in that cloud, or who are covered by that cloud, they realize that that cloud is something else than the godlike Sun, and by this they are guarded as non-confounded to God. Properly-said, itself our being becomes a cloud illuminated by the godlike Sun. And in the fact that we are many, but we become like a sole cloud ("a cloud of witnesses"), it is shown the unity of our nature that will be actualized as a full symphonic unity in the future life.

156. We have here the hesychastic teaching about the seeing of the godlike light during prayer much earlier than the Century XIV. But it is also affirmed the transformation of the seers of that light, into light, in that godlike light's likeness.

157. One can reach the fruit of the true knowledge by restraining on himself from his bodily lusts, and not by being greedy of bodily pleasures.

158. One cannot reach the holiness without the fire of the clean zeal. This fire is from the Holy Ghost Who is the spring of the holiness, as spring of the true love.

159. The body of the Holy Impartation is not of a man differing from the Word, but it is itself the body of the Word.

160. Homiakov said that everyone who falls, he falls alone. But this one gets lonely in his deep. At the surface he is together with others who are frivolous as he is. Thus, there takes place a reciprocal urge to sin as separation among them and of themselves from God, into deep. This is an aspect of that "*Man*" described by Heidegger.

161. It is the knowledge of the godlike rationalities of the things which comes to the man after he has cleaned on himself of passions.

162. The object is limited; it has neither interior conscience nor free dimension, it doesn't communicate love, and it can be manipulated for the egotistic benefit. One must respect the person for the person herself/himself as free and conscious spring of inexhaustible communication of the love, a love that is thirsty of endlessly giving and receiving of love. One cannot totally master the love.

163. If you don't cultivate the egotistical attachment to the material things, you will start having out of the communion with God and with your fellow humans that life that never ends, for what those ones can give you it won't get exhausted.

164. Do not ask for perishing things; you must ask for the love from God, that love that lasts and that will be eternally bestowed to you by its endlessness.

165. The more you are adorned by God with a bigger glory, out of His love, the more He will rejoice of you. This is because in your increased glory it is shown the glory of His love and your will to accept it and to answer it. Of course, the more you ask Him for higher things, the more you must force on yourself to become able to receive the things you ask for, namely you to believe according to those things. The more love you ask for from Him, the more you must make yourself able to receive His love and to understand His love through your love. He who asks God for unimportant things, he won't know what great things God can bestow.

166. In order you to receive the high knowledge that is given together with the love, you too must strive to reach the level of that knowledge through a bigger desire to know God and to receive His love. Only our effort makes us to assimilate the gift from God.

167. The desire expressed by word, without any effort to accomplish it, it isn't a serious desire.

168. Our body doesn't impede us from being free. We can choose to do through our body diverse deeds and we can guide our body to a good or to a bad living. Our body doesn't represent a rigid, linear legality. Our body is the tool of our freedom. We are free from our body especially when we work for Christ by fulfilling His commandments. Otherwise, we shown on ourselves as mastered by our own body. Even our freedom increases or decreases in report with our body, depending on our will which we affirm or abdicate from it. Fulfilling the commandments of Christ means a spiritualization of the body, it means giving ever more power and place to the freedom within our body. Obeying Christ is an act of freedom, of will. The bigger the obedience to Christ is, the more the freedom will be affirmed.

169. He who is gentle can be deceived, stollen, and enslaved by the cunning ones because of his gentleness. He could be insufficiently attentive to the temptations coming upon him.

170. Out of troubles you will know your helplessness and your shortcomings, and your dependency on God; out of troubles you will learn the humbleness.

171. He has God as a debtor for God; by letting him into trials, God showed him that He takes care of him, that He has him to His heart, that He wants to spiritually raise him up. But by that God also obliges Himself to help him when his troubles are too big. And he who has been fighting the trials, he has been fulfilling the will of God out of his love for God, and he has been doing that as a son of God wanting to grow up as God wants him to. In this overcoming of the trials, he felt within him the power of God. So, it is not about a juridical duty of God.

172. Some people invoke as an excuse the fact that they haven't resisted some temptation because we couldn't do it, and that's why our Lord commanded us to pray not to fall into temptation. Namely, He commanded us to do that because He knew that we cannot resist. So, if despite our prayer we have still reached into temptation, it won't be our guilt but it will be our Lord to be blamed, because of not fulfilling our ask for not allowing us to reach into temptation. But we must fight the temptation and we must be sure that in this fight of ours there is also His help.

173. Not having some things but looking at them is a twofold trouble: one consists of not having those things, and the other consists of desiring them. Desiring them makes not having them more tormenting than simply don't having them.

174. We have here an illustration of the connection between trial and temptation: when you are deprived of some things you suffer because of a trial, of a trouble; when you have those things you suffer because of the temptation of using those things for pleasure. It is good when you make the temptation to pass into trial.

175. The true experience, therefore, it requires time, and it doesn't suffice a passing tasting of a certain situation. This shows us what price we have to put on the opinions of some theologians who occupy themselves with the mysticism by "studying" it, but they haven't experienced the life into God by living it for a long time.

176. Let's not receive advices either from them who, seeming as doing evil things, they accomplish good things, or vice versa, but let's receive advices from them who had a good life in the whole limpidness: from them who do the good by deeds which are shown as good (there can be here too some sort of applying the saying: "The purpose excuses the means"). But the text is going to say in continuation that neither these are deprived of gossips, of defamations. But an added sign of their kindness is the fact that they don't answer such gossips, but they keep their peace.

177. It is not about trials happening to those monks who still are on the level of the doing because they restrain themselves from evil deeds. Here is about the bigger trials coming upon them who are in the higher stage of the appeasement. Neither these ones have an unchanged peace on their way. And it wouldn't be good if they had it. This is because if they had such an unchanged peace on their way, they wouldn't have any longer the occasion to strengthen their straining in their fight for guarding their quietude.

178. This is applying the synergy to enduring the troubles. And an understanding of this synergy (of the together-working of the freedom with the grace) as means of spiritual progress. The man, by giving his patience, he won't give it without having received the grace for that patience. And this inscribes a spiritual growth in his life. After enduring a trial with the help of a grace, there will come another even bigger trial based on a greater grace.

179. It is so in the case of the grace of the Holy Mysteries too. Firstly, the seed is hidden in the ground and its fruit will be shown latter. The grace is given on a certain moment but the grace's work is long and its effects are shown gradually. Although, even hidden like that, the grace is helping the man since the beginning of the trials to endure those trials,

in the fight against the urges towards sin. We are noticing here the expression "the feeling of the grace" which followed to be reproached by Hausherr to Simeon the New Theologian. Simeon said that no one must expect to be saved if he doesn't reach the feeling of the grace. Saint Isaac tied the feeling of the grace to the patience and to the overcoming of the troubles.

180. Here is being made a clear difference between trials and temptations, but it is also shown the easy crossing from ones to others. The trials (*πειρασμός*) can become temptations to us (*πειραζόμεθα εν τούτοις*). As for most part of this writing, we are having here too a majestic presentation of the contradictory complexity of the souly states. We must enjoy the trials (that what hurts us); and, in the same time, we must fear lest by being us sweetened only with the joy of the trial to fall into the temptation of the pride for the fact that we can endure those trials.

181. That what occurs as a fruit of the pride is a temptation it can also be a trial (trouble); and that what occurs as a hit consequently to the love it is a trial but it can also be a temptation. Only the discernment can distinguish when each of those consequences is either trial or temptation.

182. All of these have both the aspect of trials and of temptations. It depends on what they are used like: for exiting out of them towards God, or towards the total falling. The man's will gives them their last qualification. They are a scale placed in front of the man who must lean it on a side or another. Without them, namely without overcoming them, the man cannot advance towards God. That's why they are given on the measure of the level reached by the man, on the measure of the man's capacity of gaining through them.

183. The do injustice to God's kindness because they use the gifts given them by this kindness to make them unpleasant to the people, so that the people will complain because God gave the proud ones, gifts used by them against their fellow humans.

184. There are temptations from the devils which exceed the soul's resistance power, as there are also gifts from God which are above the man's natural power. While the last ones increase the soul's power, the first ones annul even that power had by the soul.

185. The patience is a spiritual strength that diminishes the strength of the troubles. By the fact that you don't endure them, you won't diminish them and you won't remove them. You will still endure them because you cannot do otherwise. But enduring them without patience will be harder in a twofold manner. The more you endure the troubles willingly, the more you make an effort that diminishes their power; the more you are impatient in your troubles, the more you will increase them and they will seem unbearable to you, limitless, and impossible to master them by

your power. The trouble occurring to you will seem to you as limitless when you do not endure it, but if you endure it patiently you will limit it and you will master it, for within your patience there is the power of God that limits your trouble. You actually feel God's power what it limits your trouble like. This too is a form of synergy: the more you strain on yourself into your patience the more the power of God will help you to overcome your trouble.

186. The lack of courage is one with the increase of the idleness, as renunciation to the efforts of enduring the troubles. But that increases the troubles up to the proportions of a torment in hell. This is the limitlessness of the hell having in it also a subjective element. This leads to despair and to a true getting out of minds. This is because there is a kinship between the getting out of minds, the desperation, and the sentiment that the burden and the pain have no limits. In all of these there is a lack of understanding of the limited reality of the trouble; it is a subjective stretch of the darkness to infinite. Thus, the despair and the hell are connected by the weakening of the will to endure, and by the weakening of the will by the absence of the godlike grace.

187. The humble cogitation, by being an admission of the self-limitation by knowing the endlessness of the godlike power, it allows the human being to see by that also the limitation of the troubles and it makes the human being able to accept the troubles. That's why, where the humble cogitation is there cannot be the hell of the seemed limitlessness of the troubles and of the passions which are the troubles' causes. Where it is seen the God's limitlessness, there no longer could be lived another limitlessness, namely that of the hell. Through this humble cogitation that has the evidence of the limitlessness of God, we limit also the pains which can be caused to us by the closeness of our death and it might be that we also could limit the unlimited death's consequences. And as through the subjective increasing of the pains we give them also some sort of real increasing to us, likewise, by subjectively limiting the consequences of our death we limit them in an objective mode too.

188. It is to be noticed the paradox that the humbleness, that is self-limitation and that seems to be effortless, it implies the greatest effort, and therefore also the power to endure the troubles, to limit the troubles, by the evidence of the limitlessness of the godlike power which one experiences.

189. God doesn't spare of troubles the beloved ones of His, because without troubles they won't progress in the virtue of patience and of humbleness. But by giving them troubles God gives them also the power to endure those troubles and to become humble.

190. The true death that is the separation from God. That death that doesn't separate us from God is not a true death but it bears us towards

life. And the separation from God is the deed of the man. That's why God didn't make the death. But God accepts the death of the lusts, the death of the egotism, the death of the death. This is for such a death is the way towards the true life that lives into God.

191. The people by having understanding and by not being like the animals are, they can be a meaning also in the troubles coming upon them. The people do not get accustomed to endure the troubles in a simple manner, without gaining out of them a certain experience, a knowledge, or without drawing any conclusion out of those troubles. This is one more reason why the people accept the troubles freely and not like the animals which endure the troubles in lack of freedom in order to gain a skill because of being driven and forced by the will of their master.

192. Even into troubles the man will be able to encounter the good if he uses the troubles through freedom and knowledge towards doing the good. The troubles are given to him for he can use them through knowledge and freedom. The troubles broaden his knowledge and they also make the man spiritually progressing and to freely avoid the evil.

193. Almost all the spiritual fathers spoke about the advising-forsaking by God of them who trust their own virtues, in order they to be brought back to humbleness. Saint Isaac the Syrian is specifying here that God forsakes us mercifully. It is like in the case of a mother sending her child to do some harder jobs in order the child to become habituated, but she will follow the child's efforts with mercy.

194. The humbleness comprises in itself more than the deeds do. This is for, while the true deeds suppose the love and the honoring of your neighbor, he who has humbleness he has the roots of the good deeds, while the deeds of him who lack his humbleness are actually done for himself and only apparently for another. But through humbleness you have already surpassed even the evil deeds you did. This is for, in itself the root of your being, you have got accustomed to the good deeds.

195. The killing of the cogitation regarding the world means one to no longer being interested in the world, for the world no longer tempts you with its pleasures which you know as inferior in comparison to the joy given to you by the communion with God.

196. Our changing nature urges us ceaselessly towards deviations from the good way. By knowing this weakness of our nature God forgives us ceaselessly, but He also urges us to ask Him for forgiveness and for His help. The fixism of our nature into good, as argued by some old heresies and by some Christian denominations from today, it doesn't correspond to the reality.

197. Even if our thought is full of benevolence towards the good things, sometimes we no longer understand the purpose of some of the trials, or

our benevolence forsakes us at the border of those trials (when these trials start) and, in a way, the God's taking-of-care let us in their hands (throws us), though, in the end, God will help us exit the trials. Or, the work of God with us brings is fruits through our helplessness shown in the difficulty which we endure the trials with, because they are very big. Then we shout out increasingly louder toward God and we open the gate of our soul towards receiving His help.

198. If we lived into the certitude of seeing God, in openly experiencing Him, we wouldn't need to strengthen on ourselves, in this certitude, by asks. We would be convinced about the generous kindness of God only by "seeing" Him. That's why, in the age to come, we will praise only on God and we will thank Him, but we won't ask Him for anything anymore.

199. One must notice this feature of the drunkenness of God: it is also a non-seeing of the surrounding world.

200. The liturgy of the ghosts is the angelic liturgy, the angels' ceaseless praising addressed to God, and the sight of God is full of holiness, or of cleanness, as God is all-clean or saint. Only the clean one sees God, or God irradiates His cleanness in him who sees Him.

201. The higher I am elevated through Christ, the less I will understand on myself. I have objectively achieved the mind of Christ and I am a consummate man into Christ, but that what is objectively given to me I am not able to understand yet, right because that is such a high state. So, I am not yet able to understand either the purpose of these trials coming upon me right for consolidating me in this high state. This can be the meaning of this text, though it seems a little obscure to us.

202. The more one gets strengthened in his entrustment that he has progressed in the closeness of God, the more the assaults of the evil ghosts increasingly persist. But, also in rejecting these ones we enjoy more the help from the angels. Thus, the angels themselves progress together with us into consummation, by fighting, at their turn, together with us, against the evil attacks. If the angels themselves had been submitted to such attacks and they must fight to reject those attacks by themselves, they would have ascended towards God without us. But it hasn't been given to them to ascend without us, without helping us. Besides, one could say that this is a general rule. No man will be able to ascend towards God (towards good) without helping others to ascend too, and if, at his turn, he is not helped by others.

203. In war there is no law to specify me what attacks I must answer and what attacks I must not answer. I must fight on all ways in order to defend myself and to gain the victory.

204. The thought at God, the prayer addressed to God, they always meet the power of God. Where is the first one there will be the last one too. The

thought and the prayer do not refer to God from distance but they enter the touch with the power of God and they are penetrated by that power.

205. The grace let the people alone, for a little while, in order they to get strengthened, or the grace rather gives them the impression of letting them alone. Even from a certain real or apparent distance God sends them power and courage.

206. The trials brought by the devil upon somebody won't exceed that somebody's power to endure them. This is because, if the temptations exceeded this power, the man would have no guilt if he didn't endure and overcame those. So, they who fall, they cannot excuse on themselves that the trials of the temptations exceeded their power of enduring. Of course, the things are getting more complicated given that fact that the man doesn't overcome the temptations with his own power, but also with the power from God. But the power given by God to man it is given to the man so that not to make the man's maximum effort unnecessary, and it neither requires an impossible effort to the man. Exception from these are the wonders done in some cases by some people. But maybe on those cases as well, the above-nature power given to some people is according to their above-nature faith. By and large, thought, the border between the nature's order and that order from above-nature is difficult to establish, and it is very mobile. Withing the believers the above-nature powers, by penetrating the nature, those powers will elevate the nature's powers themselves on diverse levels.

207. You cannot feel your own bad smell. As long as you are united with the stinking world you won't feel the world's bad smell. Only if you are clean, you will be able to feel the smell of the unclean ones.

208. The sense of the discernment is blunt in the stained one, in him who is deprived of cleanness. The cleanness and the sensitiveness are tied together.

209. As there is a drunkenness with God, one that doesn't see the world or it sees the world's ugliness, there is also a drunkenness with the world that doesn't see the world in its ugliness and that doesn't see the holiness of God.

210. The drunkenness with lusts is a disorder of our nature and it is a becoming ugly of the true nature of the reality.

211. "In the future age there is no corruption. This is for in the state of resurrection, he says, neither will they marry nor will be they married, but they will be like the angels of God in heavens" (cf. Mt. 22: 30). He is calling here as corruption, maybe, the changing of the state that is received by everybody either in this life, or at the time of their exit, either in the future age. They who have been cohabiting with the pleasure for debauchery they will receive the changing from pleasure to punishment.

And they who have been cohabiting with the unpleasant suffering caused by their striving for sanctification and contrary to the ugly pleasure, they will receive the change from trouble to resting.

212. That freedom that you manifest by committing sins it will make you slave to the sin.

213. Guard yourself against the desire for the consummate resting before achieving the consummate repentance. And the repentance doesn't ever come to an end before our death.

214. Any virtue can reach an even higher stage, though it is submitted to repentance because of the non-complete stage which it has reached at. In this sense, no degree of virtue is superior to repentance, namely no degree of virtue gets the man out from under his duty for repentance.

215. Only if we reached our consummation, we would get rid of our duty for repentance. But as the consummation has no limit in this life, the repentance has not limit as well.

216. A joy that hasn't within itself the discontent with the reached stage and that hasn't in itself the urge for ascending above the reached stage – namely by a change -, it is a joy of the pride and it is a reconcilement with the limitation.

217. We cannot reach the border of the consummation during this life. And this is the cause of a ceaseless striving for elevating on ourselves on a higher level, to constantly change on ourselves.

218. Outside the way leading to God, namely outside the way by and large, one remains locked up in this world.

219. He who walks the way towards God, he will reckon this world as a shadow.

220. The getting out of the thoughts is their exit from under our control, it is their departure towards other things which are damaging to us, and towards the deeds related to such thoughts.

221. When you are tempted, do not despair but endure the temptation. This is for enduring the trouble coming upon you by temptation means the beginning of your crowning. But he who chooses for himself such a life without pleasures, and he who aims at the future happiness, he seems to be insane. But through that he reaches the wisdom that is itself the beginning of the crowning with the eternal happiness.

222. Adam's body will reach a state superior to that known by us now. But the body is disturbed at the beginning of a harsh road which the body is guided on. But this body's disturbance must not scare the monk.

223. The whole this paragraph and the previous paragraph encourage him who is tempted, namely him who has to endure the change from the

state of peace to that of the temptations and of the trials. When a trouble (a big suffering, or an unpleasant suffering) comes upon you, you must think that if you receive that trouble with pleasure and with patience, it will be only a temporary trouble.

224. It is a slavery of the love which the man still doesn't feel himself in like a slave, for the love is in the same time everything that is most conform to the man's free will. It is a slavery only in the senses that he who has been sweetened by it, he will no longer be able to get out of it, and he doesn't even want to. It sets its mastery upon nature but in the same time it elevates the nature. It sets its mastery upon freedom but in the same time the freedom feels at large.

225. Only a mind that is clean of other thoughts can be continuously thinking at God and it can know God in the endlessness of His power and love.

226. An affirmation of the value of the body, that is more precious than any incense, when the body is brought to God as a tool for good deeds which the body is sanctified by.

227. One must remark the beauty of this image. The remembrances of God are like some sparks of the soul. The light from within mind is met by God's cloud of light.

228. An unmerciful mind is no longer within its borders; such a mind has got strayed from its nature. In the nature of the mind there is the compassion for others; the mind is connected through invisible wires to others. The sinking of the man within himself doesn't mean getting indifferent to others but is means finding the sensitiveness for other in the own deep. In itself the mind finds the clean connections with others. Only the superficiality is egotistic and indifferent towards others. Only the non-knowing of the self means also non-knowing the others and being insensitive towards them.

229. You must have mercy on him who does injustice to you, because he is the one losing by that as one who has forgotten about himself and he cuts off his connections with others, connections which the life was coming to him before.

230. There won't be envy either contempt, but only humbleness, among seers. He who sees more he won't reckon that another sees less. And he who sees less, he won't be told by another that that one sees more. Neither him who sees Christ less nor him who receives deeper communications of Christ's love will realize that, because each of them will have in front of him the same face of Christ. As one can see even clearer in the followings, Saint Isaac rejected the idea of a middle state between "Kingdom" and "hell", but he admitted though a variety of levels in the "kingdom". Saint Isaac didn't agree them who told: "It suffices to

me not to end into Gehenna, for by that I will enter the Kingdom". Saint Isaac wanted the man aspiring to enter as higher as possible a dwelling place into the Kingdom. And between the highest place and the lowest place there are a multitude of rewards. But, in the lowest place, in hell, there won't be any rewards.

231. If all of them from the heavenly dwelling places have a sole view, one can no longer reckon that except the heavens and the hell, or beside seeing of unseeing on Christ, there would be a middle state (neither seeing nor unseeing).

232. Saint Isaac the Syrian admitted to the monks a work of teaching others, but after they have strengthened themselves into a good and steadfast living, namely only then they can receive the hard food of the meetings with others, or the temptations through senses, without endangering themselves, for they have strengthened on themselves in souly health, or they have reached to be consummate.

233. Saint Isaac sees three levels in the ascension of the soul towards God. The bodily toil that strengthens the hope and the fear; the reading of the Godlike Scriptures with the deepening of their meanings in order the man to know his subtle movements urging him to sin; and the work of the Holy Ghost within the mind, a work that roots in there the impulses towards good. When reached here the man no longer looks at the exterior realities in order him to learn from them and through them. On the second level, the temptations still rob from within the soul the useful memories, as for instance the thought of death, the thought of God's judgment, and the thought of the future life. Saint Isaac discerns between the teaching received from outside, even that from the words of the Scripture, and the teaching received from the Ghost directly within the heart. This last case takes place when the heart has become totally soft and sensitive to the work of the Ghost. But one must firstly cross through the knowledge from the Scripture.

234. Vainly will have someone good thoughts and movements within his soul if his foundation state is evil. The reward will be according to the steadfast foundation and not according to the passing movements.

235. It is to be remarked the connection between these two feelings: that of the quietude and that of the freedom. Only the quietude which somebody has reached at, it shows that he reached to see that he has gained the freedom of his cogitation from things. Saint Isaac is repeating here, in another form, the idea of the three steps of the ascension in the climbing of him who has liberated himself from scattering. On the first level the man is like a bird that hasn't wings yet; then he gains his wings. This is the first step, when the man recently exited his sins and he still hasn't except the repentance. On the second level he accustoms himself to virtues and now he has bodily wings, for his body no longer crawls into

sins. Finally, he has achieved the wings of his mind, or of the contemplation, for his mind too has been liberated from the earthly thoughts by flying up towards God. On this level the man has gained the freedom of the quietude. This is the third step. This presentation of the climbing corresponds to the previous presentation. The third step from here corresponds to the mind which the Holy Ghost dwells in, as shown in the previous description.

236. While one still takes care of the virtues with the body, he won't have the freedom of the complete quietude which helps one to fly upwards from the earthly realities. That one still preoccupies himself with committing some deeds, namely he still looks at some duties towards persons and things. These too are values for he who preoccupies himself with them he has exited the prison of his egotism. But only the virtues of the contemplation are the wings helping somebody to totally fly upwards from the earthly realities towards the heavenly realities.

237. Thinking at God by using images is inferior to the unmediated feeling of God above these images. This is no longer a theoretical thinking but it is emotional feeling or touching of God. Thinking at God by using images is characteristic to the second level, namely to the level of the virtues, of the reading of the Scriptures, and of the contemplation of the godlike rationalities through things.

238. Here are being given some descriptions of the third level. One of its characteristics are the tears. He who has reached here he has crossed the sea of the temptations, of the troubles, of the efforts for virtues, but he still hasn't exited the darkness.

239. So, you must not stop yourself either in this resting, but you must keep deepening yourself evermore in it, or in the living of the effluvia of the grace or of the full of meaning powers coming to you from God. This is because neither now is God felt except through deeds of reading, of meditation, of committing the good, and though these deeds lose their importance in themselves they must be increased in order the grace to increase too. Reached here the man no longer reckons the food as important but when eating he feels the presence of God and he sheds tears. All the things are full with God.

240. God Whom you have reached at, He is like a mountain elevated above the whole tiring road of the ascetic toils.

241. Enduring the troubles for God, it is in itself the best prayer and sacrifice. And without enduring troubles the virtues won't be achieved and the spiritual strength won't be achieved either.

242. The Holy angles become partakers to our sufferings for Christ, like Christ make Himself partaker to our sufferings. This is for the angels too

are imparted with the crucified Christ. There is a universal seen and unseen solidarity.

243. In the consummate humbleness is shown the fact that the man has been deified. Previously, Saint Isaac said that the humbleness is the coat of God (*Word XX*). He who shows how important he is, he surely has somewhere a weakness which he wants to cover it up with his pride. One could say that the pride is the coat of such a man's weakness. On the contrary, the humbleness is the coat of the power of God. The true greatness is covered up in humbleness.

244. The warmth is the momentum towards the love for God. The crushing of the heart is the burdening conscience of the sin.

245. There are some people who, by of taking exaggerated caution, they never start walking the decided road of the salvation because of constantly wanting to take other and other measures against any risk. These ones want to act too much as wisemen and the death will come to them before they will have even started walking the difficult road of the living according to God.

246. When the work about the future realities is received with faith, it will strengthen the hope in this and it will make the cogitation drunk, by the joy that he will receive those. But it happens sometimes that this encouragement is provided by the godlike word at the beginning of the spiritual road, by being received with a steadfast faith. This is for our Lord can do this too if He wills.

247. It is not too good for the man to think too much at all the eventual hardships he will meet on the way of his living according to God (of the monasticism) before starting to walk on it. This is because many of those who do that, they won't even start walking on it but they will only remain looking at it from the door of their house.

248. The struggle requires us ascetic toil to the sweat accompanied by blood. There is in this too a following of Christ.

249. The "sight" is conditioned by quietude, and vice versa. When the soul remains into quietude, the soul will be kidnapped by sight and, vice versa, he who is kidnapped by sight he will enter the quietude and he will remain in there.

250. They who live doing deeds they won't reach so easily to moments of despair. This is for these ones feel, up to a point, also a comforting and even a forgetfulness about temptations and trials. More exposed to this temptation are them who focus themselves on the work of the mind.

251. The discussions with the people bring a little refreshment, being like some sort of distraction, but they do not heal the soul in depth by

strongly attaching the thought to God; after a little while, there will come again the boredom of the idleness.

252. Blessed is him who endures the troubles and who rejects the temptations and who fight for virtue outside the gate of the place where the resting of God is. This is because, without this patience and these toils, he won't be allowed to enter that gate where he will be rested of them, while sunk into the light and love from Christ. This resting will be entered on occasions by somebody even during the present life, if that somebody lives in ascesis. But one will definitively enter that only in the future life.

253. The fanaticism, the ill zeal, it is not born out of wisdom but it is born out of the narrowness of the cogitation and out of much ignorance. The ill zeal is reckoned as causing too an illness of the soul and a soul's lack of peace.

254. The right-reckoning appears as characteristic to the evilness when being merciless. Only the mercy is characteristic to the true justice. Of course, though, that if taken in itself the right-reckoning is better than the inequity. There is a gradation among virtues. The lowest virtue appears to be evil relatedly to the highest virtue. In this phrase the "justice" which the mercy belongs to it is taken in the sense of the totality of the virtues or of the consummation, according to its meaning from the Holy Scripture. To be seen also the word of our Savior: "If your righteousness won't exceed that one of the scribes and of the Pharisees, you won't enter the Kingdom of Heavens" (Mt. 5: 20). So, the "righteousness" in this sense which the mercy belongs to, and the righteousness as exactly measuring of the reward according to the merit, they cannot coinhabit the same house. This is because the legal justice doesn't reconcile with the "righteousness" as consummation of the man into God. The "righteous" Josephus is not righteous in the Pharisee's meaning because those were judging with mercilessness any transgression of the law.

255. Our mistakes are drowned into the ocean of the mercy of God and they do not mean anything in that ocean.

256. The evilness is, at its turn, like a sea, or like a barren land, which the seed of the prayer cannot take roots in.

257. He who avoids manifesting his good sentiments towards others he doesn't have yet enough love.

258. The love doesn't feel shame of manifesting itself.

259. It is easier to internally fight your impulse to speak than to fight the war that you could initiate externally, between you and others, by saying something that they do not like.

260. The evil habit gets strengthened "against" the man, or against man's freedom. The man gets callous because of it and he becomes rigid. The more the power of this habit increases, the more the man's power will be diminished – the man's power is manifested in the fluidity of his freedom. The man gets gradually transformed from being a person to becoming something automatic; from a free being the man becomes a slave wearing chains. So, the man's ghost will lock up within himself and so the man's spirit will exit the communication with the Holy Ghost.

261. If you are weak and if you want to help another, you will risk to fall yourself into his passions. That's why, if that is the case, you won't try to help him in order you to avoid getting sick of the same passions as that one suffers of too; or, by suffering of the same illness, you will get even more ill.

262. If you speak against your brother, you will be death in front of God. This is because, by breaking up the communion of love with another, you have made on yourself incapable of the communion with God and you have locked up on yourself, for the rest of your life, against that spring coming to you through that communion, a spring that is in the communion itself.

263. Do not try to make yourself right by correcting others. Strive to correct yourself.

264. Any deed must be done with a care for our accountability in front of God. This continuously ties the man to God.

265. The cleanness isn't a state of one isolated into his indifference, but it is a positive relation with others; it is a participation through kindness to their joys and pains, it is a self-framing within their lives. Being clean means existing for others, while being unclean means existing only for yourself and against others, or it means being indifferent to others.

266. Be alone into your thought, in order you to see if you truly are friends with everybody, in order you to see if you have your roots deepened into God together with all the people. Take heed, in this way, at your responsibility, and check out your state whether it is good or bad. Be alone into your thought in order your thought not to deviate you in your judgment about yourself, the opinions expressed by others, who are superficial in their judgment. This is for, there into that deep loneliness you truly meet everybody. This is because if you remain at the surface of the common noise, you won't be together with the others in a real manner and you won't live your responsibility towards them, but you will only be together with them in a superficial and passing manner and in a living torn apart by quarrels, by misunderstandings, and by egos; you keep yourself together with them like the wound remain together with a decomposing body.

267. Suffer for their passions as those passions would be yours. But do not let those passions be within you. Suffer for the envy of the envious but do not be yourself envious. You must live in some kind of holy imagination; or, because it is not a mere imagination, you can suffer within yourself that state that causes within you such an imagination. We have Christ as our supreme example for this for He suffered more than anyone else for their sins and He took their sins upon Himself but without becoming Himself a sinner. An example could be a mother suffering for the passions of her son even more than he does it, for the cleanness of her thought and her sharp responsibility for him give her a greater sensitiveness than his. The participative love surpasses the pains of him who lives in passions – the sufferings of the passionate are interrupted by the sweetness of his passions united with a certain confusion and bluntness.

268. That won't be hypocrisy if you sincerely want to cry but you cannot cry yet. Hypocrite is him who does this in order to deceive others. We often must force our body in order us to produce within our souls the corresponding states.

269. Speak by confessing your sin that you haven't given alms, or that you cannot gives alms to another.

270. You must at least condemn your idleness in your thought.

271. The sin is itself a fire that desolates and torments the soul of him who commits that sin.

272. The faith is produced by the grace of the revelation, but only by the fact that it wakes up the understanding within the soul. So that the faith is like a meeting point between grace and understanding.

273. The Fathers do not reckon the thought at God or God's remembrance, and therefore the prayer too, as being separated from God. But they see in the thought at God and in remembering God and in the faith in God His presence and His work as such. Saint Basil said too: "The dwelling of God is to have God implanted within the self by remembrance". (*Epistle II*, G.P. 32, col. 229). God Himself produces within us His remembrance, and He upholds our thinking at Him; of course, not without our effort. This teaching is solidary to that about the feeling of the contact with God through a sense of the mind, or of the soul. And it is connected to that about the uncreated energies of God. But it is also connected to the understanding of God as Person Who, by listening to our word, He will necessarily answer it in a way or another. As are tied and communicate among themselves the human persons by word, likewise the human persons communicate with God, by word, by an answer-word to the word of God, and even through the thought that is an unvoiced word. This has given the cult a signification of communication between them who pray and God. It is thus explained the sanctifier function of the cult as

composed of prayers as answers to the words of God, or which are answered by God. For an even more clarifying explanation of this communication between them who pray and God, by remembering God, and by prayer, by word, we could think at the capability of the human subject to perceive through his brain, intensified by a reception apparatus, communications from all quarters, where such communications are emitted from. It is true that the human subject perceives these communications through the reception apparatus one at a time. But when we perceive a choir of know persons, we perceive, in the same time, their voices in what those voices has as distinct. It is thus how a parent perceives, in the laughter, in the crying, in the playing, in the common asks of his children, all of them together but still distinctively. Only for the human spirit has in himself this reception power, the human spirit has also within the brain, or within the reception technical apparatus, a means for actualizing this power of his. But the human subject is in the image of the Godlike Subject. God can perceive concomitantly all the thoughts and all the prayers, distinctively, and God can answer each of them.

274. Choosing the good sometimes belongs to God. But to persevere in that state it belongs to God. And we can achieve the ceaseless help from God through ceaseless prayer. Thus, Saint Isaac sees a purpose of the ceaseless prayer in ceaselessly persevering in good.

275. In the whole this chapter has been made and it will continue to be made a difference between the resting which the monk can grant to himself from time to time, from his self-supervision and from his tight ascesis, in order to strengthen his body for a little, and the looseness one grants to his passions which will start uprising and which the monk won't be able to keep under control. By the last thing the monk cedes his freedom, and as consequence to that the monk will be forcedly driven to sins. It is worthy to be memorized the connection seen by the author between the man's self-supervision and his freedom, or between self-control and freedom. He who doesn't keep himself under control, he will be controlled by inferior impulses or by the forces of the evil. He who doesn't keep himself under control, he will become the slave to a foreign mastery. The freedom means self-control. That's why, in the Greek language, these two terms have the same meaning: *αυτεξούσιον – ελευθερία*.

276. If you have given freedom to one of your senses, that sense will overwhelm your freedom by his freedom, and nobody knows whether you will be able to regain your freedom. By the freedom given to a sense, you will have made yourself slave to the things which the respective sense enters the contact with, in union. You have ceded your self-control to your sense.

277. Kierkegaard insisted upon the necessity not to postpone a good thought, because that will lead to the continual postponing (*Einübung im Christentum*). Here is something different: you must not commit sin hoping for a new repentance and forgiveness, for the second time, after you have achieved, by repentance, the forgiveness for the first time you sinned. If you continue sinning, that will make you not to take the sin too seriously; or you will take your sings in an increasingly less serious manner. And you will do the same relatedly to your repentance. You will fall into a relativizing of the sin and of the life's seriousness, and you will fall on the plan of the platitude and of the sophisticated and cheap justifications. In addition to that, you will behave cunningly towards God, by promising Him when you ask for forgiveness that you will no longer sin, but underneath that promise you are thinking, even in the moment of your promise, at a new sinning, so that you are lying to God, or you are attempting to deceive God.

278. The true justice is love. That justice that is separated from love is an inferior virtue, one characteristic to us after we have sinned.

279. It is a nescience that one that reckons that discerns sinful deeds in someone's life. It might be that those people are not like that within themselves. The souly life of the man is so complicated!

280. God gives you more than you deserve according to your deeds. In your deeds unpunished by God, you must rather see His love.

281. On the sinners according to the ancestral sin, who come to Him, instead of punishing them He rewards them with His grace.

282. The wrath is sown within nature on a positive "purpose" of defending the rational nature against falling off its border, and in order the wrath to urge us to fulfill our good aspirations. The wrath moves, in the first place, the freedom on this purpose; without the wrath, the freedom remains a simple potentiality.

283. The desire towards good as sown within our nature, by having the zeal within and by being associated with the wrath, it is the virtue in potentiality, it is the undeveloped virtue, but it one having in the beginning in it the movement towards becoming actualized as virtue.

284. These three kinds of knowledge can refer to three knowledge domains: the body, the soul, and the spiritual life, as the Saint Isaac is going to say a little further. But they mean, therefore, three knowledge plans and three knowledge modes or kinds. It seems that in no case they represent the scientific knowledge of the nature in the sense that the knowledge was developed only in the following centuries. The three knowledge kinds as mentioned by Saint Isaac still represent a knowledge of the nature in a broader meaning of the word, as differing from the godlike supra-natural, as reserved to the faith. As such, the sciences use methods

which the faith doesn't need, the faith being a simple noticing of the godlike reality. Still, the knowledge of the spiritual life meets the faith.

285. The faith refers to the domain of the inward realities of the person. If somebody doesn't come closer to the person with respect and with love, the person won't open to him. The person cannot be conquered by the aggression of the analyzes, as in case of the objects, but only through the reality of the bilateral communion, through the willing relation from person to person. While the domain of the knowledge is fenced up by the laws of the created nature submitted to experiments and analyzes, but by that is a limited domain, the domain of the faith is fenced up by the person's freedom; but when the person wants to communicate it, it proves to be unlimited. This domain explains also the rationality of the created nature. That's why the faith softens up, or it overwhelms the laws of the knowledge of the nature. The faith knows the realities submitted to the laws from a position that is superior to the laws. Of course, that this is a certain meaning of the knowledge, because in another meaning the knowledge of the content of the person and the knowledge of the Divine Person by revelation, they still are knowledge.

286. The knowledge is enemy both to the full understanding and to entering the Kingdom of Heavens. Until here, Saint Isaac specified this difference between knowledge and faith: the knowledge is earned through research methods while the faith is achieved by the simple trust of the clean heart into God. It is a difference of souly states and of modes of achieving. The knowledge asks itself if what does it can be fulfilled, while the faith doesn't ask if that can be fulfilled on the basis of the nature's laws; but the faith trusts the power of God.

287. The knowledge is applied to the nature that is fenced up by the involuntary laws of the repetition. That's why, there where is knowledge there will be fencing up, there will be "definition". The exactness of the knowledge is paid with it narrowness and repetition.

288. The knowledge provides us with the prescience of the mode which the things are done and undone, in order us to be able to orient on ourselves among the things.

289. The knowledge of the nature by referring to the laws leading the person during the person's earthly existence, to the unavoidable death, it is followed by fear. The faith that knows about the future life is followed by hope. In another sense, the knowledge fears everything that doesn't match the nature's laws, it fears any work within man that apparently is non-conform to the law.

290. That man who doesn't believe he will feel himself as narrowed by the nature's laws and by his passions, as one who is master upon himself, he will use freely the nature's laws and he will master his passions by being himself master upon himself. He proves by that that he is endowed

with Ghost. This is for the Ghost is freedom. And through freedom the man communicates with the godlike Ghost Who is the source of all freedom. The man communicates with God in full freedom, as a son to his father.

291. By faith the man becomes the new man and he makes new also other people, by being himself filled up and by filling others as well with the godlike grace and by being him transformed and by transforming others in the likeness of God. Thus, the man exceeds the nature's laws.

292. The meaning of this could be: The man can do something out of nothing as God does but by the fact that the man uses the power of God. The man sows within himself and within nature new qualities which haven't existed before, but he does that by the God's power coming within him. Thus, the body is given the power not to be burnt by fire, or the fire is taken away its power of causing burns. The science knows surely certain things regarding the future, but the science refers itself only to the repeating things, so that science's content is narrow. In his hope through faith the man doesn't know what will happen, but he hopes, and by hoping the man succeeds in achieving much bigger things which exceed the natural laws of the repetition.

293. The faith mobilizes the forces of the spirit which are superior to those of the nature, especially when the spirit is in communication by grace with the powers flowing out of the endless Person of God Who is the spring of all power.

294. The falling into sin from the beginning is reckoned as a scattering from the primordial unity of the people in their love for God and among themselves. This seems to aim to be a replica to the wrong Origenistic doctrine of the scattering from the "pleroma" from before creation.

295. Unlike the knowledge that is dominated by the fear of not losing something of what it knows, or of what it has acquired by knowledge, the faith won't fear anything if it stays steadfast. The faith doesn't fear that it will lose the thing it knows, even by death. The faith liberates us from the nature's laws which surely lead us to death, and the hope upholds within us the surety that we won't end into this death. Peter started fearing because he remembered the law of the water's nature, that cannot uphold the body at the surface, and so Peter started sinking. But while he believed in Christ, Peter had out of Christ the power to walk on the sea. The faith no longer keeps us into the ghost of the fear and of the slavery to natural elements, but it raises us up to the freedom from them and, so, it reraises us up into the ghost of the daring as sons of God Who protects us against everything, for the eternal life.

296. Are describe here all the psychological and real stages leading to knowledge and following to knowledge. The author distinguishes in this process more stages than Descartes did. Descartes knew the state:

"*Dubito, ergo cogito, cogito, ergo sum*" (I doubt, and therefore I think, I think, and therefore I am). There is always present throughout the whole process, including in the knowledge, the doubt and the fear, by the fact that one doesn't know everything and by the fact that one doesn't escape, by knowledge, from death. Saint Isaac introduced an affective, existential element, in the starting point of the knowledge and in the knowledge itself.

297. For instance, the physician knows that a certain patient can be cured by being administrated a certain treatment, but the physician is not sure about that. While, he who has a strong faith he won't fear anything.

298. The knowledge won't start doing something before finding out whether it is within the borders of the human power and of the natural laws to take that thing to an end, in order not to toil vainly. The faith approaches also things which are above-nature.

299. There are right or crooked modes of the knowledge. Each of those modes has diverse steps. The right knowledge's steps lead the man towards heavens; the steps of the crooked knowledge lower the man towards increasingly more evilness.

300. Here Saint Isaac, after he has shown the limited power of the knowledge, he is specifying that he doesn't try to defame the knowledge, as long as the knowledge remains in its own domain: researching and formulating the nature's laws. He only defames the knowledge when it goes out of the natural knowledge and when it launches itself in conclusions unconfirmed by what the knowledge objectively knows out of nature. A knowledge of the nature is even necessary to the faith, as preparing stage for faith.

301. The knowledge with its methods, when it becomes precursory to faith, it ascends on its higher levels together with the faith. Its borders are softened, they are becoming transparent, elastic. Then the knowledge becomes feeling or direct contact with the realities which are higher than the methodical knowledge and which are above any feeling, namely above any contact of our senses with the things, and they are also higher than the souly feeling which we live through the pressure of some unseen realities. The transcendence of God is reconciled with the certitude of the existence of a connection of ours with Him. We are having here the most fundamental paradox. On these superior levels the faith is also knowledge, or the knowledge is also faith.

302. Seeing the light non-comprised with the mind, it expresses the same paradox in other words. We are here in full Areopagite doctrine.

303. When somebody reached the faith by knowledge, he no longer needs the knowledge. He has reached an above-knowledge knowledge. But there the faith has ceased too. Or both of them are surpassed by "sight".

Even from here one can see that there are three main stages of the true knowledge: that of the nature that precedes the faith and it leads to faith; that one that which the knowledge increases in, together with the faith, and which their domains no longer differ in; and that one that is above both knowledge and faith.

304. The mysteries of the creatures are involved into Scripture, so that the supra-natural Revelation doesn't give us a knowledge about God as separated from the knowledge of the creatures, or of the world. Only the supra-natural Revelation unveils us the deep meanings of the things. But finding out the deep mysteries of the things involved into Scripture enters the domain of the spiritual knowledge.

305. This knowledge precedes the faith. It is a science of the rules of the virtue. Saint Isaac reckons the faith as superior to this knowledge. He thinks that the Hellenes too (especially the ancient Stoic philosophers) had virtues. But the faith comes out of grace. We will encounter this idea at Saint Simeon the New Theologian too. There are virtues of the man by and large. But the faith is more than these general virtues. Of course, though, that there are also virtues developed and crossed through by faith, or by faith's grace. But the knowledge continues helping the faith in developing them. On this higher plan the virtues are full of the faith of the love, and they are no longer simple manifestation of the justice or of the correctness. And the full love for the man is but that one out of faith, that one seeing in man an existence destined to eternity, one giving this comforting to the man. Saint Isaac himself says in the next sentence that these virtues are superior, by adding within them also a resting into God, and not a simple strained effort of the man. Or that the soul is now on a superior level of the virtues, without leaving the virtues, for the soul rests himself of the effort when committing them, for the virtues irradiate out of man without him making any effort. The fact that this level is superior to virtues not by forsaking the virtues or by deviating from virtues, but by irradiating the virtues effortlessly, it is told by Saint Isaac when he says that in it will be "all the ways of the spiritual living".

306. From here one can see that the three modes of knowledge are also three plans of the knowledge, which three levels and methods correspond to. In all of them, the knowledge can be done according to a good or to a bad rule. This is for the knowledge of these plans has a normative character as well, either leading towards ever better or towards ever eviler.

307. The true knowledge is both out of man's power and out of God's power.

308. The tasting and the nourishing in continuation out of the tree of the knowledge of the good and of the bad, it will uproot the love, because of the haughtiness that is born by it, within them who taste out of it, and

because of using that knowledge, by and large, by them who taste it, for their egotistic benefit.

309. It again appears the true knowledge united with the faith.

310. Saint Isaac the Syrian reckons that the Holy Ghost is working within man exclusively on the level of the man's union with God. But the Ghost helps the man also on the level of the doing by strengthening the man and without stopping the man's efforts.

311. One can see even clearer that the stages of the knowledge have, at Saint Isaac, rather a moral and normative meaning. But also, that these ones represent the true knowledge of the reality.

312. When the knowledge has been elevated to the unseen realities, it has become faith, for those unseen realities are no longer known through senses. Properly-said, that faith gives birth to the true knowledge, that knowledge from the beginning of our being, when it was living into the horizon of the spiritual realities. Then the man has become totally a ghost, being filled up by the Holy Ghost. This is for the man has entered the plan of the Ghost where there is a freedom from laws, where the breeze of the endless love blows, and where are chosen freely and one at the time the endless manifestations of the love and of the communion.

313. Then he reaches the deps of that sea that is untouched by senses and by mind, namely the deeps of the godlike life of the Ghost. We can see here the same joining of transcendence of God and of experiencing God, through His grace.

314. Here are perceived, in the same time, in an above-understanding-mode, the godlike rulings working within the seen and unseen beings, but also the godlike mysteries which are above these rulings, through a simple and subtle intuition, of spiritual order.

315. The inwards senses are penetrated in their work by the work of the Ghost, or they become also organs of the work of the Ghost, taking place a theandric work, one divine-human. That is a state that anticipatedly tastes the immortality and the incorruptibility. It is lived the eternity on each moment, without knowing about moment anymore, by forgetting about the moment.

316. He who has reached there he lives inwardly, in the mystery, this resurrection, and that is a proof about the renewal of all realities that will take place through that power overpoured out of that state of inward resurrection. The inside is not meant to always remain without influence upon the external realities, but when Christ wants the inside will be overpoured over all the external realities, for the Resurrected Christ Himself is within the resurrected soul.

317. The knowledge, in this sense, it unveils and it also transforms the soul. The knowledge unveils the good possibilities of the man and it fulfills them. It unveils the godlike mysteries and the powers from above-nature and it imprints those within man, in order the man to be able to commit deeds which are above his natural power, but which he aspired to on the line of the good. The three states of the knowledge are, therefore, also three plans of the given and possible reality, three modes of unveiling those, of committing those, and of assimilating them to our being. The knowledge is not a theoretical occupation, but through it the man is accomplished, in a way or another, not only up to the limit of his nature, but also beyond it, endlessly.

318. "Plans" or "sides" or "regions". Once they are known and impropriated, they can be again left. But, by memory, the soul remains tied to them. Often, we remember the known and left realities, so that we can turn back to them, or that we can think at them for an instant. Through knowledge we understand not only the realities of the nature, strengthening us among them, but also the realities contrary to nature and the realities from above-nature, us impropriating those to ourselves. Our nature has the possibility to connect itself to the plan of the contrary-to-nature realities, and also to the plan of the above-nature realities, and it can fall into the first ones and it can be elevated into the last ones. Our nature it not locked up, strictly, like that one of the animals. But the contrary-to-nature realities get imprinted within nature, and they alter it, while the above-nature-realities when imprinted within our nature they enlarge our nature's powers. The nature moves on all three plans of the reality which are not only given but they are also possible, so that the man could become satanic while still keeping the countenance of a man, or the man can become godlike, again while preserving a countenance of a man.

319. Until the spiritual man still is in this world, he still is on course of transformation, both in his bodily nature, mortal, and in his spiritual level he is living on.

320. By and large, the man by remaining as long as he lives on earth into body and mortal, he cannot persevere into the third stage, i.e. that one of the seeing of the godlike mysteries, and he cannot reach there without the tiredness of those deeds aiming to consummation. He is submitted to change. It is a change that elevates the man for an instance from his bodily condition, but it also lowers the man from the state that is outside the human condition to the condition of the life into body, namely that of the nature. That's why, for the most part of the time the man must actualize the virtues whose potentiality is placed in his nature. By that "the poor and hungry soul is enriched with consummation". The man must serve (liturgize) God in order to achieve his consummation. This is in order the man not to fall below nature and in order the man to ascend,

from time to time, at that state that is above-nature. For the most part of the time the man will be in the middle state, if he makes the effort to maintain himself in it. But neither this state is totally deprived of grace. The man falls off grace only when he falls into that state that is beneath-nature. For the most part of the time the man is in the middle stage of working the virtues into body, namely neither in that lower state of the life into sin nor in that or the full resting into God.

321. A special accent on our full freedom in the future life was placed by Saint Gregory of Nyssa (see: J. Gaìth, *La conception de la liberté chez Saint Grégoire the Nysa*, Paris, Vrien, 1953). That freedom will be a liberation from all limitations. It will be a liberation from all impediments posed by body against the soul's enthusiasm. This is for the body will become thinned, spiritualized, transparent, and unsubmitted to passions. Secondly, it will be a liberation from past or from the past's passionate addictions; but there will be also a cessation between present and the hoped future. We will possess then everything we hoped for. So, it will be a liberation from body, from space, and from time. It will finally be a possibility of loving consummately on the measure of the consummate knowledge.

322. Saint Isaac speaks not about the faith and teaching as content of some phrases, but he speaks about the faith as act, as conviction, on the ground of an understanding, of an intuition, of a mysterious and direct contact with God in Trinity and with Christ, through the work of the Holy Ghost – or of the grace – within soul. Of course, the act of faith, when it is right, it can perceive but the right content of the faith, or God as love, as Trinity, and as embodied Word.

323. This is an explanation of the faith worthy of being memorized. The Ghost only shows the power of faith naturally existing all the time within man's mind, namely to set that power in work. The Ghost makes the mind feel that power as out of itself. And this understanding feeling waking up through the Ghost is the faith. The faith comes out of the collaboration of the Holy Ghost with the man. That's why, he who doesn't believe he couldn't to invoke the excuse that the Ghost hasn't given him the gift of the faith. He doesn't believe because of not freely collaborating with the Ghost to actualize the faith from within him. On the other hand, the Ghost is over the man like a dome, like a strength, or like a firm sky, which the evil ghosts cannot cross through with their temptations. The Holy Ghost is our defender.

324. The faith "feels", namely it makes a contact with the reality of the Ghost that is present within man. The faith is the crossing through of the man by the Ghost and the feeling of this crossing through.

325. The faith is a working bridge between saints - or among them who strive for holiness - and God; the faith fulfills also a serving on this plan,

a serving of the mysteries, or through faith are unveiled the mysteries of the life between saints and God.

326. It seems to be about the receiving of a feeling of the mind from the Ghost. It seems that Saint Isaac knows a power of the feeling that can be set in work either by senses or by mind. In the last case, this mutation of the feeling is done by the Ghost. This can mean also a transfiguration of that feeling through senses. About a perceptive energy of the senses that cannot be reduced to the senses' materialness, it is mentioned and analyzed also by a certain direction of the psychology.

327. The knowledge of the godlike realities, that takes place on the above-nature plan, it can be rather reckoned as an above-knowledge work. Saint Gregory Palamas will describe in details this above-knowledge knowledge. Saint Isaac shows here too three stages of the knowledge: natural, spiritual, and knowledge-above-knowledge.

328. The spiritual knowledge has the character of a lightening intuition, one that doesn't use the senses and the rational judgments. The spiritual knowledge is that one that sees the spiritual powers and it sees God too, through the rationalities placed by God within things. God can be seen through the thing's transparency to Him.

329. The expression *εσωθεν της εικόνος την διανοίας* can be translated both as: "from within the hidden way of the cogitation" and as: "from within the image hidden into cogitation". The cogitation is an image that hides God, or God is an image hidden into cogitation. This image (role-model) sometimes penetrates the cogitation by becoming visible. This kind of knowledge doesn't base itself on using the images (the things) as the natural kind of knowledge does, neither it bases itself on the judgments founded on the words of Christ, words which are passed into the deeds of the virtues, but it is based on the direct seeing of the mysteries.

330. The godlike reality becomes seen unexpectedly, without rational deductions from cause to effect.

331. Nicephorus Theotokis interprets this word like this: "There are three kinds of knowledge: that one coming from studying and learning; that one coming from hearing with faith; and that one coming from revelation and from being imparted with the grace of the All-Holy Ghost. The last one is the superior one and it is more consummate than the other two and it is bestowed only them who have reached the peak of the virtue". By calling this one too as faith, and therefore by saying that this is not shown through deeds but by spiritual meanings and into the simple work of the soul, above senses, he added also the word "the more it descends the more it will be honored". And him who has been found worthy of such a knowledge, if he descends from the high and above-senses seeing (from the high and above-senses contemplation), down to the earthly realities, it will enjoy the greatest honor. This is for this one

by having within themselves the hot faith as a grain of mustard and by being full of entrustment, he doesn't only know in details the realities from the creation but, because he can master over all realties, he commands what he wants. "For if you have faith like a grain of mustard, you will tell this mountain: move yourself from here there, and it will move, and nothing will be impossible to you" (Mt. 11: 20). But it could be that Nicephorus Theotokis didn't agree what it is said in this text further on, where it is analyzed more, seemingly, the honor this kind of knowledge is received from people. He could agree also the explanation that the more the knowledge occupies itself with the lowest things, the more honored will be, by being able to knows those things more exactly.

332. Here it is being alluded the teaching of Dionysus the Areopagite, according to which the first angelic level contemplates in an unmediated manner the Prime Light, or God, while the other angelic groups do that through the mediation of the intermediary levels. But Saint Isaac adds that that doesn't mean a separation of the other levels from God.

333. The cherubs are hidden from Seraphs through knowledge; a man who is on a higher spiritual level, likewise, he is hidden - in many concerns – to them who are on a lower spiritual level. But the Holy Powers are hidden from people also through nature.

334. The seraphs see the Cherubs or they are seen by Cherubs within them, for the movements of their virtues are the more intense movements of the movement of those ones.

335. The devils cannot see the inside of the angelic groups, neither can they see the people's inside.

336. It is interesting this definition given to sight, to conscience, and to knowledge: it is the light of the movement. There are blind movements which cannot see anything. The knowledge is a movement, but it is a luminous movement. There takes place a union between movement and light. Or, the highest movement is the luminous movement. The light is movement too. And the (spiritual) light in movement it is knowledge. And knowledge of the self, or the knowledge, it is a movement of the light, or it is the light of the movement turned towards itself. It is an eye seeing on itself and it is a transparent mirror of him who sees on himself in that mirror.

337. The thickness is more easily seen by an inferior sight. The thickness of the demons is, of course, of spiritual order. A being that is full of hatred, of agitation, it will be felt, it will be seen more easily, because of disturbing the other more. They who are thick in this sense they will see the thick ones but they cannot see the thin ones. But the thin ones see the thick (rude) ones.

338. "Maybe the nine ones". They are understanding by silently understanding the greatness of God. Olivier Clément says that even in the silence of the face, therefore also of the soul, there is a profound understanding. About the silence of the face, he says: "It is the silence, it is the full silence, epiphanic, that transforms the entire face in a transcendental presence... The mouth can speak out of the supra-abundance of the silence" (*Le visage interior*, Stöck, Paris, 1978, pp. 14-15). But the angelic powers also communicate somehow the godlike greatness through their speaking and amazed silence, or through their "silent" voice.

339. By the fact that their being is understanding, the angelic beings are light by excellence. Saint Isaac says that it refers to them that "light" which the Genesis says about that God created, on the first day, the "light".

340. All your behavior to be a sight to you, or guided by a sight, by an understanding. Be like a Cherub who is entirely eyes.

341. The guarding isn't a simple technique but it is gained at the end of the virtues committed through the body. Each virtue represents a victory of our will in a side or another of our being, and it will bring peace from a certain passion. On the superior plan stays the non-scattering of the mind's thoughts. This is the work of the mind's guarding. But only inside this peace one can see the godlike realities hidden within mind, or unveiled to the mind. Until then, the passions stay as a wall in the way of our sight that is directed towards inside. This wall must be torn down through virtues. By that one gains both the peace and the transparency to the godlike realities. The treasures from inside, as seen through the soul, are also called as soul's virtues, unlike the virtues which are accomplished through the body.

342. Through pride the virtues become vipers biting on others, but they also poison him who have them. The image of the viper is used also in *The Ladder* (*Word IX*).

343. "*Ἡ ποιωθεισα*", namely that one that has been prepared through learning. This is for he says that the sight of the mind (*νοητη θεωρία*) is natural, it is obvious that through spiritual feeling he means the feeling of the mind. He who has prepared himself through learning, he will receive the seeing (contemplative) power. It is a sense entering the direct contact with the godlike realities, as one enters through his bodily sight the contact with the seen realities.

344. The discernment is placed in that light that requires to be seen and the mind that sees that light. The discernment surpasses the power of the sight from potentiality into act.

345. Saint Isaac, as all the Eastern Fathers, he had a great confidence in the human nature. This was for they reckoned that the human nature is created in order to see God and to be filled up with God's work. The work of God doesn't do else but to set in act a potentiality of the nature. Like the eye is created for the sensitive light that sets in act the eye's power of seeing (because the eye sees this light only when this light is present), likewise is with the natural mind of the man. When these potentialities are set in working the nature manifests in its normal movement. Through the passions which impede the human nature to place itself in communication with the light, the human nature is becoming callous and it also is being crooked.

346. The spiritual knowledge is born out of the encounter between mind and the godlike light.

347. Our nature is necessary in order us to see the higher realities, but it cannot activate this power of it without the godlike grace.

348. "The first sun is the natural discernment. The second sun is the grace from God. If that one has been existing within us, it has been guided from the second one". But the second one is more properly called as sun, and one can understand Christ by it, in Whose light we see all the realities, by having healthy our power of discernment, like we discern in the light of the seen sun, when our bodily eye is healthy and it has the power of the sensitive discernment. The worldly worries though, they weaken the power of discernment of the mind's eye, that one that we use to see Christ.

349. Here are being analyzed several senses of the spiritual mind, similar to the diversity of the bodily senses. The mind has also a general feeling, but this feeling too is allotted in several senses, as it is in the case of the body's senses.

350. In the later "*Method*" of the prayer of the heart, attributed to Nicephorus from Loneliness (*The Romanian Philokalia*, volume VII, p. 31), it will be said that the mind that is gathered during prayer within the heart, it is like a husband returning home from a journey. There, into the warmth of the heart, the mind and its cogitation feel well; there they have found the truest reality. The habituation to appeasement, helped by grace, it makes the mind to banish away the defiled thought that occurs. We are noticing here again the together-working of the man with the grace.

351. The expression "simple thought", or "simple meaning" of the things can be found also at Saint Maximos the Confessor. Could it be that Saint Maximos took this expression from Saint Isaac the Syrian? Or it could be that this writing of Saint Isaac dates from after Saint Maximos?

352. The faith is a spiritual sense that enters the touch with the godlike and mysterious world, like the bodily sight enters the touch with the seen things. Through faith enters the godlike and full of mystery meanings of godlike powers, as the rays of the seen things enter our being through our sensitive eyes.

353. Saint Isaac doesn't separate the faith from cogitation. Through faith the cogitation enters the endlessness of meanings, above meaning, of the godlike life. That's why the cogitation is faith too, or the faith is cogitation as well. This second eye allows us to see God within us, in this ocean that enters us.

354. The faith is the door towards mysteries or towards the Paradise of the living together with God; and the love is the interior of the Paradise, or it is the place where these mysteries are lived at. Especially, the love of God is the tree of life from Paradise. That's why Christ is the Savior, as the tree of this new and eternal life.

355. The joy, the love, and the true life are one: They are God, the Person or the communion of Persons infinite in love and in life. There is no joy outside the love. And the love is only among persons. And the love comes in a full manner to us only out of the godlike Person. The godlike Person entered by embodiment the plan accessible to us; He is the tree Whom we receive through the fruit of the imperishable life.

356. The fruit from the tree of life can also be called as heavenly bread, the bread of the immortality. Both of them show Christ out of Whose life and imperishable love we receive the immortal life, for His love is inexhaustible, and of His love we won't ever get satiated.

357. We ought to notice that: he who is nourished with the godlike love he is immortal, for he will never get satiated of that love and he is being nourished out of the infinite and personal love of God. At this love we must think also when we are imparted with Christ in Eucharist.

358. He who drinks the wine and who eats the bread of the clean love, he will no longer love the wine and the bodily foods. That wine is sweeter and more strengthening than the wine of the body and that heavenly bread is more nourishing than any bodily food.

359. The love gives not only joy but also understanding and knowledge both to the loved one and to the one who loves. He who drinks the wine of this love or who eats its of-life-maker bread, he will no longer feel the need for food, for pleasure, for the richness from this world. All of those get fade in comparison to the godlike love.

360. Only the giving-of-thanks opens the way to the coming gifts; and only in the giving-of-thanks is shown that the man realizes the greatness of the gifts, namely that he knows how to truly use the gifts.

361. To the man who speaks-against, to the ingrate, the gift will be taken away from him, in order that man to realize how much he misses that gift, namely to realize that he no longer has what he needs by himself.

362. "Here we see like in a mirror" (1 Cor. 13: 12), because we cannot detach on ourselves from the images of the world, or even from our internal image (from our senses), that is influenced by the body, so that we are unable to see God in Himself. That's why we are endlessly advancing towards an ever-truer sight of God through the created images, evermore spiritualized, ever more transparent to God. But in the future age all the images will be consummately overwhelmed by the spirituality of God as Person, as also our soul will be in an ever more spiritualized body, a body increasingly crossed through by God. So that through us God Himself will see on Himself.

363. Our body thinned in his juices it is like a dry wood. It feels more intensely the godlike fire.

364. These ones are the "epektasis" of Saint Gregory of Nyssa. Any level of height that is reached will open the perspective towards another height. The shores are states of resting into God, which interrupt the fight against the storm of the passions and of the troubles, and which are short tastings of the definitive resting into God, anticipating the future life.

365. Here is being rejected the Origenistic theory, or the theosophy and the anthroposophy, about new incarnations, or about new fallings of the souls into other bodies because of the boredom of the resting into God. God is an ocean of meanings and of love never to be fully comprised and which nobody gets bored in and which have no limit which one could cross over.

366. It is remarkable the observation made by Saint Isaac that the idleness is a beginning of darkness and that the deeds are beginning of light. He who does the good he gets enlightened with kindness, and he lives in the luminous horizon of the communion and he lightens up the rationalities of the things.

367. The measure and the border still have in their depth the way of the eternal novelty. But the lack of measure accentuates a sole power of the soul and it weakens the others.

368. The clean sky allows the sun and the sunlight to be seen. And the clean sky is that soul lacking the disturbance or the storm, namely a soul mastered by peace. The peace of mind is that clean sky between the mind and the Sun Christ. Nothing interposes between mind and Christ. The mind can wholly focus itself on Christ. The mind is not impeded by anything in this permanent focusing towards Christ, in cogitating at Christ, in entering Him through cogitating and feeling.

369. The peace of mind is like a clean sky which Sun Christ is seen through; the peace of mind is united with the wisdom brought by the Ghost that doesn't allow the mind to go after all sorts of unimportant thoughts, among which some thoughts are really ugly, so that one is embarrassed even of speaking about them. Such a man no longer has either the peace or the daring of the prayer towards God.

370. This is for the mercifulness nourishes the love and into love there is the knowledge of the neighbor for he opens himself to you. But when you succeed in making another to open himself to you, you succeed that relatedly to God as well. Or, through another who is open to you, you see God.

371. The key of the understanding is the crossing from the world of the objects to the world of the subjects and therefore to the world of the godlike Subject as well. The knowledge of the material realities is not actually "understanding". The "understanding is that taking place among people, as subjects, and therefore between man and God too.

372. The love for people is kept clean through the love for God. My fellow human receives, in my eyes, when I see him into God, a mysterious holiness. When we fall off cleanness and steadfastness, in what concerns our love for our fellow human, we no longer are able either to cleanly and steadfastly love God. And vice versa. In this case the mind isn't capable of any of these loves in cleanness and lastness.

373. The death towards all realities of the world and even the death of the former man, it is not a Nirvanic insensibility but it is an internal joy and sweetness, and those exceed any worldly joy and sweetness, and they are nourished out of the deep meanings and above understanding and clean meanings of the thoughts of everybody who have unveiled their luminous roots, through their clean heart, into God.

374. Those virtues which the people cause pleasure to one another, or which they reciprocally serve their interests through, without thinking at God, those are good but passing and superficial deeds, without steadfastly building the man up through steadfast virtues.

375. The truly good deeds are those done out of love, and not for payment.

376. Bringing the cleanness it will bring also the reward. Or the cleanness itself is the true payment. And the cleanness is the exclusive preoccupation with God for Himself. The last kind of virtue keeps the place for the first one too; but not the vice versa. And it will be even worse when one doesn't pursuit even the first kind of virtue.

377. The Sunday was fully known into the resurrected Christ as our supreme truth and our final target. This truth isn't received with our body and blood from now and that's why this truth is above the cogitation starting out of our body and blood.

378. The millennium cannot be installed in the present way of the world; the eternal resting and happiness will take place only in the future age.

379. God's resting on the seventh day shows us that this world isn't endless.

380. In the present life we have only from time to time a ceasing of the work for combating the passions and the troubles, but not a total ceasing. So, we have here only an anticipation in image of that liberation. Likewise, we do not receive here but from time to time a short living into God, or the Sunday in image, but not yet the true and eternal Sunday or the undiminished communion with the resurrected Christ.

381. It is the same teaching about the purpose of the movement as taking us towards God and as being given by God, a teaching contrary to Origenism, as we can find this teaching also at Saint Maximos the Confessor (*Ambigua*). So, the movement of the natural elements won't stop here before their detachment in individual elements. We won't have here the resting from the movement, or the Sunday (the millennium of the resting), as long as the present way of world's existence lasts. This way of world's existence is destined to move us also towards consummation, as the natural elements composing the body move too, and within which their movement causes us the temptations towards sin. The man must work the earth that brings forth brambles, in order the man to bring the world towards consummation, as long as the earth still is in the present form. This work won't cease as long as the body exists in this form with its natural element non-transfigured and in movement.

382. The work of body's cultivation (the fight against passions, the enduring patiently of the troubles) will cease when this body will come back to its first state, namely to that state which the body would have reached if it hadn't fallen. But the body won't reach that state except after the detachment of the life; namely the body won't reach the true Sunday except after the true Saturday will have come.

383. The working of the virtues. Until the coming of our Lord Christ our sweat didn't quite succeed in stopping the sprouting out of the passions. We sweated more in the passions' service. Into the Lord it succeeded. In Him we succeed too. But the troubles remain. We need the passions as we need our sweat, in order us to achieve the virtues, as it is told further on. Our Lord hasn't stopped the sweat but He has changed the sweat's mode and effect. Now we are sweating in patience and in prayer. The thorns will be stopped by these ones from sprouting out, but only if the prayer is done continuously as another movement or as another toil. The movement, by and large, it doesn't stop either after Christ.

384. The presence of Christ in all the times of the old law was affirmed by many previous fathers. And it was affirmed even Christ's presence in the

diverse types of His savior work. For instance, Saint Cyril of Alexandria speaks about the presence of Christ in the sacrifices of the Old Testament (*Worshipping into Ghost and Truth*). But at Saint Isaac we have the general affirmation of this fact.

385. Out of the fact that we cannot reach on earth to a total sinlessness one must not draw the contrary conclusion that we cannot do anything for diminishing the number of our sins. The passions remain as possibilities and therefore the temptations remain too, as long as we are on earth. That's why, we must always take vigil and we must toil increasingly more in order to weaken those. This is the way of the saints.

386. The angelic work is the ceaseless thinking at God.

387. The cleanness is not something in itself but it is a love for all the creatures. It is the contrary of any egotism. So, the dirt is one with the egotism or with the preoccupation with the self. Only the heart sees God in all realities for it sees all the realities in their deep and transparent truth.

388. The consummation doesn't mean gathering all of them but it means emptying oneself of all realities. It means feeling your own void; it is that feeling that you have nothing, neither something seen, nor any understanding, neither some souly capacity. In this endless void, or under its image, it makes Himself "felt" – above feeling and thinking – the endless God.

389. The mercy is the "burning of the heart" and not a lukewarm sentiment; it is something like the mother's feeling for her ill or suffering child. This is, in the same time, the cleanness. So, the cleanness is not a state of passiveness but it is an intense living of the love full of suffering for the suffering one. It is a burning even for devils; it is the conscience that they too suffer because of their evilness. How can be this reconciled with the happiness of those who will be into the eternal happiness? That is a great mystery. Even into the suffering for others there is a consummation, a lack of egotism and of sin and of narrowing. And something else means suffering for others, but being yourself clean (for only then you can suffer for others), and something else means being tormented by your hatred against others or by the passions dominating you. The spring of this suffering for others is in the cross of Christ.

390. "The heart gets diminished and it will no longer be able to endure any harm in any creature": the heart no longer has the power for enduring the sight of others' suffering. But right this means the heart's supreme suffering. On the other hand, the heart feels that is unable to suffer as it should suffer. The heart's suffering should be infinite. But one experiences the infinity in the helplessness of living the infinity. This means experiencing the infinity done by creature: on one hand the suffering is infinite, on the other hand the creature lives its infinity but in

the helplessness of comprising, expressing, and communicating the infinite suffering. This is also the infinity of the creature's love: the creature always tries to communicate it and because of not being able to do that the creature always repeats this communication, better said it communicates it in diverse modes, in other sides of it. In this is implied the necessity of the love's eternity and of the one who loves, namely of the person. My endless thirst to love and for being loved, it shows that together with the beloved one we are both destined to eternity. And for this love which we inherit successively, it could not have a beginning, there must be a communication among Persons Who love on one another from ever.

391. The devils do not repent; and likewise do many of the people who allow themselves to be tempted by devils.

392. Even in the death of His Son God has brought us closer to Himself. This is for He came within His death with His supreme love to us too, and He penetrated us with it by resurrecting Him and by resurrecting us, so that ourselves too to love Him by forgetting us about ourselves and by being us elevated into Him. The consummation consists of love and the love is tied to sacrifice. In that love brought all the way to sacrifice, or in each of those, there is a self-forgetfulness and there is the union with the beloved one and, by that, there is the filling up with love. In the death of His Son there was our mankind itself in the state of surrender towards God and the Father. Saint Isaac says this in the next sentence. It is thus affirmed the ontological-transformative and recapitulative sense of the cross, namely the cross's renewing sense and its power of embracing all the people in order this renewal to be achieved.

393. God didn't want to make us good by force, but He wanted to gain us into Christ His Son by our free love for Him, as for our Father.

394. Here is being operated a strict difference between the love for man into God and the attachment to the things of this world, or even to our body. The love for man is spiritual, it embraces the man's deep and inexhaustible subject destined to eternity. The love for things or for bodies sticks with something that is limited and passing and it gives to the body a pleasure that satisfies only momentarily - or for a number of successive moments but still perishable - the senses.

395. The soul gets drunk out of the cup of the future hope, as of some kind of foretasting of its goods. And the hope for the future life is natural to the soul.

396. For the soul is an image of God, better said the soul is a holy icon of Him Who is holy and unseen and endless, right through this indefinite of their soul, through their soul's endless novelty and thirst for love, they see God Who alone can answer the soul's endless thirst for love and for knowledge.

397. The "imperial way" is a moderate, long, and slow way. But these ones take giant steps and they swallow long distances in a short time. They put in the working of each virtue the whole their soul and the whole their thirst for consummation. That's why they embrace all the virtues in a sole virtue.

398. The "dwelling places", those which our Savior Christ told about that they are in the house of His Father (Jn. 14: 2), are the virtues achieved by them who strive to, as the Holy Fathers say. This is for any virtue, for instance the humbleness, the patience, the love, it is like a true vestment or a dwelling place that dresses up him who has it. Thus, the virtues are both paths towards the dwelling places of the consummation and the dwelling places of the images of the consummation.

399. The "harshness" and the "joy" of the trip express another paradox really lived by them who live in ascesis. The use of the paradox is another trait relating Isaac the Syrian to John Climacus.

400. Even only the remembrance of the name God ignites the fire within heart by bringing into thought the whole love for Him. That's why Prophet Jeremiah no longer wanted to call God's name because of not being him able to endure that burning.

401. The comprising or general virtues (the wisdom, the temperance, the righteousness, and the manhood), by comprising within them all the virtues, and each of them by increasing, it makes to increase all the partial virtues comprised within them. That's why, he who practices the general virtues, he practices many virtues in the same time and therefore his road to consummation will be shorter. He quickly ascends from a level of living to a higher one.

402. It is to be noticed the power had by a higher and clean meaning against the passions' force. There truly is a godlike power into the superiority of the sweetness of that higher meaning in comparison to the passing and gross sweetness of the passion. That's why there is godlike power also into the word of him who brings into somebody's mind such a higher meaning. It is a word brought out of the urge or out of the "word" of God.

403. Through virtues the man gets close to his own true knowledge of the people and of God. This is for in virtues there is an attentive look at each of these ones accompanied by experiencing them. It is a knowledge through practicing the healthy living. It is a knowledge gained through the fact that the man has been seriously testing on himself in big things in order to surpass on himself, and the man has accomplished himself on that plan of touching with God and of communion with his fellow humans.

404. The knowledge of the higher realities is conditioned by the deeds of the virtues. The mind gets subtler through virtues, for the body itself has been thinned by being retrained – by practicing the virtues, and the body no longer impedes with its thickness the sight of the mind. The knowledge into the souly and spiritual realities is not the result of some purely theoretical undertaking which the whole person wouldn't be engaged into, but only the rationality.

405. Rarely one can find in other spiritual writings such a detailed description of the mode which the dispassion - or the weakening of the passions - can be gained in. This state is achieved not by directly fighting against the passions but by giving a positive content to the soul, a content that is opposite to passions.

406. The soul wanders with its thoughts through the sky, without a settlement, by roving with his preoccupation for all the things, through all the imaginings, without having the steadfastness to deepen something from the whole objective reality, and especially without deepening into himself and into setting his own life in order. So, the humbleness is defined here as gathering of the soul into himself, without claiming that he knows everything, and actually not knowing anything as he should. The humbleness is the opposite to the arrogant superficiality.

407. He forgets even about himself. He has exceeded the self-knowledge. The conscience about himself has sunk into his own being that is deeper than it, better said it has sunk into God Who is its endless foundation. So, it is not a forgetfulness about oneself in the superficial aspects, which brings all sorts of irresponsible deeds, but it is a forgetfulness about oneself into deep, a deep that keeps the mind therein.

408. He no longer knows except God, like one who loves somebody no longer knows except that somebody. It is the most complete definition of the humbleness: to exist as you would not exist, not to be known even to yourself, but still not to be like an animal or like an unconscious plant. Be conscious about God but not about yourself. Do not make a big deal of you. If in the external realities the man forgets about himself by getting scattered, by getting decomposed and no longer being a unitary subject, by gathering himself within himself the man finds himself and he strengthens himself as such a unitary subject, as a very precious treasure, as a pearl enlightened from beyond himself, by God. This pearl reflects the godlike light and it attracts the attention more upon that godlike light. And the man is amazed in that state not by the pearl represented by himself but the godlike light beautifying him.

409. He doesn't forget about himself because of the noise (the "distraction") from outside, but because of diving into himself through appeasement.

410. The discernment is tied to peace. You cannot distinguish well the evil thoughts into the disorder and into the pilling up of many worries and

passions. If the man takes care of many things, the many thoughts related to those will open the door to the passions and they will shut the door of the peace. Consequently, there are two doors within the soul: a door thought which the inferior passions enter the soul, and a door through which the peace coming from above enters the soul. Or maybe the soul himself enters through one door the passion's world and through another door the soul enters the motherland of the peace.

411. Only by deepening himself within himself the man cogitates seriously and he knows the motives which he is being humbled for, and thus he can change his life into good and he can lead his life further onto the way of the good.

412. Somebody can be focused within himself also by nourishing a thought of avenge or by planning a tactic to impose himself upon others. That one is far from humble cogitation. And this gathering into himself is not a gathering into the deepest intimacy of his but into a passionate thought that is not the same with the deep self of the man but it is something superficial.

413. The righteousness or the virginity, it is full of mysteries, it is upheld by a deep thinking and by feeling the clean and above-nature mystery that penetrates the own nature. The contrary state is joined with the superficiality or with the superficiality of the own being.

414. The spiritual life is full of paradoxes. Among those is this one too: on one hand, the humble one truly knows his inner self, while on the other hand he is aware of the indefinite character of his self, namely he is aware of the impossibility to exhaustively know his self. I truly know myself when I realize that I won't ever be able to fully know myself, when I realize that most of myself remains a mystery to me: "I know that I don't know myself". The humbleness presses upon the last part of the paradox, for it is much more within you what you do not know than what you do know. What you know is something limited and your own indefinite remains unknown to you. The proud one doesn't know except about the first part of this alternative and that's why he knows much less about himself.

415. If the godlike darkness blinds the eyes of the Seraphs, all the more will be darkness to us because of our helplessness to know the godlike darkness, a helplessness of ours that is much bigger than that of the Seraphs. It is a supra-luminous darkness. This is the idea belonging to Dionysus the Areopagite.

416. Out of God there is overpoured silence over the angels because of not being they able to know God's thoughts, for He is so wonderful that they no longer can express what they feel when they are near Him. Only those who are far from a wonderful thing are able to speak about that thing.

The angels express their joy only through dance. This is for in dance they unwillingly express their joy of God.

417. The soul knows the wisdom of God and the soul truly understands God's creatures, when the soul penetrates into himself by appeasing himself. This is for the soul will see God and the meanings of the creatures hidden into God, through the soul's transparence.

418. The soul will know more easily and more deeply and more effortlessly the infinite mystery of God, if the soul looks withing himself, than by gathering a big quantity of knowledge about the creatures. This is for such knowledge is infinite. But, out of his own indefinite the soul can easily realize what the infinity of God is; or the soul sees his own indefinite as filled up with God's infinity.

419. If the dispassion of God means only not being Him moved towards evil, we can understand how out of His love for people the dispassionate Son of God took a suffering body, not in the sense that that body would have tended towards evil but in the sense of His capacity to suffer out of His love for people. This is for the willing suffering out of love no longer is a passion in the sense attributed by the text in this *Word* and by the commentary of Theotokis.

420. If the passions had belonged to the soul, they would have belonged also to the prototype which the soul was created according to, and the soul could have not become dispassionate.

421. Unlike the scholastic teaching according to which the fallen state is the state of man's "pure nature", the teaching of the Holy Fathers has a very high conception about the man's nature. This is for, according to them, the man is in connection with God by his nature. An analogy: the connection with the air belongs to the man's nature because the lung cannot function without air.

422. It is not here about the evil passions, but it is about those which we rather call as affects: hunger, thirst, bodily pain, which are mysteriously felt by the soul too; or, the body feels those because the soul feels those as well. Also, such is the sadness because of the sin, because of the suffering and because of the death of a relative or of a person known to us. In the Greek language these too are called as passions because of the nature manifesting towards them a certain passiveness. The nature doesn't cause those willingly but they are imposed to nature unwillingly.

423. The body doesn't commit sin when satisfying the affect of the hunger, neither the soul sins when getting sad for a sin, namely when each of them work according to an own affect. But when the soul is impeded by the body's delectation to get sad, then the soul commits something contrary to himself; and when the soul impedes the body to eat because of who knows what sad thought, the soul pushed the body towards

something contrary to the body. The soul is harmed when impeded by the body to get sad. Then the soul's gladness becomes a passion. But if getting glad for sin had been natural within the soul, the soul wouldn't have been hurt by gladness.

424. Rarely one can find in a patristic writing such an insistence upon the so intimate and mysterious connection between soul and body or upon the union and the movements and the feelings of theirs. But still, the body and the soul are not confounded to one another. We have here some sort of unmixed-union, as in the union of the two natures in the Person of the Word. When the body is weakened and mortified through an intense preoccupation of the soul with the spiritual realities, the intense weakness and mortification will be felt by the soul as well. This is for, on one hand the soul rejoices of living the spiritual realities, while on the other hand the soul suffers for the body's toils and pains. But the inverse can take place too. The body feels in his pains a comforting coming from the joy experienced by the soul.

425. The cleanness of the mind isn't a mind emptied of any thinking, but it means the thinking of the mind gathered into God. That is not reached by anybody without crossing through the experience of the tempting thoughts, because if that was the case he wouldn't be dressed up into a body.

426. When the soul gets above the care for his body, the soul's movement flourishes through the Ghost by swimming into the deep waters of the heavenly meanings. And those movements no longer allow the body to be dominated by the sensation of its deeds, even though those deeds are being done. The body eats, the body breathes, but as the body wouldn't eat or breathe. The will of the body is being done but without any passions. And inversely, when the body moved into sins, the soul doesn't cease thinking, but the soul's thoughts are defiled by the sinful movements of the body.

427. Those are the thoughts set in motion by hunger, by thirst, by the resting after getting tired, by pain, and by the urge of the blood towards mating in order to procreate children. All these thoughts can take the shape of some sinful thoughts.

428. The passions move within the actual man or they potentially dwell within him, but he still can avoid impropriating them and he still can keep them at distance even though he feels them. This means that there is within man an almost continuous battle between his self and the passions, or that there is necessary a continuous guarding against passions.

429. This is a definition of the mind in conformity to the whole thinking of the fathers. The most it is conceived like that by Saint Isaac the Syrian and by Saint Simeon of the New Theologian. The mind is feeling, so that

the mind is understanding as well. The mind is an understanding feeling for it enters the contact with the realities which are not submitted to the bodily senses. But for those are intelligible realities, namely they are full of meanings, in the contact with them the mind notices, it receives in itself their meanings which are, in the same time, realities. The human subject is a richness of meanings. But the human subject is perceived by another by meeting him and by communication between him and another subject.

430. So, the heart is sharper in understanding than the mind is. The heart doesn't only perceive the meanings of the intelligible realities as the mind does, but the heart rather perceives those realities in their wholeness (life, power, harmony etc.).

431. Like the external senses see the things without their will, likewise the soul's senses see, without their will, the immaterial realities. Then, the two sights appear to be one or, like Theotokis says, our work and the work of the Holy Ghost are like one. Our sight has been totally infused with the sight of the Ghost.

432. The cogitation is luminous light by themselves its thoughts. The devils cannot set the luminous light in motion within us.

433. There are also people who understand quickly what they are told and they talk back quickly, but they notice only what is at the surface of what is being said and not the depth and the complexity of what is being communicated. They notice only one side of what they are told, or a superficial summary. They give us the impression of being "smart" but they actually aren't. The devils are likewise. The deep mysteries of the existence remain hidden from them. The devils quickly slide the vast surface of the reality but they do not penetrate the reality's endless dimension in depth.

434. There is a quickness in understanding but without profoundness and almost only in the service of the criticism. That's why such a quickness without profoundness it will lead him who has it to his destruction.

435. "The statue of the truth". Something else is the living man and something else is the inanimate and void on inside and imitating the reality of the man statue, consisting of a brass bark, one imitating the living hypostasis of the man. Saint Isaac gives as cause of confounding the hallucination to the truth the superficial quickness which somebody looks at the reality with. This superficial quickness is characteristic to the devils and to any man who looks quickly, but superficially, at the realities. This is a quickness coming also out of the impatience of living the reality with the whole being.

436. Only the light shows the truth of the things. But this light depends of the things themselves, or also on themselves. In order to see that light

one must live the things in their reality, though this light is had also by them who are in a concordance to the things. Only they know the whole truth who live the true reality; the truth is known only to them who live in the true reality or who have the true reality within themselves. And the more they live in the true reality, the more they will know the light of that reality or that reality's truth and not a hallucination about that.

437. The human and angelic nature is good and it moves by itself towards good and towards God, but this is also because of using what it has in the same time with the help from God, for it is kindred to God, and it is in correlation – at least an implicit correlation – to God. Olivier Clément, after quoting Dostoyevsky's saying that "the man cannot preserve his human image except as long as he believes in God", he adds: "we say it more modestly, as long as the man remains capable of transcending on himself towards the encounter with the mystery. If this encounter is missed, if this surpassing movement doesn't take place, the (human) face will lose its gravitation center, namely this spiritual opening for the other world, relatedly to which it ordinates itself." (*Le visage intérieur*, Paris, Stöck, 1978, p. 19).

438. You will be tormented by the conscience that you haven't answered appropriately to the love of your friend or to his hope placed in you by his love or to the hope of others who were appealing your love.

439. You will have to be yourself souly detached from your sins, in order God too to detach you from those sins; in this you will feel that God Himself will have detached you from your previous sins. It is here too an application of the synergy.

440. The fasting thins up the nature of the flesh and it strengthen the ghost within man and by that the man enters the connection with God Who is Ghost. Or, the fasting makes the man transparent to the world of the Ghost and a good mediator of the Ghost.

441. He who is fasting he will overwhelm the weakness of his body with the warmth of his zeal towards restraint, and no sin will be able to get closer to his soul and to his body.

442. The moving of the man with his cogitation from his preoccupation with his body and with the present world, it can be known for his tears will start flowing. This is for the world of the Ghost which he moved at, it is the world of the love and it is not a world of the abstract cogitation; the spiritual world is a world which God works in, in an unmediated manner, for God is the spring of the love. But if the man gets closer to the present material world (of the passions) the tears will be fewer, and this is because the man will become souly withered. The living into the wonderful world of the Ghost makes the man so emotional, with its love, so that out of the man will start flowing ceaseless tears.

443. The tears of the pain for sins hurt the cogitation because of making it sad, and thus the cogitation won't be able to see the luminous meanings of the deeps of the mercy of God.

444. The tears flow out of an understanding that is both sight and feeling of the world of the Ghost; the tears flow out of a feeling of the mercy of God and out of feeling the joy for His loving attention. These are tears fattening up with the new life inundating the soul out of God, while the first tears burnt the old life into sin. The first kind of tears are turned towards the past in order to kill the past, while the second kind of tears are open towards the future which they inaugurate.

445. God is for us above light, or He is the apophatic (untold) darkness; but if God wants to enter the communication with us, out of that darkness of His there will spring up the light. And by that, God resurrects our soul. The living in the closeness to God is the new life that is, in the same time, luminous light.

446. The appeasement is not a simple stopping of any feeling but in it there will be wakened up the inside senses which the world of the Ghost is perceived with. The appeasement is the waking up of the soul to the love into God.

447. Saint Isaac ties the cleanness of the heart and the seeing of God, to the tears. Only the tears, as extreme repentance, only them can clean the heart of its sins; only the tears as supreme getting-emotional due to the love from God, only the tears can bestow the sight of God, or they spring out of that sight.

448. The cleanness is what one can achieve here, but the comforting comes from above or from the Ghost of the comforting.

449. The tears erase even the memory of one's sins through the overwhelming of the love of God being in those tears.

450. Out of that darkness made by God totally inaccessible to us, we are met on the stage of the cleanness of passions by the godlike powers and meanings and lights which take some visible features in order us to be able to perceive them. Even the meaning perceived by us is an image adopted by the ray that starts from the godlike darkness.

451. Nothing contributes so much to the grace of the seeing the godlike realities as the quietude does it.

452. One cannot see the traces of God without God revealing Himself by sending, out of His totally transcendent and unperceivable darkness, some of-power-creator and upholder and illuminating rays. He who sees those, by being him drunk with the joy for what he sees, as a downpayment of the future life, he won't forget, though, that he sees those while he still is here. And this fills him up even with more

bewilderment, for, while still being into body he can see such wonders. And he also wonders also about the fact that he has achieved their sight by enduring so many troubles into the world and into his body.

453. He asks why God created this full of troubles world if we would be destined to eternally life into that happy world. This question is rather rhetoric for Saint Isaac Himself gave the answer throughout all his description: in order us to grow up spiritually, in order us to assimilate by our efforts that stature of full of consummation being into the Ghost. That's why God also broadened this world with so many types and natures, in order us to be able to grow up in a complex and multiple manner by having as rich as possible experiences and by fighting diverse temptations. The insensitiveness and the motionlessness will touch by death only our body but not also our soul.

454. In the same time with its renewal our body from now will go out also from the corruption state of the earth which our bodies are made of. And also the angels will be elevated through that by no longer having to occupy themselves with us and with the world which are now in a state of corruption, so that the angels will no longer mirror that in their conscience.

455. The Ghost is the Ghost of the prayer. This is for He keeps us in connection to God. When we have the Ghost, we are unable not to think at God. So, the prayer is the sure sign of the Ghost's dwelling within man's heart. Themselves the heart's movements are voices, are words. This is for the spiritual movement isn't but a voice towards God, an answer to His words.

456. That prayer that doesn't get interrupter even during sleep, it is like an uninterrupted breathing. Within him who has accustomed on himself to unite his prayer with his breath, this union remains also when he doesn't intentionally focus on it. The prayer imprints him with a state of kindness within his entire being. That is a kindness that is spread around as a good fragrance. That is a fragrance of the cleanness.

457. The thoughts of the clean man who has emptied himself of all egotistical thoughts are godlike movements. He has become the subject of the godlike movements. Or, the godlike movements have been imprinted into his movements. The godlike movement into the man's conscience take the shape of the clean and kind thoughts. But of some thoughts which are prayer. This is for those are constantly directed towards God. "Yours out of Yours". Out of the above-understanding darkness of God there come rays which, within the conscious soul of the man made in the image of God, they become thoughts referring to God and to God's deeds with thanks and with praise. The teaching of the uncreated divine energies appears here in plain clarity. This teaching is involved in understanding the unseparated connection between God and

creatures and, more specific, between the godlike Ghost and the human ghost. The human being has actualized the theandric character. The God's energies, by becoming meaning within man, they turn back towards God as prayer of praise.

458. The man speaks even when being silent. And if the man is clean, he will speak to God in profoundness. And his prayer is the work of the Holy Ghost as connection to God.

459. The soul's movements are - at their turn - feelings which take the shape of words. If the soul is clean the mind won't think at anything else except at the clean and infinite God. But by that Himself the Ghost is working within them. The limited ones are for the body, are for the earthly and sometimes egotistical life, because they can be comprised and used for the limited and foreign to God life. The Ghost will come only where the soul is widened by thinking at God and so the soul enters the communion with God's infinity through that prayer that is clean of limited thoughts.

460. In the future live we will no longer look except to The Infinite One, so that we will be in cleanness and in prayer and far from any limitative egotism. There we will consummately be into the Ghost of the communion with God.

461. They who are elevated out of the ceaseless prayer up to "sight", they won't be elevated forever but only from time to time. Out of that "sight" they always come back to the ceaseless prayer.

462. Better said, he will know how little power his soul has. He presents some cases which people were kidnapped from their state of prayer into ecstasy, which is a kidnapping into the contemplation of the love of God, or it is an overwhelming of theirs by the love they feel for God.

463. The whole life lived in the service of God, or with the thought at God Who imprints that life with a certain seal of cleanness, by filing it up with the power of the Holy Ghost, or with His grace, it is a liturgy.

464. Our life has not fixity by itself but it is constantly menaced to collapse into the precipice of the filthiness and of the indifference. We must hold and drive our life with a strong hand and with a sleepless conscience on the ascending way to the cleanness, by ceaselessly thinking at God Who wants us to see us ceaselessly bestowed to Him by ourselves, and us answering with clean love His clean love and His will, and us to show this clean love to our fellow humans too. That what helps us in doing so is to reckon that this cleanness has as its spring and upholder the supreme Person, or better said the communion of supreme Persons, and not an impersonal and harsh law. Although you must reckon on yourself and owing to consecrate your life to God, you must also reckon on

yourself in the same time, that only through God you can do that all the time.

465. Our nature was created, in the beginning, in cleanness. Our nature feels good and unembarrassed and in normalcy into cleanness. Without cleanness the man feels himself souly ill. The cleanness is also a superior sensitiveness feeling the presence and the work of the Holy Ghost, or it is an above-nature sensitiveness for God.

466. He who loves God so much, he will love his neighbor too by teaching him how to love God and him to be saved by doing so. And God loves all the people for all of them are His.

467. If you see clean into Christ, you will see your neighbor's mysterious light as undefiled by your passion for him. And the rays of your love for him will go towards him and they will help him without you being bodily close to him. It will happen into the major meaning of the word that what is called as "idealization" of him who is at distance, idealization expressed by the word "longing", which the Romanian language provides it with an infinite paradigm.

468. The quietude is reckoned as a means for reaching a great deep or a great height, or as a shore of the mysteries which one reaches by sailing on the "harsh sea" of the ascetic toils, in order to achieve that. The quietude is reckoned as a building built in layers, as an ascension to ever greater mysteries to an ever-higher consummation. There is in it a movement of continuous elevation or sinking and not a petrifaction or an emptying of the spiritual life of any understanding. It might be rather a diving similar to that performed by a diver, into the "sea of the quietude", but which, until reaching the deep bosom of this sea, into the "sea of the quietude", he fights great impediments. But this "bosom" is unreachable" because it is an abyss whose bottom won't ever be reached. It is the bosom of the non-understood understanding and of the unlimited love of the godhead.

469. He who doesn't find the true and deep quietude, or him who isn't upheld by the sure hope for finding it, he will continuously be menaced by boredom and by idleness in his ascetic toils for achieving that.

470. The deep meanings which are within quietude, they are intertwined with joy, for they are meanings of the love of God and of the life irradiating out of God. These full of joy meanings are itself the encounter with God. The meanings do not differ from (are the same with) the ocean of life and of love of God.

471. The full of joy infinity of God as met into quietude, it overwhelms the memory of the bad habit and it stops the renewal of the thoughts about the world.

472. If our thoughts express the continuity of the same godlike content but in an ever-deeper manner, that will be a sign that we are into quietude; but if there are thoughts which constantly change and which bring to surface very different in essence thoughts, that will be a sign that we are in a superficial state.

473. The grace is seen as a rising dough that changes our nature by bringing it together and by making it as a bread for God and for our fellow humans. The zealous one experiences changes from the small aspects of the nature towards the great ones (from the less good ones towards the progressed-into-good ones). And the idle one experiences the changing from the ones of the grace towards the smaller ones.

474. When you meet the future age, either here as downpayment or after your death in fullness, you meet a world of mysteries which the word cannot interpret. The words cut off the reality in pieces in order to be able to comprise it. Itself the reality from the present world appears in distinct, limited, and according to the words' images. There beyond everything will be so united, they will so much pass one into another, for everything will be full of the infinite godhead, so that the limited words won't be able to express anything satisfactorily. Then, this whole will be seen by everybody, so that there won't be necessary a communication of it to one another. There will be a common joy of what everyone will see, a joy being multiplied right by the fact that everybody will have that joy. It will be another form of communication.

475. The quietude and the silence from within itself are tightly united to the fasting and to the tears. That's why also the unveiling of the mysteries it is done them who are silent and fasting. The quietude is a means which the endlessness of the mysteries is perceived through, it is a sign of the perceiving of the mysteries or of the overwhelming by mysteries of the man's helplessness of expressing them. The quietude is the gate which God enters the man through and which God reveals Himself to the man through. Olivier Clément says: "The saint appears like a man who has lost his word - in the sense of discourse, of domination, or of possession –, and the saint find his word again through the mediation of the tears stream". "The Ghost is suddenly the breath bringing the word and the silence within heart". A word that doesn't come out of silence, a word that is not silence to itself, it has not profoundness (*Le visage intérieur*, p. 80-81).

476. The mastery over creatures will be holy for it will be gentle and full of awe for the mystery of the godhead which the creatures are transparent to, so that the godhead will be seen luminous through them and it will be as it should have been on the basis of the godlike commandment from Paradise, if the man hadn't fallen.

477. It doesn't suffice to only formally do the deeds of the virtues, or externally, or because who knows which earthly interests we would have, but we must do the deeds of the virtues due to our inward attachment to God, due to our love for Him, or alt least because we fear Him or for the reward of the Kingdom of Heavens.

478. In the dialogue with our neighbor our mind will be enlightened by our dialogue with God. And in our dialogue with God, the man brings light out of his love for his neighbor.

479. You cannot gain the cleanness by simply desiring it or without fighting yourself for it by defeating your passions. This simple desire for cleanness, without actually the love for cleanness manifested in rejecting the passions which defile, it doesn't mean actually even desiring it. You must love the cleanness by rejecting the passions which defile you, and by that you will show what you actually desire.

480. Not your deeds which you can be proud of will open you the door of your heart or the door of your heart to God, but themselves your crushed heart and your humbleness will open that door. But this will happen if you have defeated your passions in humbleness, and not with the despising pride provided you by doing the deeds contrary to your passions. Or, itself your crushed heart is a sign that you have defeated the worst of your passion, namely your pride, and together with your pride you have defeated all your passions.

481. Let's ceaselessly see our sins and let's repent for them by enduring the troubles. In this we live the closeness to us of the Kingdom of God. In this is implied the knowledge of our unimportance and of the greatness of God. In the humble feeling and in the deeds of the repentance we discover the endless deep of the world, and, in front of this deep, we discover the endless height of the glory of God. By doing so, all the things of God (humbleness, cleanness, love) will come by themselves. Then, the pride or any form of egotism will no longer stay as some stains on the transparent deep of our heart. Then the place of our heart will be clean and able to mirror, by receiving into it, the rays of the heavenly Sun. It seems that, by affirming here that the things of God come within our heart when our heart is clean, Saint Isaac is contradicting what he said before, that we must not ask for cleanness but we must only cry with humbleness for our sins. But both here and above he doesn't condemn the effort towards cleanness but the claim of having the cleanness and of being us able to achieve it. One needs the cleanness for God to come within his heart. But we mustn't ever reckon that we have achieved the cleanness. Even the humble though that we are sinners and therefore we still aren't humble enough, it is a sign of the cleanness.

482. Being shared with Christ and with Christ's resurrected life, it consists of being shared with His sufferings. The troubles make this world

transparent to God. And this gives us power to endure the troubles. The cross makes us feel the resurrected life of Christ, and the cross makes the world to become transparent to the high realities of God, to him who endures the cross. Or, the cross's transparence to God gives us the power for enduring the cross. The Kingdom of God won't be instituted in the frame of this world, at the end of this world, because this world cannot exist without enduring the cross. The Kingdom of God is in this world always within them who, by enduring the troubles, they discover their heart and, within heart, they discover the presence of the resurrected Christ. The troubles make the Kingdom of God transparent within this world, for they show that this world cannot have a duration and a meaning in itself.

483. In working the commandments the soul gets strengthened, especially for in this work the soul is being helped by the power of the grace. By giving alms, your soul gets softened and so you will get rid of the helplessness of the callousness. By praising others, you will get rid of the helplessness of the pride etc. This happens especially when you do not do the good only in order to be seen and appreciated by people. Only if this is the case, you will get rid of the helplessness of the pride. In fulfilling the commandments is shown, therefore, the desire for loving Christ, or the actual beginning of loving Him, and the growing up of this love. Otherwise, saying that you desire Christ will be only an empty word. And anyone can praise with that.

484. Christ shed His blood on the cross for the forgiveness of our sins. And that didn't happen for a juridical satisfaction to be given to God's offended honor, but in order to show that that life that is full of Holy Ghost can be obtained through the thinning of one's body through toils and sufferings. All of these are like some kind of shedding of blood or some kind of thinning of the blood of anything that makes the blood to stich on the thick realities of the world. We receive this power through the crucified body of Christ, through His thinned blood, namely through His shed blood. It is usually forgotten when one explains the Eucharist, that we aren't simply imparted with the blood of our Lord but with our Lord's "shed" blood or with His blood that is being "shed", in order that to give to our blood too the power to be shed.

485. The "hidden work" of God within our soul is related to the blood shed by Christ. This is for this blood is continuously shed within us through the Holy Impartation. And in this shed blood there isn't only the power of His human cleanness but there is also the godlike power for our cleanness. That's why we can work the new commandments which are much higher, which provide our nature with the power for renewal.

486. By receiving Christ's blood, we can fulfill even His spiritual commandments, which make our nature be become spiritualized and to be overwhelmed by the Ghost, by dying to the former man and by no

longer searching for the need of the body. Between the fulfillment of these commandments and the shed blood of the Lord there is a tight connection.

487. We cannot say that in our nature there is a clean land differing from that land defiled by passions. But the whole our nature will be moved into a state of cleanness, or in an area of cleanness, or it will gradually enter the plan of the cleanness of God. This area of the cleanness being itself the area of the godlike realities, the soul will no longer need to ask about those for the soul will know those by experience.

488. The sign or the feeling of the godlike mysteries cannot take place in the absence of the grace or without the effluvia of power starting out of God, though which we are place in connection with God. But the grace of seeing those or the grace of their understanding feeling, it will be given only to that soul that has become healthy by getting rid of the passions making that feeling blunt. So, the soul's state of health it doesn't elevate the man only among the realities of the nature from those which are bellow nature, from the state of illness, but it places the soul in touch with the godlike realities. Thus, the soul is either in state of illness and therefore insensitive to the godlike realities, or the soul is in state of health and then the soul is in touch with the godlike realities, or the soul is crossed through by the godlike realities.

489. The most inner man is the most far from the images of the things or from the own imaginings and even from those related to the quick coming of the Kingdom of Heavens. There lives the endless and bottomless infinite that is the limitlessness of God as Person.

490. The imprinting of the things perceived with the senses are answered by the full of lust or full of worry thoughts of the soul. And through thoughts, themselves the thoughts put their narrowing and passionate seal on the mind.

491. The inwards man is reckoned as the imageless state of the mind. In that indefinite, by missing any by narrowing through the successive images of the things and of the imaginings, there can dwell Christ Who by the fact that He is God He matches that indefinite place, and by the fact that He is man He is felt close to us and in connection with us. The mind becomes focused on Him and only on Him. He is being explained what Saint Mark the Hermit says in the *Word about Baptism* (*The Romanian Philokalia*, volume I), where Christ is seen, in His quality as Hierarch, as receiving all our thoughts on the altar of our hearts, from their first occurrence within mind. But Saint Isaac completes that idea by specifying that Christ as Hierarch fills up everything within us and He spreads around His good fragrance in the indefinite precipice into the depths of the soul by filling us up with good fragrance. The bottomless precipice of the soul is so kindred to the bottomless precipice of the

godhead that one cannot see a border between them two. You only feel that your heart is not unveiled as precipice except for there is another precipice more capable of maintaining itself as such, and you feel that your heart discovered or it actualized also the precipice of your heart. Or you feel the difference only in that that your precipice prays to the precipice of Him Who fills your precipice up as another abyss. And then you feel that not only Christ spreads around the good fragrance of the incense but yourself do that to, by bringing yourself as sacrifice to Christ. You by living yourself as precipice and by living Christ as precipice within yourself, you will dare in your prayer. This is for you are no longer separated from Christ by something but you feel Christ sunk within you and you feel yourself as sunk into Him, but without Him to be confounded to you.

492. The soul is nourished and taken care of by the prayer, for through prayer the soul is united with God and God with His endless depth gives endless life to the soul. The prayer is said as being the angels' bread. The prayer was the bread of the Mother of the Lord into the Holy of the Holies. That's why, the hesychasts lost into prayer he forgets to eat for days in a row. Out of the godlike Ghost have been created and are upheld even the material things in their concretized reality. So, the Holy Ghost has the power to nourish not only our soul but our body too.

493. It was said before that one must not ask for cleanness, but we must only ask for mercy because of our sins. The cleanness is innocence. That's why the cleanness doesn't see somebody's evilness. He who sees the evilness in somebody he too will be darkened by that evilness and maybe even more than that evil man. That's why the cleanness sees God through all people and through all things for the cleanness doesn't see the evilness that by its nature narrows the indefinite of the man who is seen and who sees.

494. Very often, in the spiritual writings, we are asked to get rid of "prejudgments", namely to get rid of our passionate images from before. Those are evil habits which have been gradually strengthened within us, namely ways of thinking which caught us before us to judge whether they are good or evil, and those are the thieves abducting us because of our lack of vigil. These prejudgments stop us from receiving the truth and from opening ourselves to the truth and from judging sincerely all the way to the end. Still, through the prayer that is a dialogue with God, if the prayer is done uninterruptedly the mind will get rid of all the narrowing images imprinted by habituation into the mind. But in order you to be able to persevere in prayer, you must have paid also your debt which you have burdened on yourself with, towards your passions, because you have been receiving the pleasure from your passions. You will pay this duty by fighting the passions' temptations, a fight that exhausts you and that makes you bleed (you "shed your blood"),

sometimes overcoming while some other times being overcome, but not remaining into the same state and, by that, you will gradually get rid of the habituation to your passions.

495. You do not aspire to know the mysteries in an unmediated manner but you work the commandments in order you to become consummate, and through that you will become transparent to the showing of the mysteries through you. The mysteries of the life from above us they represent a spiritual order, a non-composed and full of love order. We must stop our nature from jumping before time to a superior spiritual state. Not by theory can we know the superior order of the existence but by our gradual transformation brought upon us by fulfilling the commandments. In the work of the cleaning deeds the monk must be helped by two things: 1) by cutting off his will from all the bodily and egotistic pleasures; 2) by cogitating at Christ for He is the example of the clean and full of sacrifice and full of love life. Only by thus reaching at the country of the cleanness the monk will see within himself the mysteries of the godlike ocean.

496. The sight of the mysteries in state of kidnapping is not an ecstatic sight but it is an elevation from knowledge to knowledge. And above all there is the union into consummate love with God as maintaining the hope for an even greater union.

497. The love is reckoned as one with the peace, but not vice versa. That is a warm peace embracing everyone. That's why this peace lasts. And there where this peace is there is God too. This peace springs out of God, or God shows on Himself through this peace.

498. One must enter the spiritual view through love; one enters it so after a real spiritual growth. And one reaches the love by enduring the troubles which God sends him for the love for the spiritual strengthening, for the strengthening into love of them whom Him wants to elevates towards Him.

499. Saint Paul wanted more than all the gifts the communion with the hypostasis or with the foundation of all the realities, or with the godlike Person. But you cannot unite yourself with a person and you cannot know a person but through love, while views of knowledge of the things can be bestowed also by a special gift. But the most proper and the highest gift is the grace of the communion with Christ, the grace of the love. At our Baptism we are firstly imparted with this union with Christ Who is the hypostasis of all the created realities. Then we immerse within Himself as Person through the power of the Holy Ghost Who irradiates out of Christ into us. Any sight, if it is by a gift and not by love, it will be inferior to the union with Christ as Person.

500. Saint Isaac discerns between "seeing" the true spiritual and godlike realities, that comes after working the commandments, namely after

gaining the love, and the imaginings of the imagination which haven't been preceded by that working of the commandments, those imaginings being produced by the proud knowledge until the man gets consummate by gaining the virtues which have as their culminant level the love for God as Person.

501. One reaches to love through the life of the cogitation, for the life of the cogitation is that cogitation that no longer occupies on itself with the material things but with Him Who is its life: with the Person of Christ or with God as Person.

502. The Beloved One doesn't descend, at order or by being forced, but by being His will fulfilled and through the proofs of love shown Him out of the fulfillment of HIs commandments, and by us enduring the hardships on the tiring road to Him. He reveals Himself, freely, to them who love Him. And He is not forced to unveil Himself, or He is not unveiled in His interior without His will.

503. Only into love there is the light of the consummate knowledge. On the measure of the love there will increase the knowledge too. The consummate love has consummate knowledge. This is for him who loves consummately, he will unite himself consummately with the one whom he loves, and he knows the realities from within Him as communicated freely by Him. There where the love is there will be the truth too, or the unveiling of the truth, or the light.

504. The products of the imagination, as also all the succeeding imaginings having limited and material shapes, they are contrary to that "sight" lacking any imaginings, of the godlike realities, a sight that is characteristic to the spiritual people also called as Ghost bearers. This is for, this "sight" is always an indefinite feeling of the unlimited or of the bottomless deep. In all these pages Saint Isaac explains the difference between the "sight" into Ghost and the products of the imagination or of the defined knowledge, as applied to the spiritual order, or of the chaotic imaginings. This is for the infinite of the godlike reality is in the same time full of a harmony of meanings or of characters perceived and imprinted into the seer being, which produce within him a life of a great harmony and or right-reckoning. This order of the Ghost can be expressed, therefore, thought symbols, but in its feeling one must cross beyond symbols, through the symbols themselves, being shown right in that that this order is the origin of the meanings and of the images of the harmony of the created world.

505. Only into Christ, in Whom God has taken the human nature as differing from the godlike nature but still maintaining the godlike nature as well, one can know both God as God and the nature as created. Out of the way of speaking about Christ as Hypostasis of the human nature that has been renewed and resurrected by Christ just because He has

taken it within Himself, we can see that Saint Isaac is opposed to Nestorianism that was wrongly attributed him by some critics.

506. Even the realities of the Ghost are being felt but with another feeling than the bodily feeling.

507. Any "view" that can be described in concrete images isn't a true view, but it is a product of the hallucination. The godlike realities lived by the spiritual people have no images and they cannot be described in images. They are untold. There cannot be captured in limited images the limitless realities.

508. On one hand, Saint Isaac asks the monk for deeds for, by reaching through deeds the cleanness and the thinness of his body and the subtlety of his mind, the monk to become able of seeing the imageless realities, while on the other hand Saint Isaac askes the monk not to search for spiritual sight while he still is in this life. Saint Isaac asks the monk not to trust them who herald the unchanged consummation in this world submitted to corruption. And here Saint Isaac is telling a full of mystery word, by affirming that neither the angels will reach this unchanged consummation as long as this world submitted to corruption lasts. By this, Saint Isaac means that also the angels will reach the supreme consummation only after the whole creation will have reached its consummation unsubmitted to corruption, and so the angles too wait for the renewal of the world from the middle, namely of the Creation placed within us and God. This last part of his epistle is a total rejection of a consummation that one could achieve within this world, and therefore it is a total rejection of the millenarism.

Footnotes to The Romanian Philokalia -Volume XI -

1. By helping our brothers to gain the resting and the peace against the body's war, their resting and their peace will come back to us so that we too will gain more resting and peace.
2. One must not make a cause for a bit grief out of any unimportant word or gesture belonging to somebody. The clean life and the ceaseless and unscattered prayer give to the saint not the proud certitude as lacking any vibration, that his ask will be fulfilled, but it gives him a strong trust, one that is not void of the continuous tension of the asking, hoping that he will be listened to. There is in prayer a continuous struggle, but it is a struggle full of hope. There is not absent from it either the hope or the struggle.
3. This is a complicated state of the soul: you can say about yourself that you are a sinner, as a joke, or because of a false humbleness. This doesn't mean that we must not tell that we are sinners. But to your statement that you are a sinner it must correspond an admission, within yourself, that you are a sinner. In other words, this statement must really urge you to overcome your sin. So, when you state that you are a sinner, but you will behave proudly and enviously with others, these behaviors of yours contradict your statement that you are a sinner, for you actually show that you do not reckon on himself as being a sinner. Your real conscience that you are a sinner ought to help you always fight away your evil thoughts. That is a very complex state. He who actually reckon himself as being a sinner, he will always fight against everything he sees as non-consummated within himself, but on the other hand no man reaches to be consummate. A sign that you do not only brag with a false humbleness is that of not getting yourself upset when somebody agrees your statement that you are a sinner.

4. You say that you are unskilled, but you say that jokingly. This is because, if you really reckoned yourself as unskilled, you shouldn't get angry with any of your brothers because of him doing something wrong, because of being you unskillful so that you wouldn't be able to assess whether something has been done well or wrongly.
5. We won't be able to defeat our own thought once we condemn our brother. Instead, just by doing that, we will strengthen our thoughts.
6. If everything belongs to God, how could we justify the fact that we brag ourselves and we defame somebody else, because of reckoning him that he impeded us from doing our deed?
7. The body gets stronger when the spiritual life gets diminished – whose essence is constituted by the love for Christ, a love that is born out of feeling His presence and the communion with Him. And the full-of-vigor body becomes the source of other sorts of leakages. The heart's tears are the sign that the man is not alone but he feels Christ our Lord within himself.
8. He who doesn't patiently wait for the Lord, he will be agitated. He will forget about fearing the Lord.
9. Do not say: I will forgive that much or I will obey up to that limit.
10. The poet Charles Pegui spoke about "*l'éternel commencement*". Each time I travel the same road I will think at something else. No moment is like another. Kierkegaard spoke about the novelty of each moment ("*der Augenblick*"). One can generalize this: the man is always new, for the personal spirit is always new. But the personal spirit will be a truly a new one if stopes wallowing in his passions.
11. Do not let any "now" to pass unused. Kierkegaard asked us not to postpone what we are asked to do in this moment, otherwise we will get accustomed to constantly postpone. Do the good deed required from you by the moment, right on that moment. Reconcile yourself with your brother while you still are on the way. The whole time and space are imprinted by a moral imperative. The fact that each moment of the time and of the person has its uniqueness, it shows that neither the moments of the time nor the accomplishments of the person are destined to melt down in an indistinct essence, but they will have their prolonged and unique echo as reward or as condemnation in the person's eternity. But we also must see what is inappropriate to do in this moment, so that we should wait for another moment. This is helped by the discernment.
12. Jesus has made Himself as our brother through the love that urged Him to make Himself man and to receive the death in order to elevate us to the eternal and happy communion with Himself, into the Kingdom where we are going to be sons of the heavenly Father and brothers of Jesus. And the eternal Father created us and He made His Son man, in

order Him to extend His love, the love of a Father, also over other sons of His. We live our brotherhood with Christ and our quality as sons of the heavenly Father, answering that love of Theirs and also by loving ourselves, the people, with Their love. In the Kingdom of God, God will not be a Master of ours, but God will be our Father and our Brother. In the Kingdom of God there will reign the love between God and us, and among all of us as brothers of Christ and sons of the heavenly Father.

13. The treasure staying in front of us is the love of Christ and all His goods which He gives them to us too. One cannot know this treasure except by reaching the consummate quietude, namely when ceasing to worry about the passing and narrow things of this world. We will reach that love after being able, at our turn, to die to the world that narrows us, and us to die for Christ as He dies for us.

14. Only by dying to the sinful egotism, the man crosses into the infinitely wide life of the love, into the true life. And by feeling that he has everything, the man will no longer be agitated but peaceful.

15. He who believes in Christ, he will receive the grace as power of His love, the grace giving him also the power of that love that is not narrowed by the law. And he who loves, he will be also strong and free and in eternal advancement. Such a person fulfills all the good for the love for Christ, for Christ likes the good. And Christ is the One Who give the man wings of freedom.

16. Christ has made Himself to us as an example of gentleness. And the saints are the most resembling to Him. This is the positive power of the humbleness. This gives others the whole freedom in their manifestation. The saint reckons about himself as being an unimportant little piece among others.

17. If Christ has chosen us, then when somebody chooses us in order to help him with the advice and with the deed, God will be the One choosing us through that person. But that person also must realize this fact and he must listen to what we are telling him, for we are chosen through him by God Himself on his behalf. On this is founded the gentleness of the reports among people and the reciprocal responsibility for one another. God hasn't chosen us only to be, but He has chosen us to be one for another. I am respecting you, for through you there is Christ Who appeals me; and you are respecting me, for I have been chosen by Christ on your behalf. I must be patient in listening to your request and in fulfilling your request with responsibility; but you must also be patient in listening to my advices and in responsibly fulfilling them.

18. Patience means reckoning that each instant is given to us for a new beginning as we wouldn't have done anything until now. Thus, we can be always new in taking heed at what we are required on each instant and

not to become heavy to listening and to fulfilling the commandment on each instant. We are in an eternal novelty, one that is, in the same time, a ceaseless growth, and we must not present that, proudly, to others. But what we must fulfill on each moment, we can also find that from the advices of our spiritual fathers.

19. By telling to others too, before the right time, the things you have been recommended to do, you risk make those trivial; you risk those not to be understood by others because those things are not given for them in their present condition, and they will superfluously perceive those and that will make you reckon those things as less important. You will be able to beneficially unveil those things to others after you have grown in fulfilling them, in order to irradiate out of you the force of your consummation which you have been elevated to by practicing the things commanded to you. But also, after the people whom you are telling about those secret things, they have grown up as well, they will be able to fulfill those things at their turn. That's why Christ could tell strong things to others, but He forbid those to further communicate what He told them before themselves to be elevated to the power of exemplifying those things by their own life.

20. He urged not to unveil, to the unprepared ones, the secret that one reaches the eternal happiness through troubles, or the of-life-bringer mystery of the cross. "This is because the word of the cross is insanity to the mortals" (1 Cor. 1: 18). The mystery of the suffering that ennobles cannot be understood except by those who have got thinned through spiritual experiences.

21. A strong heart consists of enduring the troubles while still loving those who defame you; a strong heart consists of the perseverance to be sweet to those who give you to drink the cup of the bitterness.

22. Barsanuphius constantly asked the addressee not to enslave himself to some rule given once for all. But he asked him to work, on each time, as the circumstances will tell him as it is useful. The freedom in good, this is the recommendation. The man must not fence himself by adopting any rule of a formal repetition.

23. Every gift from God comes through faith. But this means, in the same time, to believe him who assures you about that gift that will come to you from God. The faith in God doesn't exclude but it actually implies the faith into the man who urges you to faith, especially what that man confirms his sayings with his way of living. Within such a man God is present and working. It is required a great trust into the spiritual fathers.

24. We can rest on one another through thoughts, as we also can disturb on one another. Better said, both the resting and the disturbance always come to some people through other people. So, it is a duty of ours to rest others, and we owe gratitude to those from around us when they rest us,

as also we must feel ourselves guilty when the people next to us are not rested.

25. That peace achieved by the spiritual man against the worldly worries, it actually is the work of Christ, or the work into Christ Who which we have everything into. And Christ brings that man to that peace by dwelling Himself within that man, but not without that man crossing through the patient heroism of the cross, one that implicitly is also in the peace from Christ. The ascesis is Christocentric.

26. He who gets accustomed to postpone, he will escape this habit with difficulty. He who stops climbing, he will fall, in the same instant, lower than he is. Nobody stays except he who ceaselessly climbs. This is an idea developed by Saint Gregory of Nyssa. Stopping because of laziness will cause a certain palsy to the soul's powers. He who cedes himself to the laziness, he will become laziness's slave, and he will weaken his own freedom or his control over himself. You are yourself when controlling on yourself. In Greek the freedom is also called as self-control (*αυτεζουσιου*). We could lose a man if we didn't help him when he needed our help. Each instance imposes us a duty for eternity, a duty that you cannot fulfill in another life. Each moment is given to us as totally unique, from God. Each moment is important for eternity.

27. Here we have the same idea as in the previous answer. He who ascends, he does that for he hears the voice of the Lord calling him. He who gets accustomed not to pay the due attention to the Lord's commandment immediately when he hears that commandment, and he waits for being told for the second time, namely to be him given a clearer sign, he will gradually lose the sensitiveness of his heart. He will start getting blunt; he will to getting spiritually sclerotic. He starts to no longer be alive; he starts dying. He falls from the feeling of the godlike plan that makes him free, i.e. the vibrant plan of the Ghost, on that plan of the nature's automatism, and he will stop being himself. Here is being affirmed the importance itself of the "now" and of the "today", the importance of fulfilling in this moment what God asks us. Each moment is given to us in order us to fill it up with the fulfillment of our duty related to it in order to imprint in it that what God Himself tells us to, namely what is our duty in that moment.

28. Persevering in climbing towards God doesn't mean forcing us on each moment to fulfill some deed for somebody, or always waiting for the result of a prayer for that person. God wants us to get accustomed to be patient. Sometimes, the continuity of the climbing consists of the continuity of our prayer for others and of not weakening in waiting for the result. The prayer and the patience can uphold, together, the continuous climbing and a ceaseless tension, as a warmth that, if gets cold, it will be rekindled only with much difficulty.

29. Any moment can be our last moment. In this sense let's think that any hour can be the last hour of our dead-life and the hour of our wakening up from death to life, if we hear the voice of Him Who is able to wake our responsible conscience up, to make us awake, so that us to realize that we exist. And if we do not open the ear of our soul to this voice now, we will get accustomed to never hear it again. So, we will remain forever in death by making out of this moment, on the opposite, our last moment. He who enters the "monastic cell" or the sensitive intimacy with God, by detaching himself from the dead things, he will live on that moment and he will have been living the whole time he remains in that state as the last hour in a good sense.

30. God is above word. The main fact is to feel God's presence as an above-word power. And to feel it strongly through the responsibility wakened up and upheld by God within you.

31. Only him who dies consummately to the former man - to that man who was spiritually dead and who was tied to the passing things and submitted to their narrowness, and therefore submitted to all sorts of impediments in his relations with his fellow humans -, only him can enter a life that is: non-narrowed, non-darkened, unimpeded, free and fully communicative, good and generous in the relationships with others, relationships strengthened by the non-narrowed relationship with the Subject of the extreme freedom and of the infinite kindness. Him who has remained sleeping in the chains of the narrow and passing preoccupations, to him will remain locked up the gate of the entrance to the life that is nourished out of the of-life-giver food.

32. He who seeks too much to fulfill his egotistic interests, he will be avoided by others, so that he will be outside the stronghold. He who is a kind person and who doesn't try to pull everything to himself, he will no longer be feared by others but he will attract them by his gentleness and kindness: "Blessed are the gentle for they will inherit the earth". When the people noisily pay attention to you, the people do that because of fear or because of interest, not because they love you but in a cunning way. Inwardly they are separated from you. On the opposite, he who is "overlooked" in this sense, he will attract the others to himself.

33. It is about that death stopping you from searching for people for your interests and for exploiting them in a way or another, in a total insensitiveness. Only when you die to such an interest, you will elicit the people's interest and they will search for you sincerely, for finding comforting in you. Then you will have become alive to them. Then you will have entered the "stronghold".

34. Even teaching on somebody can elicit the envy from others and it can seem contrary to humbleness, and it even can be so. In order to avoid

the own temptation and to avoid tempting others, you must teach one as rarely as possible and as covertly as possible.

35. He who doesn't confess clearly his sins and his shortcoming, but he only does that in riddles, he hasn't yet totally defeated his pride, so that he tries to spare on himself. He still wants to hide what he has evil. That's why he needs many prayers in order to get rid of Pride. Speaking in riddles has its purpose to cover the sinful thoughts towards the faithless ones but not towards the believers. One can openly tell his sins to the spiritual father.

36. He who has taken the Holy Impartation with himself suffered no harm because he took it from the hand of the priest. But he who took it by himself, he got ill because of not receiving it from the hands of the priest. The priest gives the Holy Impartation for he is the seen image of Christ Who gave the Holy Impartation as the Last Supper. The believer must be aware of the fact that Holy Impartation is not from the priest, or about the fact that he doesn't take the Body of Christ by force, but he received it from Christ Himself, as God and man differing from him and on some kind of godlike plan differing from the human plan: from mediator between God and man. And this human mediation out of godlike sending, it is mediated by the priest. By being invested from above, the priest will somehow become a good conductor of godlike energy. But when he got rid of his troubles by the prayers of the Oldman, he praised that that was due to himself. Consequently, he fell prey to some blasphemer thoughts. It is not clear whether these passions and blasphemy thoughts come to him who allowed his servant to impart himself without a priest, of they came to his servant. It seems that that happened to both of them.

37. The staff of the cross is the staff of the victorious patience. This is for, with this staff Christ was victorious as well. Do not allow yourself to be defeated by pride or by blasphemy, when the suffering comes to you. Preserve your serenity and your kindness. Become even stronger through these ones by the fact that you preserve them even in illness, in hardships, and in troubles brought upon you by others. Only thus you will be able to defeat the enemy.

38. He who shouts out when in troubles, at others, he actually shouts out against the power shown by Christ on the cross. This is for Christ showed His power by suffering and by rebuking nobody.

39. This seal is, obviously, the sign of the cross. This is for this sign we imprint it within us in the name of the Father and of the Son and of the Holy Ghost. Thus, we show whom we belong to by the seal imprinted within us. And the enemy will no longer have the courage to come close to us and to try to steal us from our Master Who is the Almighty God. In the cross as seal are imprinted the Persons of the Holy Trinity. We must

do this on each time when we feel the tempter stalking us. We belong to God in Trinity Who accepted that One of the Trinity to suffer, with the victorious patience, the cross on our behalf, and so he has strengthened the humanity he assumed in an endless freedom from all the pains and pleasures and from all helplessness that entered our nature by sin.

40. "To the shore of His will". It is that state which we won't want to be done in anything according to our will but we will want everything to be done according to God's will. That is the state which we are going to want in what God wants, and we are going to understand that what God wants is the best for us; in that state we will no longer be slaves to our "will". That will be our full freedom. This is for, actually, the will of God is that what corresponds to our true nature. Our will that is contrary to God's will is that by which we want that which is not towards our true freedom. By that will we do not truly want freely. That will, it is not actually our will, but it is the will of some contrary forces which enslave us. But when we know what the will of God is, and when we work according to God's will, we are peaceful like during a fasting period, and we will be so after that period too.

41. By expecting even bigger troubles that the present ones you will feel the present ones as light and by that you will feel on yourself as above them, and therefore rested too. The freedom and the resting are inseparable. But one cannot reach this state by searching for comfort. This is for the comfort too it enslaves us to laziness, and it makes us, in the same time, insensitive in an egotistic manner. We got humanized not by avoiding the troubles but by enduring them. This is, in the same time, the true comforting from the Holy Ghost Who will comfort our ghost. This is the true resting.

42. The disciples of the Lord want to make out of any mind (in Greek mind is of masculine gender = *νους*) a gentle donkey, so that the Lord to mount it and to enter the Upper-Jerusalem by riding it, and so the mind to be imparted with the glory of the Lord. Our Lord doesn't want to enter the heavenly Jerusalem without us. Our Lord embodied Himself for turning Himself to heavens as man, together with us, while us allow Him to lead us and while we serve Him as well. Our mind must not remain to nobody as a feral donkey.

43. He who has climbed the cross, he has liberated himself from the world. He has become truly free; he has entered another existence plan, that plan of the of the freedom, that plan of the Ghost, that plan of his love for God and for people, so that he has exited the world of the egotisms.

44. Shake off the dust that keeps you glued to the earth and that impedes you from flying in the sky of the freedom and of God Who is enslaved by nothing, namely in the sky of the disinterested love.

45. By reckoning any man as superior to you, you will have gained the true superiority. You will no longer be dominated by your desire to be superior, or to seek for being recognized as superior. This is the height of Christ's kenosis and of our humbleness. "He who humbles on himself, he will be raised".

46. Every mouth will remain shut when everybody will be exposed as guilty. The bragger, or him who reckons himself as being good, he is the one speaking the most.

47. Motionless and fruitless salt-pillar becomes everyone who do not ceaselessly move forwards but he remain fixed into the things from his past, namely in the same monotonous sins of his. Those sins bewitch him, and they constantly call him to them. He cannot part with those sins of his. That one remains a pitiful monument of his spiritual death.

48. He who becomes servant of God he will escape any other slavery. God makes us free from all power which are inferior to our ghost, inferior power which otherwise will enslave our ghost, but when our ghost is sovereign, he makes ourselves sovereigns as well. We have escaped from the slavery of the passions which are themselves mastered by the decayed and automatic forces of the nature. But only God Who is consummately free Ghost, only Him can strengthen our ghost too and therefore our freedom as well (2 Cor. 3: 17). God keeps us attached to Him through the love we feel for Him and which we grant Him joyfully, for he comforts us with His love.

49. The hearts of those who love on one another are one, and their souls are one, meaning that both must be of one heart and of one soul, as Barsanuphius often says. Their souls and their hearts are one for they feel good things (*σμοουσαιοζ*). And when they love on one another, their feeling is common to both of them, though it is lived by two persons.

50. Each one will be healed of the sin of the envy, by praying for one another, but by doing so he will also heal on another, for he feels within him the one who is praying for himself and so he will defeat his passion.

51. We are strangers to the world by our ghost, and by our aspiration to part with the world we will become strangers to the world, by our will. If nobody notices you, do not get troubled. And so, you will get appeased into your ghost. Let's make on ourselves strangers also from those who tempt us to search for being appreciated and understood by others. This is for only this will provide us with the resting from the thirst for searching for being appreciated by others.

52. He who has endured to the end, he shows that he hasn't been allowing himself to be overwhelmed by any hardship or by any temptation to get rid of any hardship. He has fully gained his struggle for his freedom in

which he has united himself with the Holy Ghost Who is the Ghost of the freedom.

53. You fight for you to die to the death, to die to what makes you dead, namely to everything that enslaves you; you fight in order to open yourself to the generous life and for you to be elevated in the free broadness of the true life.

54. I have exceeded my measure by advising you to do what myself haven't reached yet to do. By doing so, I have mistaken and I ask you for forgiveness. This is for, you whom I have advised, you are better than I am. But I have done that out of love for you. But the love doesn't belong to me but to God. We have here an intertwining of paradoxes that expresses, with a great gentleness, the great care for him who asked to be advised.

55. Often, satan urges somebody to do something, by deceiving him that thus he would work for advancing into righteousness, namely into consummation. After Abba Paul got rid of many deceits from satan, by asking and by receiving answers from the Great Oldman what was him to do in those situations, the enemy has come now with an even more cunning trap: with the urge him to receive and to take care of a blind, though he was an old man as well.

56. The old man realized the difficulty for giving the right advice in such a situation. He would not want to impede Abba Paul from doing a good deed, but he also showed Abba Paul the difficult to bear burden that he wanted to take it upon himself, though he was old and ill. The last decision belonged to Abba Paul who according to the power he knew that he had for enduring the hardships coming after taking the blind man to live together with himself, a knowledge that actually was one with the faith he had in the help he followed to receive from God. But if he had taken the blind, he would have added to them who were serving him to serve that blind man too. And he followed to always here in his thought the reproach: "Behold, you have brought one more burden to the monastery".

57. Only satan wants to be master, meaning that he wants to master upon people by enslaving them. God is Lord and Emperor by love by making the man free and by giving to the man the power to love Him free of any passions. Through this, God gives the man the power to overcome "the master of the world" by becoming himself master. To the man who is free of satan, the world will become the ambience of the freedom of God and of the freedom of the man. The man must liberate on himself from the slavery to the world (to the satan from the world), but he must not despise the world. The world can make the man see God through itself, and to meet God. Only satan makes the world to dominate the man. Or, only satan masters upon man through the world. The world will become

to man transparent for God, if the man lives the unmediated relationship with God through the world. In this sense, satan lowers the world and it makes the world his instrument for mastering upon the man. Satan in, in last analysis, the master of the world for that man who obeys satan through sin.

58. They who exposed their hidden sins in front of their confessor and who have been forgiven by their confessor in the name of God, they won't be ashamed by those sins at the final judgment. This is for those sins won't be exposed for the first time and for those sins have been detached from them by confessing them.

59. Once He assured us about the eternal life, what would we benefit by bearing so many worries, especially by knowing that those worries impede us from achieving that eternal life?

60. One won't be able to walk on the Lord's traces if he doesn't see Him. He who doesn't know that himself is totally sunk in his passions which tie him to the material things, he won't be able to ascend to a superior life-plan. The man doesn't reach by himself to see that superior life-plan. But the man must ask God for the power for seeing it, for God is the light-Source and for God is the sight-Giver. So, if one doesn't ask God for this sight, he will show that he doesn't actually want to see that superior life-plan, namely that he doesn't actually want to part with the darkened plan which he is on.

61. All of us are weak and ill regarding out faith, and we can, at most, affirm our faith by word. Only him who has been healed of his illness, without material means, only him shows that he has believed strongly.

62. It is noticeable the existential exegesis of the Scripture applied to the own person. Everything said in the Scripture has value at any time. This exegesis is characteristic to all Fathers. The people are always the same in their ultimate depths and God always talks to them.

63. If they reckoned themselves as deserving primacy, they wouldn't have humbleness. The humbleness always give primacy to another. The best one reckons another as better than him. By that, the humble one maintains his primacy. This is for the other won't accept, at his turn, to receive the primacy. So, the humble gains his neighbor to even more humbleness. This is another paradox beneficial to both of them. And in this positive human delicacy one can feel the closeness of God. The humble one has thinned himself and he has become as a spiderweb, so that he allows to be God seen through him.

64. There is no good done while alone or in isolation. The good is a product of the communion or it consists of searching for and achieving the communion. This is for nobody to brag himself egotistically. Actually, the very our existence comes from others, it comes to us and it is upheld by

all people and by the entire cosmos, and the cosmos comes and it is upheld by God.

65. They who lazily sit in their monastic cells without repenting and without praying, they are submitted to the temptation of reckoning themselves as doing a great thing by that, so that they will be filled up with vain-glory. They reckon that they will no longer be judged for anything due to the fact that, by sitting in their monastic cell they do not know what others do, and therefore they have escaped the danger of judging others.

66. Wanting that what God wants too, it doesn't mean having a weak will but, on the opposite, having a weak will means wanting that what our enemy wants, our enemy who tempts us to commit evil deeds. By receiving the temptation, we renounce to the effort of our will, and we choose the easy path of doing what our enemy likes. Such a man no longer has a strong will, despite the fact that he is said as having a strong will by exiting the obedience to God.

67. The strength of the will is shown, in the same time, in the cutting off of our will towards our neighbor, of course not for fulfilling his caprices and his urges to evil but in order not to dominate him, but to help him, by renouncing to our will to do what we like, so that to do what is beneficial to our neighbor. The hardest thing is that of being master upon your own will.

68. If you have cut off your will, your will gain the lack-of-disturbance for you will no longer want anything for yourself. You cut your will off in the benefit of your neighbor by obeying God. This makes you transparent the presence of the joyful face of God. You will see God every time you cut off your own will and in everything that you have surpassed yourself by doing that. You will see God's look, in the same time shiny and loving, you will see His look as mastering upon you through love. When you feel that you no longer exist by your own will, when you feel that you exist through God, you will feel yourself as assured within Him. All these virtues are modes of the communion.

69. The cross is the staff which the man leans on in his righteous spiritual walking. That's why someone grabbing this staff with his hands means allowing himself to be nailed, to be crucified, and so to become unseparated from the cross. This makes the man strong in his righteous walking and it makes the man dead to the evil things of the egotism. By both these ministrations the cross banishes away the spiritual dogs. By that the cross keeps also the place of the doorman at the door of our being. With these thoughts we place on the outside side of our being the sign of the cross, so that we lock up ourselves to the temptations.

70. Actually, he who dies, he will die to his egotism. But he dies for God and not because of disgust he felt for his life, namely he dies by

sacrificing himself as a man unseparated from God, in order him to live in God and in his fellow humans as sons of God.

71. The seal of the Son is the cross, for the cross has been imprinted within their being, by crucifying the former man of the sin, who was separated from God, and by imprinting withing them the quality as sons of the Father, who no longer live but for fulfilling His will and for loving Him as His godlike Son loves Him, and together with His Son.

72. He who runs to the prayers of the Mother of the Lord and to the prayer of the saints, as to some mountains, he actually runs to the faith into Christ. He who doesn't believe that Christ has been born out of Virgin, he won't believe that God has made Himself man. He who believes in the prayers of the saints towards Christ, he will believe in the saints' faith in Him as God Who can save us therefore.

73. One of the ideas present in these rows is that the evil lives by corrupting the existing things. The evil doesn't have an existence by itself. "For neither the nothing ever existed, not the question could have been... But behold, the inexistence has its existence out of this, because it can water itself", says poet Lidia Stăniloae in the volume *The Place where You wait* (in the poetry entitled *Munchausen*). The second idea: the salt and the oil are reckoned as symbols of the heavenly Father Who, as origin of existence cannot be evil or corrupt, and who, through His Son made man, He is preserving, forever, the creation as well. One could say that the Father is the salt that liberates all things from corruption, and into the Holy Ghost there is the oil giving fluidness or youth to everybody's non-aged life.

74. When you reckon yourself as nothing, you are more than him who has no conscience. This is because that one by being nothing, he doesn't even have at least the conscience of being nothing. He is a nothing in an increased degree. Having the conscience that you are nothing means having a conscience. And through this conscience you not only know your nothing, but you will also know the greatness of God. And in a way, the man, through his conscience, he participated more to Him Whom the man is from. This is for the man knows about the greatness of his Creator. The man can give forever, through his humbleness, something to others too.

75. Here the patience is having a meaning of perseverance into the good things that you have started in repentance, in fasting, in prayer, and in taking care of somebody. Him who has not perseverance, he won't fulfill anything and he won't accomplish himself. On the contrary, he will produce within himself a disorder. And such a man won't be able to stand next to God, or such am man won't be able to feel God, for God is the spring of the steadfast order and He is the Subject of the consummate Self-control. Being such, God is present with His help there

where this road of the accomplishments takes place, accomplishments growing up one out of another; and where this road is not traveled God is not present there, but there is present the ghost of the disorder that tears all things apart and he makes the man not to fulfill on himself and in all things there to be spread the chaos, and this is because the devil cannot lead the created world to anything, nor the created world can reach anywhere by itself, once the created world exists by the will of God, so that the devil attempts to at least bring the world to disorder by which it cannot fulfill anything really.

76. One can feel Christ after removing from the own heart the disturbance, the narrowing of his worries, and his egotistic passions. In such a state one can feel the broadness of the generosity and the calm of the sovereign self-control of the supreme and all-loving Subject Who gives peace to the man as well.

77. The unselfish limitlessness, the generous and self-mastering broadness of God has taken in the embodied Son of God the form of enduring the sufferings to death. Far from avoiding to suffer for us and far from being contrary to that, the dispassion of God is its premise, its foundation. This thing should be deepened by the newer Occidental theology, which reckon that we must leave the idea of the dispassionate God and to replace it for the idea of a God Who is capable of suffering.

78. They who have passionate lit up a fire among themselves too, a fire of the evilness, of the enmity, they will eternally be burnt in that fire and they will suffer the torment caused to them by that fire. There where isn't the calm of the self-control, there won't be felt the presence of the All-Mastering God Who reconciles all things with His love.

79. This gentleness makes our being transparent to God. This gentleness vibrates by the presence of God as by a love-breeze, like the petal of a flower vibrates by a gentle breeze. But that makes also our fellow humans, for they are sensitized by our gentleness, to become transparent to God at their turn. Wherefrom this force of the gentleness comes if not from God Who has the supreme quality of the existence shown in an untold noblesse? On the contrary, by affirming your own righteousness, by separating yourself from all others and by placing yourself an everybody else in the disturbance of the insensitive strife, you will have locked yourself towards God. God cannot be contained by this narrowness neither by the opaque disturbance that is incapable of clear sight.

80. Have you ascended to heavens by hurrying yourself up to immediately accomplish something because you wanted that to be done so? Wasn't in that a disturbance and a pride that locked you up, and you even locked you up to yourself, and so you have separated yourself from God Who is

the spring of the non-narrowed ambience of understanding and of love whose subject you are called to be.

81. We must not spend our time either in sins or vainly, but we must use our time in order to do good and to advance in consummation in the closeness to God and in communion with one another, in getting liberated from the slavery of the separator passions which have neither purpose nor horizon. One must use his time the more seriously as his time draws closer to its end, and the enemy is furious on them who he thinks they will escape from him, for they have started walking the road that takes them to the harmonious and eternal living into God.

82. If you reckon about yourself that you are the lowest one, you won't fall anymore because of your pride. If you reckon yourself as the lowest one, you will no longer like to boast yourself out of pride. You will no longer be tempted by pride and you will no longer be able to reckon somebody else as lower than you are; you will no longer want to affirm yourself. You will no longer fear that somebody's opinion will lower you lower than you are.

83. He who believes in Christ, let him show that he no longer has anything ugly in him.

84. That is a practice developed in the prayer done within heart by the hesychasts from the Century XIV. You appease yourself within your heart for you will encounter God within your heart by withdrawing yourself from all the worries related to the world. Our heart is the tiny temple where God lives within, and we will meet God if we appease on ourselves. But our heart – our temple – has been created big enough for accommodating God within. Our temple is tiny but it is open to infinite.

85. The less you believe that God takes care of your things, the more you will take care of yourself. This is lest, by coming to you, still, some upset consequently to your decision to let everything in the care of God, some doubt to engulf you that you haven't done right by totally letting yourself in the care of God. Besides, when you do not fully believe that God will take care of you, it will necessarily appear the worry for taking care of yourself. On the other hand, a weak faith diminishes also objectively the work of God upon you, because you haven't opened yourself fully to God's work. The faith is the entrance door of God within your being and within your works.

86. He who surrenders himself, out of a strong faith, in the care of God, let him do that thinking at even enduring the death through his taking care of himself, for only in this he will show his full faith in God and by that he will show his faith that God will escape him when it will seem to himself that he can no longer escape by himself. This will be if God wants to escape him.

87. He fears being there a shameless pride in affirming such a strong faith, so that him no longer be able to despair despite the whole his worthlessness or despite the whole pride that could be hidden in claiming such a great faith. Amazing souly analyzes! Amazing and subtle souly complexities! The gentleness of the saint takes here the shape of a paradox: I cannot allow you unassured about my participation to the burden of your troubles or about the help that God will give you, but on the other hand I fear that that will sound like pride, but despite the risk of seeming I proud or tempted by pride I cannot avoid encouraging you. This still doesn't allow him to tell that brother that the whole burden is his.

88. If he said that he bears the whole burden of the brother, on one hand he would risk to show a visible pride, and on the other hand he would risk to envy the brother for no longer bearing the burden of his mistakes.

89. Another nimble play of paradoxes. The Great Oldman deplores the fact that, by giving his previous patience as example to others, he allowed himself to be mastered by vain-glory. But he was unable to leave the addressee unstraightened by the example of his patience. But he complains that since he has locked himself in his monastic cell no trial of illness affected him, so that he had not occasion to be patient. And without patience, how could him be saved? Still, on one hand, he fears to desire for the illness to come upon him, by affirming that if he was able to endure it, he would appear like one who searches for vain-glory. On the other hand, he fears that his high-living could stop the illness to come to him. That's why he called the monastic cell which he locked in, as the cell of the vain-glory.

90. They who are weaker spiritually, if they remain united with them who are spiritually stronger – and that depends on living in the same place – the weaker will rejoice themselves too in the future life of the good things which the stronger will rejoice of, as well. By loving the stronger, by honoring the stronger, the weaker receive within them something from the stronger. There will take place a communication of the soul state from the more advanced to the lass advanced. The weaker won't be separated from the stronger not even when within the stronger will be overpoured the whole knowledge and consummation of the full communion with God. There is an interior communion among those who are on the higher and on the lower spiritual levels. This implies a great responsibility of the stronger ones for the weaker ones; the stronger ones must make themselves loved by the weaker ones for the way they behave to the weaker. Besides, this fact is an unavoidable consequence of the high-quality of their souly state. But that doesn't spare the weaker ones of opening their soul with understanding towards the better ones. Thus, if there are in a certain place a few who are spiritually very strong, all of those living there can be saved. But if there are not such strong ones, by

living together only weak ones they can ever-multiply the evil in all of them, by the bad examples they give to one another.

91. The name of our Lord God Jesus Christ is fearful to the devils and to them who allow themselves to be dominated by the passions from the devils. But His name is fearful due to its gentleness and cleanness of his humanity, one that means in the same time a freedom from everything that is evil, and an absolute power against the evil. In Christ the human existence is not submitted to any enslavement.

92. They will raise His doxology for the countless benefactions done to the diverse creatures which will extoll him with the whole their being. But they will extoll Him full of bewilderment especially for the supreme accomplishment of the human which they will see in Him, one that will be overpoured as a gift within those creatures too. This is for those creatures will be elevated with their sight and with their existence on a plan which we cannot now even to suspect it.

93. The creatures will extoll the godhead. But that won't mean that the godhead will wholly be within them or that the creatures will wholly be understood by the creatures. The glory of the godhead will irradiate within the beings and the power of the godhead will work within the beings. But the godhead will remain, in the same time, eternally above them.

94. That brother often told that old man: "Behold, you have been healed", but he was telling that because of the envy sown within him by the devil. But that brother told that to the old man also with a certain doubt, and that caused within the old man too, the doubt that he became healthy. And this doubt, as weakening of the faith, it made the old man feel himself as sick again. The doubt, at its turn, it causes illness too. If you say: "I do not think that I am healthy" you will truly feel a beginning of getting sick.

95. The fight of the man against his passions is his struggle for his freedom. The most difficult is to liberate yourself from what enslaves you from within yourself, or, better said, to liberate yourself from the unseen powers which stir up your passions by wakening up your inferior impulses from within yourself. It is good for you reaching to do what you want without feeling that you are forced to do that; that is to be master over everything from within you, to be free of yourself. You are yourself when you are free of yourself as well. I am free when I do what I want to do, without being forced at all by what is within me. But this means doing the good and maintaining yourself in the state of doing the good without difficulty. There is the greatest of your power in that. Only the evil enslaves you under the appearance of being good.

96. You are together-inheritor of the Kingdom of the Holy Trinity, with me, in your quality as son of the Father or of the supreme Emperor,

submitted to no coercion. Rejoice of your freedom which you are called to, in this quality of yours as inheritor and together-master in His Kingdom, where there is not coercion. This freedom is one with the dispassion. That's why the dispassion is announced in the next phrase. We are together inheritors of the Kingdom of Heavens whose Emperor is our Father from heavens.

97. You won't be able to pray ceaselessly as long as you haven't liberated yourself from your passions. This is because any occurrence of the passion will stop the prayer and it will take you into slavery by breaking you away from God Whom the freedom is within. Only in prayer, as act of love for God Who doesn't take you into submission as your passion does, only in prayer is manifested the full freedom from ourselves. Staretz Gheorghe from Cernica Monastery said, at his turn: the ceaseless prayer belongs to dispassion.

98. The freedom cannot be but into the Holy Ghost. This is for the Holy Ghost, the Supreme Ghost Who is free of any coercion and He is not submitted to any passion and to any law which is not given you by Him. And the Holy Ghost can infuse His freedom to the man too, for the man is endowed with a ghost. "Where the Ghost of the Lord is, there the freedom is" (1 Cor. 3: 17). That's why, there where the Ghost is, there is too the possibility of the ceaseless prayer, of the loving dialogue with God. The Holy Ghost instills us with the ghost of loving and beloved sons of the Father, ghost of freedom and ghost of love towards our Father and towards Christ our Brother. That's why when we pray, the Ghost prays within us (Rom. 8: 26).

99. One cannot describe the godlike mercy, neither can one describe how much God wants to have mercy on us. Our mercy is only a faded image of God's mercy. This is for the mercy depends on freedom. And the mercy will not be able to elevate us into freedom if we do not strive too to gain our freedom. I cannot give somebody his freedom of himself. Our freedom can be strengthened by God's love for us and by our love for God. And the love cannot be imposed forcedly but it only is accepted willingly.

100. Our patience is fueled up out of God's patience, God's patience being also the endless power for the steadfastness into good. If God has patience, why won't we be patient as well, especially for He gives patience to us too? It depends only on us to remain in connection with God. In the strength of the patience it is affirmed and it increases the freedom, the non-ceding to whatever would pressure us, especially when we know that the difficulty we are encountering is approved by God. And the salvation consists of the consummate and definitive freedom lived in the loving communion with God.

101. If you have mercy on others, you will have that for you, for your mercy on others moves within your being and it will sweeten yourself. If you

love others, yourself will have the joy of the sweetness of that love. Asking God for mercy means not feeling yourself capable of reaching that high state by yourself. It means asking for sweetness that makes yourself happy in the first place. It means humbleness and love for others (contrary to Nietzsche who despised the Christians because of asking God for mercy).

102. Even in the prayers of the saints done for you it is present their generous mercy on you and they have, by their closeness to Him Who is the source of the mercy, this generosity in common with His generosity. He who asks God for mercy, he will become capable of bestowing himself even to death, so that he gains a supreme strength and not a state of fearful servant as Nietzsche said. And when the mercy is steadfast, it gets spread among persons as a contagious feeling. Unintentionally, you will be contaminated by another's mercy on you. But you also can push the brake to that by receiving it but by giving back less than you have received. Instead, you can also allow it to get as wide as possible within your being in which the mercy is wakened up by another's mercy. In perseveringly asking God for mercy is shown also a power of unquenched love of the man for his fellow humans.

103. Enduring the troubles makes us partakers to Christ's sufferings. And this places us in communion with Himself. By this we too are imparted with His power for being elevated above ourselves and not only above the pleasures but also above the sufferings which can have a great power upon us. Having us mercy on others will liberate us from both pleasures and sufferings. In the teaching of the New Testament and of the Holy Fathers, Christ has suffered for us but not in order to spare us from doing anything else, but in order Him to ennoble our being. By placing in His human nature His power for defeating the passions, He communicates that power to us too. Otherwise, Christ wouldn't have made Himself the beginner of a new life of the humanity.

104. Giving thanks to God, it will help us to be saved even if we cannot do anything positive for God. This is for, as when you praise God for the good things you use the powers He has given to you, likewise you use those powers when you praise God for the strength that He has given you for you to endure the illness and the helplessness which He allowed to come upon you. See also in this the God's wisdom and care for you. Thus, you can be saved through those too. It is shown a power and a strengthening of ours given us by God, also in the fact that we thank for sufferings, for helplessness, and for hardships. It is shown thus a greater strengthening than in simply enduring those.

105. The peace of Christ is a fearsome peace because of being achieved through harsh efforts and it scares him who thinks as starting to achieve that peace through such efforts and by enduring trials and hardships. It is a scary peace, therefore, to the addicted ones and to the demons

upholding them in their addiction and who rejoice of the war and of the enmity among people.

106. He who starts advancing into good he will be surrounded by the envy and by the anger of the devil, but also of many of his fellow humans whom he works among.

107. The addressee strives to advance himself in his spiritual occupations but the enemy troubles him through insignificant discontents which the devil causes him through his servant. There is a silence from God when you do not answer him who rebukes you. But there is also a silence from the devil in two cases: when you no longer want to tell him a benevolent word or to advise him who has upset you; the second case is when you start doing a thing without asking your father-confessor or the father whom you obey to. Both these sorts of silence bring troubles and anger.

108. When you leave unadvised him who depends on you to be corrected, because of your disgust of telling him anything, that silence of yours won't be from God.

109. The care for valuing yourself, the care for reckoning that you are somebody important, it won't allow you to rest, it won't allow you to be free or to be master over yourself, and it will always disturb you.

110. He who fights, he will be strengthened, for he receives help form above.

111. There is much that the prayer can do when united with the working, or with the toiling.

112. Enduring the troubles is a help for strengthening the human subject. He who endures the troubles, he won't run ways from troubles. He won't give room to weakness or to despair. He who endures the troubles he will learn how to control himself. He who perseveres in enduring, he will reach the supreme level of the human, by being a subject and not an object that is carried here and there unwillingly. And the Kingdom of Heavens is a communion of the free subjects who won't be unwillingly submitted to evil or to the tormenting impatience, it is a Kingdom of the subjects who will fully enjoy the communion with the Father as sons of the Father of the Supreme Subject, by becoming themselves as masters over themselves like the Supreme Subject is unsubmitted to any force superior to Him. That Kingdom cannot be entered but by them who have found their freedom by enduring their troubles with strength, by enduring the unavoidable annoyances coming from the changing nature of the world and from the still non-consummate state of the fellow humans. Christ Himself gave us example in this regard. And He has given us not only example but also power, by putting in His human nature the whole power of the dispassionate self-mastering by patiently enduring the sufferings and the death. So, thus He founded the Kingdom of Heavens for people, or the Kingdom of the human subjects elevated

above their slavery to the inferior passion and above the masteries of the exterior world.

113. Let's notice that the cutting off of the will and the obedience to them who ask for those in the name of God - Barsanuphius and John highlighted so much the importance of cutting off of the will and the importance of the obedience – are not a slavery, but they are willing deeds of the man freed of himself and freed of the passions of his narrowed egotism, so that the man can live in the broadness of his loving-of-God freedom.

114. The false resting which they have been living into, and which they have allowed themselves to be allured into, it actually is a slavery to pleasures and it will bring them to the supreme state of that slavery which will unveil the whole its power within them in the "eternal non-resting".

115. Barsanuphius and John unite the suffering of the troubles with the giving of thanks for that to Go. Through the giving of thanks our patience will get even more strengthened, and our patience will be shown as being from God. This is for in such a case we give glory to God not only for the pleasant things but also for the unpleasant things, by seeing in the unpleasant things too the wisdom and the pedagogical love of God for us.

116. By thinking evil about another, yourself have become evil, because that thought is yours and it will imprint you and it will make you full of venom.

117. The pleasures, the comfort, the hatred decompose our being as a rottenness, because we will become their helpless slaves. We will no longer be ourselves and we will no longer be our own master upholding ourselves strongly.

118. He who is humble, he won't see another's passions, or his own unimportant worries, for he reckons on himself as the most unimportant among all, as nothing by himself. But in the same time, the humble one will see the overwhelming glory of God as no one else, and that's why he will no longer pay attention to the tiny soap bubbles of the human worries, he will no longer get alarmed by those. He will take care, at most, of the bearers of the worldly worries. On the other hand, when you see yourself as nothing, you have reached the supreme conscience of what you are, namely that conscience of the fact that you totally depend on God. The conscience and God are the two unseparated realities being revealed at maximum. But by that, you also open yourself totally to God, you see yourself as full of God.

119. Not out of the will of God occur the evil passions within us. But God allows them to occur by respecting our freedom as wrongly understood by us, or, better said, a weakened will because of our carelessness. But God uses those too in order to make us reach the humbleness by us

realizing what slavery we have fallen into through passions, or by our will to live by ourselves, and He makes us to desire our elevation towards Him.

120. You must learn to know what spiritual level you are on, in order you to know your "power" or helplessness.

121. He who doesn't humble himself in front of the people as well, he will preserve his pride in his being and he will always get in front of the people. He will believe that God has made him better, and he will justify that by invoking something from within himself, or he will think that he has made himself better than others. This is no longer a sentiment of brotherhood. And if everyone does so, there will be maintained a struggle among people. Of course, something else is the humbleness before God and something else is the humbleness before people. You reckon God as everything, while you reckon your brothers as better than you are due to their bigger efforts for fulfilling the will of God.

122. He has given them all the power for tying or for untying for they are united with God in prayer and through their love for people. They know that they do not tie or untie out of their own power, but in the name of God and out of God's power. But they do everything for the people to be closer to God, by showing God to the people, through their own faith and love.

123. We pray also for him whom our temptation come to us through, for he is weak and that's why he accepted to be the tool of the devil. Our prayer will strengthen him, for he will feel through us the love God has for him. This is for the love of God shown through us makes us behave with love to him, to speak well about him to others, and he will find out about that.

124. Answering evil by evil, searching for satisfying the need for pleasure, it gives us the impression that it strengthens our being. On this is founded the allegedly rational argumentation of the temptation. We must expose the falsehood of this argumentation by showing that we strengthen too much our body, and that we strengthen for a while that that is perishing, while we actually weaken our immortal soul and our freedom as subject. Everywhere, Barsanuphius and John saw the man's salvation by strengthening that what is imperishable in man's being. The good one is strong. Committing the good is a strengthening of the existence. The full ontological implies the ethical. Christ strengthens the man on the cross and by communicating His strength to us in order us to endure the hardships, the temptations Christ makes us being strong too, for He makes it kind.

125. The temptation is a seed of the evil received by man by ceding, by the fact that the man doesn't fight that seed, in order that see not to be sown

within him; the man receives the temptation by an act of weakness. That is a ceding to the false argumentation.

126. Do not be ashamed of showing that you have gained the firstfruits of your daring against passions, against temptations, and that you have gained the full freedom from them, and you are no longer mastered by them. It is not a shame to show that you are no longer mastered by anything, that yourself are master over all things. Master of himself is him who is no longer mastered by anything. Though, you must not brag about having self-mastery and you must show that daring against passions in your deeds. You are not ashamed of showing with your deed that you are stronger than the temptations are, in order to resist them, in order not to allow yourself to be enslaved by them. And this daring gives a joy too.

127. The way of the salvation is the way of the patience, as means of the true strengthening of the man towards anything that enslaves him because of his weakness.

128. Jesus didn't pray for Himself that cup to pass away from Him, but He prayed in order to teach us how to pray when we are in a great suffering, and He prayed also for us to have strength to endure. Thus, neither Him received nor we are receiving by praying the removal of the suffering, or of the trouble, but we receive the power for enduring it. This is for that is useful to us in order us to reach the strength of the mastery upon all things which try to enslave us, and not for getting us rid of pain. Neither Christ obtained what he asked for, nor we will obtain it. But we obtain something else and more useful. Our prayer is not always listened to in what we ask for, but it is always listened to in the fact that we are given power to endure what we are allowed to suffer.

129. He who is intentionally and willingly stranger to and poor of everything, he will be truly strong for he has elevated himself above all things and he can live without those things. He has discovered his endless subject that is more valuable than everything, and he is truly free and powerful when united with the Almighty Father and Supreme Subject Who is submitted to nothing. He is son by grace of the Supreme Emperor.

130. You have been collaborating with the prayers of Barsanuphius by enduring the temptation brought upon you. His prayer didn't spare you from being tempted, in order you too to be able to show a together-working with his prayer. But also, his prayer has helped you to manifest that patience. By that the enemy's mouth has been shut up, because otherwise the enemy could say that if you were submitted to such a test you would wobble in your steadfastness in faith and in patience.

131. God could give His help also to the isolated man. But God makes His work clear when He gives His help to each one through another: God ties

each man not only to Himself but also to another man. By that, God imposes to each man a responsibility for another and God upholds the love among them. Thus, God shuns each man from the pride of reckoning that he doesn't need but God's help, so that he could despise other people. How much is my heart being warmed up by the interest of another in me! The another is capable too to strengthen me up, as I am capable to help him as well. The man is not annulled. But the reciprocal love animating them makes them capable of being elevated to the feeling of God. And not only this nobleness produced by love within them elevates them to the feeling of God, but they are elevated to that also by experiencing the limit of their power to help themselves without the help coming to both him and his neighbor, from above, from God Who is the source of the power.

132. The Son of God, by making Himself our Big Brother, He confirmed the will of God for each of us to be helped through another man, through a brother of ours into humanity. He showed by that the great importance of my brother for my existence and my importance as brother in other's existence. And by that He showed our responsibility for one another as brothers. When God did that to us, He laid down a foundation for making His Son as our Brother or our creation as beings having their foundation in the will of God to make always His Son as our Brother Whom us to be saved through, or to assure to us the eternal life. Jesus has placed within Himself as Brother of ours, all the possibilities of power communication from brother to brother and the endless resources of mercy. Jesus lives in a culminant manner His responsibility as Brother for His brothers, or the value had by His human brothers, the emotional content given to the own life my interest in my brother and the interest of my brother in me, the warmth and the meaning given to the human life by the relation between brother and brother. And in Jesus the unlimited responsibility for our brother is not intertwined with the pain for not being I able to provide my brother with the eternal life, as I want but as I am not able to give it, or actually to ensure the eternal value of my brother as felt by me. This is for in Jesus this brother's responsibility can accomplish to the brothers that what He wants: making His brothers eternal. Descending from heavens in order to become our Brother, the Son of God descended His supreme nobleness that can ennoble the people thought their real reciprocal love.

133. If I reckon as mine all the things received by somebody from God, I will also I pray for him to receive those things from God by reckoning that I will receive those things myself. One cannot feel rich while knowing that others are poor. Only in the ambience of the general richness I am rich too. I am getting rich by receiving from others and I enjoy seeing the things had by others. I will enjoy what I have if I see that what I have is beneficial to others, it is fructifying in others, and it is bringing joy to others. This refers especially to the spiritual goods.

134. Thus, it is reconciled the fact of not having anything that enslaves you and of having God as your Master and as a Father and as a Brother, with the fact that you still obey God and you are full of humbleness. You obey Christ, but also Christ not only obeys His Father but He also listens to your needs; you humble yourself towards Him, but also Him humbled Himself and He still humbles Himself for you and towards you, more than you humble yourself, for He descends from His infinite godhead, or with His infinite godhead, all the way down to the state of being your Brother. It is a contest in humbleness and in reciprocal valuation, a contest taking place in full freedom.

135. Only him who consummately hates the evil, only him will love the good consummately. But consummately hating the evil means the total absence of the hatred. You won't be able to come consummately close to somebody in love, if you haven't firstly got consummately far from your egotism that separates you from your neighbor, or if you haven't firstly removed the gate that locks you into yourself. Among the evil ones, among the devils, there is no real closeness because of not being love among them and also because they haven't found themselves either. They are unwillingly tied to one another by the curse of the evil and of the hatred.

136. If you are the son of the devil, you won't be able to become the son of God. As long as you are tied to somebody who is evil and who urges you to evilness and to egotism, you won't be able to become intimate to a kind person or to communicate to a kind person. This is because there is also a connection among those who are enslaved to the evil. It is the connection of the slavery, a connection they do not want. Each evil person is tied in the own line in a chain tying all the evil ones together. They loathe on one another but they cannot detach from one another either.

137. Your wills separated from the will of God are not fully free wills. They are not your true will. This is for such a will is enslaved by pride or by some other passion of yours. Such a will is multiple because of your self being torn apart by obeying now a master then another master. You cannot have any consistency. Your free will is affirmed when affirming the will of God. Then you will be truly free and unitary, or yourself, for you will permanently do that what corresponds to your subject as eternal foundation of your happy existence in your subject's ultimate foundation.

138. Cut yourself off from the evil one and tie yourself up to God, for through both of those you will liberate yourself.

139. You must kill your own self in order you to truly be in communion with God and with the people. You must kill the egotistic individual who is keeping you dead, in order you to become alive as subject of the communion.

140. You must forget about caring for yourself in order you to truly know yourself, by being your conscience waked up by your responsible self, enriched and deepened through the fundamental ties with God and with your fellow humans, ties which your self discovers.

141. By bringing the sacrifice of praise to God, you will exit the slavery of your egotism and of your passions. By surrendering yourself, with feeling of praising, to God, you will liberate yourself and you will enter the wide horizon of the life into the all-loving God.

142. They who are saved through somebody, they are his spiritual sons. They have been saved through him for Christ Whom he made known to them, and He worked through him upon them. But he also made himself an organ capable of the will of God: by his strong faith, by his life according to the will of Christ, and by righteously guiding them. They will be his recommendation letter on the doom's day. They who show how we have been fulfilling his responsibility for them. In himself they will be shown too, or what he has done for them (2 Cor. 3: 2). Between those who work for others and they whom they work for, there will be produced a reciprocal interiority. They will no longer be separate from one another. The parents' heart can no longer be emptied of their children, neither the children's heart can be emptied of their parents.

143. But they who have surrendered themselves to God, together with them whom they have brought to salvation, they too will be surrendered to the Father by Christ Who has been working through their zeal in order to gain others. They will be surrendered for Christ Himself by surrendering Himself to God-the Father, Christ will have all of them inscribed within Himself. Christ will surrender all the things to the Father by having all the things surrendered to Him gathered within Himself. There will be a great concentration of all things within Christ, in our Great Brother and, together with Him into the Father for everyone to be into Christ in the Father's bosom.

144. The promises are imprinted like a downpayment within those who believe those promises. He who will be full of love in the Kingdom of God, he has the love developing in himself since now.

145. The humbleness totally opens the man to God. This is for the humble man no longer care about anything belonging to him but he will expect everything from God. But the humbleness is brought within heart by the appeasement that means the man not worrying about anything, by detaching himself from all the things. Through appeasement one can reach the humbleness, namely the true conscience that you are not and you have nothing by your own. The humbleness will make you reckon yourself as totally depending on God, and it will make God fully obvious to you.

146. If the body is through humbleness a sanctified temple of God, and if you do not tie yourself by pleasure on the foods you consume but your whole thought is at God, those foods will be sanctified at their turn by the fact that while you eat you think at God.

147. Receiving into the body the foods while thinking that God is everything and I have nothing by myself, it will open my eyes to see God through this need for food too, and I to see even all foods as created by God in order to correspond to the need of supporting my body and my life on earth. This is the illumination which we see God in creation through, or which we see God through as Creator of all realities. If I am nothing by myself, then there must be Somebody to give me and to everyone our existence, together with their purpose for me.

148. Taking the Kingdom by force means forcing yourself. This is for by this forcing of yourself or by powerfully taking yourself in your own mastery, you will find out in your true self or through your true self, that Kingdom that is of them who are masters upon themselves or of those who have succeeded to forcedly take themselves into own mastery. This is for in this power of yours to master yourself is shown the power of God Who has liberated you from all things. And by mastering yourself you will no longer upset your brother and you will meet him into love or into the eternal Kingdom. So, both of you will be comforted and rested by God Whose love you have found it as the love that unites you.

149. If those troubles did not come upon him, the devil (and not only the devil but also the devil's envious servants) could say on the judgment day: it was easy to him not to wobble during his earthly life once he knew the promise of the great goods waiting for him and whose downpayment he rejoiced while still being him on earth, by not being upset by troubles.

150. Through the ill one, as served by others, they who serve him will take their payment from God. That's why one who is ill must not stop others from serving him. This is because of depriving those of their payment. But neither himself must lose his payment by allowing himself to be served because of his comfortableness, or because of his pride caused him by the fact of feeling himself superior because of being older, or of being more taught, or of being in a hierarchical (social) position.

151. The Oldman John reckons, with a great gentleness, that he who stops somebody from serving him, he actually envies the servant for the payment the servant will receive from God. He reckons as submitted to the temptation of the sin if not allowing to be served. By this, he impeded the servant from advancing into consummation. Therefore, you will allow yourself to be served when you need that, not so much for yourself but rather for him who wants to serve you. But you must humble yourself for receiving that serving, by reckoning that you take upon yourself the risk

of the sin. Only the humbleness melts down the sin that can be into both accepting or rejecting to be served.

152. The patience and the thankfulness brought to God will defend the ill one for what he hasn't been able to do positively (fasting, ascesis) for God, because of his helplessness.

153. We have here an explanation of the self-rejection or of the self-denial: it means not a total destruction of the own being but it means not fulfilling the needs of his natural life or the will of this life, so that the man himself fulfills the will of God with himself. This shows that the man continues existing as subject fulfilling the will of God regarding him, a will that doesn't want the man to exist everywhere but on a superior plan by being the man filled up with the godlike will. This is the elevation of the man's being from the plan which the man's being wants to live by its own powers within the limits of its earthly needs, on the plan of the existence united with God and in an opening to the powers coming him from God. Properly-said, the man cannot live on a purely natural plan. If the man wants to remain locked up on the natural plan, the man will get haughty, namely the man will become the slave of a passion coming from the father of the pride, that is the devil, and the man will try and develop his nature by exaggerated impulses which are equally numerous passions. But the passions moving in the horizon on the present world which all things are perishing in, they actually "desolate" the man of his life. The numerous satisfactions provided to the man by these passions will be followed by a general desolation; a desolation anticipated by a partial desolation following to satisfying each individual passion.

154. About the necessity to leave even the things of the nature because of not being the things of the nature able to save the man, Barsanuphius is going to talk also in the following rows. But leaving those is an act of a greater courage or of a greater love for God than it is forsaking the contrary to nature things. Of course, that is possible up to a place where some of the nature's needs must be kept and fulfilled. But some people keep fewer of those than others do. These ones are the monks. It is necessary, though, that both monks and laymen not to maintain the things of the nature separated from the godlike things.

155. The contrary-to-nature things are the sinful passions. The man can live without those because they are not part of the nature. So, by leaving those for God the man won't give something from what is necessary to him. But he who gives the things necessary to his nature, he will bring a sacrifice to God. And by that he will be elevated on a superior plan of existence, one that is above-nature. And God sanctifies the sacrifice when He receives it.

156. This is not the death of the ghost but it is a death of the body for cogitation, for the ghost; namely, this is not a physical death of the body

but it is a body's death into spirit or for the spirit. You must die into your spirit in order you to cross to another resurrection, to another life, like the physical body must die in order to reach the resurrection in such a body. Only they who have defeated the body's things through their ghost, only they will resurrect into happiness.

157. Let's not try to know, theoretically, too much things regarding God Who is the source of our power, but let's use the power given to us. Do not ask a poor man like me, says Barsanuphius, for giving you the knowledge of the mysteries of God which I do not have.

158. By living with the poor and gentle we will become as they are, and so we will inherit the Kingdom of Heavens together with them.

159. He who does the deed in order him to be praised by others and he who enjoys the praises brought him by others, he will be proven as unwise in the end. On the opposite, him who doesn't aim to obtain such praises and therefore he doesn't cherish such praises at all, though without him doing the evil, he will be proven as wise in the end because he hasn't become weak in searching for the vain-gloriousness.

160. The nature gets weakened within them who search for praise from others, or it will be rather proven as weak. What will he do if he is no longer praised? And certainly, the praises brought him for he is seen as desiring praises and imposing to be praised, will not be sincere and they won't last for long. Those praises won't last after him no longer having the power to impose them. Even they who willingly praise someone, they unwillingly condemn him in their thoughts while they praise him with their mouths; and if they no longer are interested in praising him, they will openly condemn him. And the praises are searched for by him who shows himself as knower of the commandments, but he doesn't fulfill the commandments as the spiritual man does. He who fulfills the commandment he will become a servant so that he will humble himself. By this he is a spiritual man and he won't search for praise. He doesn't even want to tell you that he knows about that commandment. He who wants to show that he knows that commandment, he actually doesn't know it, but he only wants to brag himself with his knowledge. His knowledge remains at the surface of the things. Applying the knowledge will imprint one's own being. That one will herald the fulfillment of the commandments by his life.

161. This is the problem of the theodicean that attempt to get God out from under the guilt of the existence of the evil in the world. Leibnitz answered that this world is the best possible world. Anyway, this world can reach a height which there is no other above it. This is known to faithlessness. To faithlessness the world remains totally what the world is. Therefore, the faithlessness cannot find an explanation for the evil. According to the Christian teaching the world can be deified by grace. The people (all the

conscious beings) have in themselves and in the world and in the help from God all the necessary conditions for their deification. The angels too can reach there. Even the people on earth could live in peace. The evil is caused by the wrongly-used freedom, on one hand by angels and on the other hand by the people allowing themselves to be tempted by the evil angels and by their body, by wrongly using their freedom. The evil angels can also harm the people by the destructions caused in nature. There is a secret possibility of the spirit working upon nature. But a world without freedom would be an unbearable prison to the conscious beings. The absence of the freedom cannot be reconciled except with the absence of the conscience. But such a world would be a totally inferior world or a world unworthy of the power of God. God allows the free conscious beings to do the evil too, for He respects their conscience and freedom. But God also makes out of His freedom as well and out of those beings' struggle with the temptations, a possible spiritual strengthening of the human beings. This is for the man must grow up with his collaboration as well, towards his glory as son of God by grace.

162. The Scripture doesn't say that God gave the power to the devil or to any other perpetrator of the evil; but the devil is the one who doesn't use his power towards good and towards be him blessed. The Scripture says that the devil won't reach the blessing because he is using wrongly the power given to him.

163. The incense represents the sacrifice of our being. But this incense must be ignited by the warmth of our love so that to ascend to God. In state of sacrifice our being spreads a feeling liberated from egotism, a feeling that is pleasant to God as a good fragrance. But our being is ignited by the fire of the love and by the urge to bestow ourselves as sacrifice to the Father, only for this fire comes to us from Christ Who is the supreme and full of love sacrifice. By that, we are united in the state of sacrifice with Christ, or Christ in state of sacrifice takes within Himself and within His fragrance as sacrifice bestowed to the Father, also the fragrance of our sacrifice. Attracted by this state of ours, in which we place ourselves totally at the disposal to the Father and in which we are totally open to the Father and to the Son and to the Holy Ghost, the Holy Trinity will dwell within us as in a temple, in which the Holy Trinity is offered the sacrifice of our being. Our being is both temple and sacrifice to God, and full of the warmth of the sacrifice of Christ and of the good fragrance of the total surrender to God as come within us and united with us.

164. Obeying somebody for God means obeying God Who asks us for that. Actually, God asks us to obey to one another. This is the opposite to the pride that divides us. Obeying each of us the word of another it means obeying us to another and through him we will obey God. It means both

of us obeying God Who has given to each of us the word for another, that word which the other listens to.

165. God, by asking me through another to take heed at another and at Him, He wakes me up to reality, out of the sleep of my pride that makes me reckoning myself as the sole existing and master over all things, and stretched with my poverty into an infinite sin, like him who is drunk and he no longer knows about anybody and about anything or even about himself. By the words of another I am wakened up to the uncrossing reality, but also to a joyful reality of my debts of my brother and also of a truly infinite reality that is richer than mine and his, and which – by fulfilling my duties and by love – I can be imparted with.

166. He who has brought himself as sacrifice, he has freed himself of his egotistic passions and he lives in the quietude and into the freedom of Son of God by grace, like Christ after His resurrection. Nothing scares him anymore, nothing worries him any longer, for he is above all things and for he feels himself united with the Father and with the Son and with the Holy Ghost, into the happy love. He feels himself on the plan of the absolute love and freedom. Free of egotism, he will fly in the light of the communion with everybody. To him are open the frontiers of all, especially the frontiers of the Person of the Holy Trinity.

167. If we are sensitive to the word about Christ, which Christ Himself works in, we will feel in our conscience His calling or claim upon us, and the need for us to answer Him affirmatively. We will feel in this attractive calling the work of the Ghost of living Christ, and not a commandment known out of the letter of the Scripture, namely one regarded as exterior to God.

168. God is the source of our freedom for He is above the enslaving passions. We too become in God free of any passions and masters over ourselves. Only the living by yourself, or the living in connection with somebody who wants to enslave you, it will make a slave of you. The communion with the one who loves you and who doesn't want to enslave you, it will make you free, as well. This is for the loved one wants and can answer his love.

169. Seeing all the people as one means not reckoning some people as good while reckoning the others as evil, or seeing no man as evil; and it means looking at all people with the same love. If we are mastered by love, that will be a sign that God is with us. And if we are so, we will not longer change from a day to another, but on all days our being is full of love or full of God. Then we will be free for we are no longer mastered by our passions.

170. Here too we have an application of the advice to reckon all the people as one, or according to their needs. If somebody need clothes more than

you brother need clothes, you must dress that one up and not your brother.

171. Struggle for you to die to your former man, namely to die to the "dead" life, so that you will be able to enter the true immortal life which we will gain out of God Who is the spring of life, when we unite ourselves with God.

172. That's why our Lord doesn't unveil us the time of His coming (or the time of our death), in order us to continuously strengthen yourselves through ceaseless watchfulness, so that we continuously progress by always doing the good and by always rejecting the evil thoughts we have against others. Like the man doesn't grow up bodily by taking recesses in his growing up, likewise the man must not take recesses in his spiritual growing up.

173. Only in loving our neighbor we can find peace. Only in loving the Person-like God we will have resting and that resting won't be a simple non-work but it will be a joy which we will never get bored of, or which we will never get satisfied of (in the Origenistic sense).

174. In the relation between him who prays and the one whom he prays for, it won't be active only him who prays but also the one whom he prays for. The one whom he prays for, that one will pray himself for him too, so that him who prays to be listened to. Of course, he prays for his interest. But for his prayer contributes to be listened to the one who prays for him, his prayer will benefit the one who prays to, by making that one listened to by God, by attracting God's attention upon him too. Both of then benefit out of this reciprocal prayer. This is a relationship that strengthens each one's love for another. This is a current starting from each of them and directed towards each of them. Their prayer is directed towards God, but in the benefit of both of them. Both of them meet into God. This is the fullest meaning of the communion.

175. There is a drowsiness that can make someone not taking care either of himself or of another. This is because either through egotism the man doesn't take care of his true life. The man takes true care of himself not only by doing that because of liking it, but also because he fears God. The man must not ruin his own being given in his care by God. The man must elevate his being by making of himself as useful factor to others, but without bragging about that. We are intertwined with others in an impossible to be undone manner. When I take care of my true self, I take care of myself that helps you, that is developed by helping you. He who hates himself, he will hate others too, and vice versa. By that, the hater's being - as communion factor – will get withered. Only in the true communion there is present the water that waters the roots of the own being. Without the care for another, in the hatred towards another, your being will get emptied of meaning.

176. The disgust, the boredom will burden you if you do not find your purpose in taking care of another, and not only regarding the passing life but especially regarding the eternal life. This means seeing your purpose in working for your and for others' eternity in God. This is because without God there won't be open to you the path to eternity, and the worry for a passing life will end into a deadly boredom.

177. It is impossible for you not to be seen by others when helping somebody. And that will determine somebody to help you too in your need. But through that one you will be helped by God.

178. Enjoy your illness, either for it is for your correction or for it is the proof of the love of God for you, because God wanted to make you better. Only by enjoying your illness, your illness will be beneficial to you; in the first place by liberating yourself of sin through repentance, in the second case by advancing into repentance. But it is better not to reckon yourself as sinless.

179. The fire of the love for God unites with the heart, and it will transform the heart in an oven unveiling the clean gold of the faith and of its kindness. But in fire there is also a suffering. That is the suffering for repenting for sin and of burning down the evil habits which become pleasant to the man, but they also defiled the man. The heart, through its feeling capable of maintaining the fire, it is like a hearth. Through it the whole man's being is like an oven which is cleaned up through fire.

180. It is being expressed here the mystery of the union between our will and the will of God. God by working within us as free and loving Person, He won't chock up our will but He places Himself on the line of our will and he helps our will too to be fulfilled. Only the impersonal forces, or only one who wants to dominate you will hinder your will. He who loves you he will promote your freedom, he will encourage you, and he will help you to work yourself. This is for he rejoices for you answer him with your free love and by working the good things, which correspond to his will as well. And the good is the love for one another or it is the product of this love.

181. He who is humble in heart he will also have resting within his soul and he won't try to impose himself to others by all sorts of means in order him to maintain an apparent superiority for himself. He is not tormented by the fear of not being noticed by others.

182. It is necessary the death towards people and towards the passing things, meaning the death of the will to use the people and the things egotistically and for bodily pleasures, in the sense of refusing to help people, and especially in refusing to know God through them. Namely, the thoughts about people and about things must be gathered in the thought at God and at serving God and for the salvation of the people by bringing them to God. One must gather everything in God for all the

things are out of God and for all the things are being consummated in God. By thinking them in connection to God, the things will be cleaned up of any egotistic and passionate attraction, so that they are being sanctified.

183. This is a paradox. You are attached to people and to the world when you are attached to your own will egotistically. It seems to you that by doing so you are master over others and over things while you actually become their slave. Only by the generous rejection of the egotism which opens you to the people and to the mysteries of the world, you will have died to the people and to the world. By serving the true and eternal interests of the people you will have died to the people, for you will have died to your will of using the people and the things egotistically. Bestow yourself to the people in order you to be able to die to the people, better said you to be able to die to your desire of taking advance of people. In this case you have died to the people and to the world in that what they have superficial, but you have discovered and you help the people in their imperishable deep. And in this deep too the things have been illuminated to you. You have discovered an unmatched value into God. You really unite yourself with the people and with all things into God. You have resurrected for all people and for all thing into God.

184. The discontent keeps your soul in a continuous unrest, disturbance, and agitation, which do not allow you to think at God and to meet God and to reckon that in God you have everything in each circumstance and in each gift of trouble. Your discontent separated you from Him Who manages and fill up all things. You discontent won't allow you to enjoy even that what you have. The people say rightly: "God takes the gift away from the discontent one".

185. One must notice that the humbleness and that gentleness which must accompany the ascesis. He who practices the ascesis must not brag with it by showing it, neither must him rebuke others with his own example. Let him restrain himself for God and not for people, namely let him be as discrete as possible.

186. One could say that the heart is the feeling of the deep had by man within himself. As such, the heart is, on one hand, a feeling, and on the other hand the heart is a noticing of that deep that is infinite within man, a deep that crosses beyond the man into infinite. Through his heart the man ties himself – not by theoretical knowledge but really – both sensitively and reflexively to God, like the man ties himself through his bodily senses to the outside world, or like he lives through feeling the states of his body.

187. And that deep felt and noticed by man's heart is not an impersonal infinite, but it is Person, because otherwise the heart won't feel so much in love with this deep or so happy for noticing and feeling Him. That deep

that wakes up the love of the human person feeling that deep in his heart, it is Person at its turn. Through his heart the man also feels the indefinite of his fellow human, with love or with enmity, so that in this too is shown that the felt and feeling human indefinite is person. If the mind is tightly united with the heart (as in the *Prayer of the Heart*) it will highlight on the knowledge plan the noticing of God through man's heart. Therefore, in the expression the man gives it by words, there is comprised not only the godlike deep, but there is comprise also God's indefinite as Person, an indefinite lived through feeling. But, as the mind as knowledge function gets separated from the heart, it will be less able to notice through feeling the Person-like indefinite of God, and the knowledge function it takes over by rationality that, by its definite knowledge, it is rather destined to know the finite things. This rational knowledge, by noticing the bordered and opposed aspects, it makes they who have it to obey to one another, sometimes fanatically. Only in the feeling knowledge taking place through heart, and only through the mind united with the heart, the people can unite themselves, for all of them notice the infinite, person-like, and loving whole.

188. At its turn, a heart left by rationality will lose its knowledge function of feeling the indefinite deep, and the consequence will be that that heart gets fanaticized by only feeling the love and the hatred for bordered things. By being covered as the noticing function of a person-like infinite that ignites the love, that heart can become callous to that what is great and good and all-comprising, and that heart can fall into perishing and narrow phantasms for bordered things. To that state is taken by the heart the thought passionate for finite things which promise some superficial and passing pleasures. But the prayer puts again the heart in connection to God, into heart's true function, and the heart finds in God the generous love for all things.

189. By submitting yourself to their temptation, you will remain on the plan of the finite thoughts, of stirring up for them. Only by running to God you will elevate your heart above the plan of those thoughts and you will place you heart in communion with the infinite and loving deep of God. But only if God too comes to meet you, with His infinity, he will help you to detach yourself from on the plan of the finite things which promise you the finite satisfactions of a divisive egotism. God will thus get you far from the finite things, far from the divisive egotism of the demons and of the passionate thought brought by them in your conscience, and God will take away their power they had upon you. Even the waken up conscience of your helplessness will open you to God's infiniteness, for you place your helplessness in comparison to His infinite power, and you even live this difference between them, you live both of them simultaneously without they being separated, and your conscience will get humbled by the momentum of God's comprising love.

190. When we imagine persons whom we strife with, we are dealing with the temptation brought by the devil, because of our pride, or because of our ambitions, because we remember some offenses brought to us. When we imagine persons stirring up within us our lust to debauchery, which in its drunkenness forgets about everything, we deal with some movements stirred up within us by good-gorging intertwined with our egotism. The temptations of pleasure come to us at night, while the anger tempts us during the day.

191. You are required not to allow your mind to be taken away from under you control by some thoughts. This is because if that happens to you, you will no longer be totally free, once a part of you, namely your mind, it is taken away from under your control. Bringing the mind in its guarding place in front of God means brining your mind like a soldier who guards in front of the Emperor. Then you are master over your mind and over yourself. Then are overpoured within you His gifts and His life and His generous love that is opposed to the passionate egotism.

192. Do not be passionate of being with people. Do not search for a pleasure when being with people so that you will suffer when not being together with them. Wanting too exclusively to be with a certain person of with certain persons it is also an egotism.

193. That will that is coming to you from the devils, or which the devils made you reckoning it as your own will, it is the will to justify yourself in everything you do and to reckon that you cannot be wrong. It is the praise for own sins. You have rented your zeal to the demon. It is the proof of the egotistic pride defending its egotism.

194. The cross is our power for exceeding ourselves; the cross is the power prepared by Christ for us. Christ endured the cross like man in order to strengthen the human nature from within Him against the egotistic sparing, and in order Him to communicate us too that power. The remembrance of the cross connected to the cross's sign brings also Christ Himself within us, Christ Who strengthened His human nature by enduring the cross and, consequently to that strengthening His human nature defeated the dead. God couldn't have resurrected with a weakened human nature by dressing it up in the wide imperishable life, that which represents a supreme strength, as on an object. The human nature itself had to come to meet its resurrection as an act of this spiritual strength, by enduring the pains opposed to the egotism. The cross is the proof of Christ's mercy on us, and it is also the means Christ bestowed to us in order us to get strengthened and us to grow up towards the strength of that generous life that is not submitted to the egotistic narrowing. In the cross we have Christ with His all-loving power, but in order us too to impropriate this power. That's why the cross is our strong staff, it is our praise, and it is our hope. Through cross we banish away the devils who submit us when we are fearful because of our

egotism. Through the cross we are guarded on the broad pasture of the immortal food brought us by Christ. The devil wants us to be fearful, he wants us to surrender ourselves to him and so us to become his servants; Christ wants us to become powerful, free, His brothers, and brothers of everybody, and partakers to the power of His generosity and to His glory. The devils enslave us because themselves are not free, because of being they the weak slaves of the passions of their pride and they by working under their pride's mastery. In this sense of absolutely free of any passion and law which would be above Him, and which could limit Him, we must understand the affirmation of the Fathers that God is dispassionate (*απαθής*).

195. The senses are unwillingly kidnapped by the pleasant things. By that their subject himself will be kidnapped and narrowed. The senses must be set free in order the man himself to become free. And this requires much strength. And this is a non-valuing of the material things.

196. The quietude is one with the freedom, with the self-mastery. Such a man can gather and keep, entirely and continuously, his thought at God.

197. We are having here the understanding the cross as man's resting. The total victory upon passions and upon worries will bring with itself the consummate resting. But one can defeat his passions by suffering the separation from his passion and from his passions' egotism. At Jesus there is not a defeating of passions but of His affects and weaknesses which entered our nature concomitantly to the sin. He took our affects but He didn't take the passions which are developed by satisfying the affects, which have within them the urge to be satisfied in an exaggerated manner, or to defend the man's earthly life at all costs. Thus, Christ-the-Man reaches the total quietude, at the end of His sufferings, like we too reach the dispassion by suffering our detachment from passions. The hegumen Basil Kondikakis from Mount Athos said that him who stays stretched on the cross for his love for others, he is being rested (*Eisodicon*, Saint Month Athos, 1974). He is rested by the satisfaction of having done that for others, but also by the fact that he has been liberated from the agitation had by his passions within him. Within him there has remained only the clean love for others, a love brought all the way to the end, a love defeating any egotism. We must notice here that in this writing the quietude is reckoned as equal to locking oneself into his monastic cell, a locking up that is united with the renunciation to all pleasures.

198. The asks of the Great Oldman, which were set in movement by the asks of the one who asked the Oldman to pray for him, they are in the same addressed to the Saints in order the Saints do add their prayers to his prayer and to the prayers of him who set his prayers in movement. All the things are being intertwined. Those which are lower are supported and reinforced by the ones from higher, and those from higher are set in

motion by those from lower. This is a meeting for making whole, it is a communion of the completion in the prayer of everybody, in a way around him who is the lowest, though he has addressed his ask for him who is higher. There is in it an ascension from the lowest to the highest and there is also a descent from the highest to the lowest. But all of them ascend through this completing prayer towards God, or God makes them united themselves in this communion of the prayer into Him. No one will ascend towards God and into God if alone, but only all the believers together. This is the Church.

199. The consummate love liberates one of worries. This is all the more for him who loves he knows that he loves the Almighty, and he answers the love of Almighty Who is going to take care of all his things.

200. He who is blessed by God he will also be bestowed by God with that what is said in that blessing.

201. "To the shore that You wanted", where they have escaped from the agitation of the worries and of the passions; into the Kingdom of that resting into You where they have everything together with You in the endless life.

202. He who can renounce to his eternal happiness due to his love for others, he cannot actually lose the eternal happiness, for the eternal happiness is right in that love for other brought to the very end. So, they who do not reach this love, they won't be able to taste the whole happiness of the eternal Kingdom. On the other hand, it is impossible that they who are so much loved by him who is ready to renounce to his eternal happiness for them having not caught some degree of love, at their turn. "In the house of My Father there are many dwelling places" (Jn. 14: 2), it can indicate the levels of love which diverse persons will be on. And as there are not two people having the same degree of love, one could say that each human being has her/his own degree of love and according to that each human being will have her/his own dwelling place. But that won't impede the communication among them who are in the same "house". On the opposite, only in such a case they will rejoice of the communication among themselves, for everyone has something of his own to tell to another or something new to hear from another. And by that all of them will eternally ascend, as the angels do. But each of them will be on another level, and they will communicate and they will receive from other their own communication contents and by that promoting on one another in that ascension.

203. We won't be able to reach to be strong and free, namely to the glory of the true people and together with Christ as man, if we haven't defeated all the things which enslave us and which show us a weak people, and if we haven't been strengthened by enduring the troubles, as Christ has strengthened His humanity by enduring His sufferings.

204. If we do not die to that life that leads us towards death or to that life that is weak because of the egotistic passions mastering it, by cutting off our own will, a will that actually is not ours and that rather enslaves us, we won't be able to be "elevated" to the powerful and immortal life, because such a life is truly free and in loving communication with Christ God Whose humanity was the first one elevated at that immortal and eternal life, through cross and resurrection, due to the godlike hypostasis Whom His life was united with.

205. The human nature cannot reach this freedom and immortality by itself; this would have meant an identity of the human nature to the Godhead, in a pantheistic meaning. But God is transcendent to the world and to the man. The fact that the things of the world are submitted through them to some Laws and the man is submitted also to some temptations, it shows that the things and the man aren't the supreme and absolute free reality. But there must be such a reality that is supreme and unsubmitted to any law or to any enslaving temptation. And such a reality must be a Person, for only a Person can be absolutely free. Neither the law is free regardless how supreme the law would be. And for the absolute freedom cannot be manifested except in love, in a love that has not shortcoming, the supreme reality must be a consummate communion among persons, namely a (pluri-)Persons communion and still consummately One. Only in communion with that supreme Person the man can receive his consummate and fully-loving freedom by which the man to overwhelm everything than can enslave him from the part of the world or of his body which make him affirm an autonomy that he actually doesn't have. This height has been communicated by a godlike Person of a humanity that that Person has made it His own, so that through it Him to communicate that height to all the people who want that, to a humanity which He will never part with. But the people won't be able to become free, or masters on all the things which can enslave them, if they do not want to be free by dying to everybody, though they can be free only through those ones. Into Christ, the absolute freedom and the immortality though they spring out of the transcendent godhead, they have found to themselves a ring which they are communicated through to the human community.

206. Paradoxes of the humbleness and of the love: I suffer because I reckon that I brag myself by telling you that I want your salvation and that I work for your salvation, and in the same time I rejoice myself for doing that. On the other hand, you feel the need for I to assure you about those. And I myself feel driven to give you this sign of life. I cannot do much for your salvation; but I do everything I can; and this is a big deal. The man is more comforted by the thought that somebody does everything that one can for him, than by the thought of doing everything he can for himself. It is the greatest thing to exhaust to death a helpless life for others than to help them by giving the huge surplus without

feeling that you will have diminished your power by doing that. Christ worked for us not by elevating us spiritually through an almighty godlike power, but by descending Himself to the weak state of a man, but capable of dying for us. This way of working had an unparallelly greater effect that if He used the work by commandment. This is the glory of the weakness that gives everything out of love. "The glory of Your bowing down, Christ", we sing at the Lord's Burial Service. The weak power of the body taken by Him is being exhausted for us. But in the deed of surrendering the body is shown the much greater deed of the spirit that wants to go infinitely and into eternity, even by accepting the death for in earthly life.

207. The best method to heal up the egotistic will is the patience, which there is another will in. That is an experience that nobody can live it as much as does it him who practices the patience. Only him lives that effort. Barsanuphius reckoned the advices he gave through his letters as equally numerous bites and him who endures those patiently, he will heal his will as it is due. That will that doesn't accept the advice it is a weak will, a will that doesn't work towards strengthening that man and towards peace among people. But the Saint takes upon himself the guilt of his brother who doesn't accept patiently the advices given to him. This is for the Saint challenges that one, by his will to teach, to reach under the protection of his will. These are the impasses often appearing among people. I want to teach another to renounce to his own will, in his benefit. But maybe him sees in that, and not wrongly, my impulse to impose him my will. He who advises another, he must reach a humbleness making totally obvious the fact that he doesn't advises except when insistently asked for and only in the benefit of him who asks for that advice, and thus he will be able to avoid a bad effect both upon him and upon his brother. But, in order somebody to insistently ask for an advice and for him to follow that advice, him too is required to having reached a peak of the humbleness. That is a road that both of them must travel in order they to be able to benefit of one another without any danger and in order they to avoid the friction among people in the practice of advising one another.

208. If you are defeated by your evil will, by your lust, and by your desire for comfort, you won't be able to liberate yourself from those without admitting that yourself are guilty and by agreeing another, namely inversely to what you are doing like when fulfilling the will of the evil one, while thinking that you would actually fulfill your own will.

209. The Kingdom of God belongs to them who are powerful in their kindness, in their gentleness, in their humbleness, and in their consummate generosity; the Kingdom of God belongs to those who are powerful in their will of not searching for satisfying their pride and passions, and to those who have been made emperors but they have

contributed too to become emperors over themselves. It is always mentioned the "strengthening" and the "power" given by God to those ones. They commit an act of power, of "force" upon themselves, in order they to get rid of their condition as rags, of slaves to their own passions and anger and greediness, and they to get rid of their quality of toys to all sorts of contrary forces, of demons, and they to get rid of their own delusion that by fulfilling their own will they would be powerful.

210. The mind is continuously milling and it nourished itself with that what it mills. If the mind mills evil thoughts, it will get poisoned by those. In addition to that, the thoughts related to things are monotonous because of not elevating the man in ever new areas. The thoughts which the man plans worldly arrangements though, they help him succeed ever better, but the man still remains within those thoughts' limited horizon.

211. The virtues are a whole (but a whole matching each man). The whole man is elevated on always a new level of knowing himself and the reality, in ever higher and more luminous areas. In those is not active only the man, but also the Holy Ghost. This is for the man is not alone in everything the man does. In evil deeds he is together with the seen and unseen evil ones, and under their influence, or imprinted by their influences. In the good deeds the man is together with the good ones, seen and unseen, together with the people on earth and with the saints bodily moved away from us, but he is especially with the Holy Ghost as godlike Person actively penetrating the deepest and - in a way - not fully conscious intimacy of ours. And as He elevated us to the things of the good, He open within us other horizons of the infinite good comprised in Him.

212. There is the drunkenness brought by the Holy Ghost upon Apostles at Pentecost. That is in the same time the enthusiasm for the totally new state of happiness born out of living the understanding of some high realities, and also born out of forgetting about the grey reality usually appearing to us as an impossible to defeat narrowness.

213. You couldn't really know yourself if you didn't know God. You need the endless light of God in order you to see where you are, in order you to see which target you must advance to, and in order you to see which path you must walk on. If you do not know your own purpose, you won't know yourself either. If you do not know your responsibility to the supreme forum, you won't know yourself. If the light of an all-comprising horizon is not projected upon you, you won't understand yourself.

214. The healing is given by God and the man cannot give his healing to himself; but God doesn't give the healing against man's will. Properly-said, it doesn't suffice the man not to resist God's work but the man must receive that work by rejoicing of it. This is for the power of God doesn't disregard the man's will, for God wants the man too to spiritually

grow up; and the power of God is bestowed through God's Person-like's will, and it is not overpoured as a nature's force upon the man. The man's rejoicing the work of God is influenced by this work. But the man still can oppose it, so that the man opposes to reach the situation of rejoicing himself that power. The man's part cannot be separated from God's part. They form a whole. But in this whole of the savior work from within man there must be the man's part as well.

215. How could Jesus not rejoice Himself when we ask Him for helping us to resemble Him? By this we become brothers of His and we become together-inheritors with Him of the Father's Kingdom. That's why He made Himself man and He brought Himself as sacrifice as man, by totally and consummately surrendering Himself to the Father, as us too to be able to do that out of His power, by renouncing us to our egotism, and by surrendering ourselves to the Father and to one another. All Barsanuphius's advices are Christocentric. The image of Christ is the target which we advance towards in our efforts of consummation, and out of Him we take the power to do that. Especially out of His power that culminated in enduring the cross we too take power to endure.

216. Maybe we are asked here a partaking to the toil of him who prays for us, but it might be also that we are asked to be partakers to the toil of Christ, as one could deduce out of the things said further on. Jesus is praying even now for us to the Father, by presenting His sacrifice as ground for that, as one can see from the *Epistle towards Jews* (7: 24-25).

217. He who prays for somebody who doesn't make himself something for achieving what he asks for from God, he will turn back from Christ empty handed and ashamed. This is because the beneficiary of the prayers doesn't open himself up in order him to receive the things asked for him from Christ. So, even the care for not seeing your brother ashamed, whom you have asked to pray for you to, you must do yourself something in order him not to get ashamed. You cannot be in the pub feasting while a friend intervenes to somebody to get you a job, guaranteeing for you. If God sees another person asking something for you but you are unworthy of that, God won't give you what that person asks for you.

218. He descended to what you are in order Him not to leave you there where you are, but in order Him to elevate you forever there where He is. But He doesn't do this without you willing it. Do yourself something so that Him to be able to elevate you to His state, for He has given you power to do yourself something on that purpose. The Son of the Heavenly Emperor has come to you in order Him to elevate you to the dignity of son of the Emperor and equal to Himself. You must receive what you are given. You must receive the power for Him in order you too to become powerful. He offers you a great honor; you must not refuse it. And this is in order you not to make His descent, His toil, His sacrifice in vain, by

laughing at those. How much gentleness is shown in this love report instituted by the Son of God with us, by making Himself man! He bestows us the happiness in order us to rejoice of it. But he shows us that by doing us so we bring joy to Him too, for He makes us happy not only for our joy but also for His joy. The happiness flows out of Him and not out of ourselves. This means that his human nature is borne by a godlike hypostasis. But He ties His joy as Man to the receiving by us of the happiness He is bringing to us. By and large, our happiness would not be complete if there wasn't somebody else to rejoice for our happiness, and if we didn't try to bring happiness to others too, through our happiness. Christ will rejoice if our happiness will increase others' happiness. Egotistically tasting the happiness isn't actually a happiness. The happy one is envied by others, and the happy one who doesn't communicate his happiness to others he won't be fully happy. Christ come to consummate the mode of our happiness according to the model of thew happiness of the Holy Trinity.

219. In the conscience of our helplessness of existing and of saving ourselves by our power, there is the conscience that God has created us and He upholds us and He saves us. By this we open ourselves to His power. Of our humbleness consists the possibility of our openness to God so that God to fill us up with power.

220. He who enters God's will or the inside of the things wanted by God, he will enter the quietude for he will have entered that area where the live is not menaced by death.

221. I am holding you by hand, but you too must hold me by hand as tight and you can. This matches also the union between the power given us by God and the power produced within us by His power. His power will hold us up but only if we want to be held up by it, and only if we too make efforts to hold ourselves on it. We must use all the power we have, or all the power wakened up by Him within us, in order us to desire that power and us to open ourselves to it.

222. We impede God to do His cleaning work upon us and to endow us with His gifts, not only by resisting Him directly and willingly but also by remaining drowsy and careless and by not wanting to become powerful us too. This is for God wants us too to become powerful subjects by us using His power. Not doing this is another stubbornness of ours opposing God. God lets Himself to be impeded by our drowsiness for He doesn't want to lower us to the inferior level of some objects forcedly "saved". If we do not want ourselves too to be strong, and if we do not make efforts on this purpose, God couldn't make us strong without us willing it. The lazy one doesn't oppose but he neither collaborates. One falls under the level of the human being by laziness as well.

223. Being drowsy, not wanting to progress as itself your nature asks you to, it means letting yourself mastered and carried away like you would be an object. Still, by being a man you cannot be reduced though, by idleness, to the total state as object, but you will become the slave of your passions. Being drowsy means letting yourself be locked up in the prison of the helplessness and of the boring monotony, it means falling off the fulness of the existence in an apparent existence, in a nightmare which you will no longer be able to make any liberation gesture in, but there will be done with you – though it will seem to you that you are the one committing those – things which won't actually be done by yourself. This is the souly death on earth and then, as a peak of this death, it comes the eternal death.

224. This inward altar of the man - which Mark the Ascetic (*About Baptism / The Romanian Philokalia*, volume I, p. 282) and Kallistos the Patriarch (*Heads about Prayer / The Romanian Philokalia*, volume VIII, p. 328) spoke about too - is not separated from the heavenly altar. That mind that is open to God will communicate with the heavens where Christ is the Supreme Hierarch Who bring the supreme sacrifice to the Father, on the altar of the human heart, there where Christ stays in the consummate love of His Father for Him as man, and therefore also for us; that is the glorious sacrifice for the untold love manifested in it for us, by all the angelic groups. That man who feels this in his union with Christ, that man is himself penetrated by that state of the Lamb Who sacrifices Himself, and that man too will become gentler in this state of sacrifice. "The Kingdom of Heavens is within you". Together with Christ the Lamb, the man himself as lamb brings sacrifice to God on the altar of his heart all his thoughts and feelings as some calves. The man is united at that spiritual height with the Father and also with all the saints and with all the people who are doing the same thing. The first one embraces him, and the last ones will be embraced by Him, spiritually, with love.

225. God brings Himself sacrifice as man and He receives Himself as God.

226. The man with palsy in this case is that one who stays next to him whose house has become temple where our Lord has come and brings sacrifices. Christ raised him up from the palsy keeping him helpless in the slavery of his passions. He is being filled up now with power, he becomes healthy, so that he can use the resources of his nature. He can walk in good thoughts and deeds, united with him whom Christ is within.

227. The whole liturgy is a song of joy raised by the believers to God, in their communion with one another, for they are imparted with the All-Good One, and for they have been imparted with Him. The wise virgins are, during their earthly life, those souls who allow themselves to be influenced by Christ, souls who spread the light of Him Who is within them as in a temple.

228. Into the Holy Trinity the love is peace, for there is the supreme unity in love among Trinity's Persons, for in this love They have everything. He who by fighting the wars which tempt him, wars coming to him from thoughts and from worries related to the world, he will advance into quietude and he will advance into the peace of the Holy Trinity.

229. The fear of God strengthens the man and it doesn't annul the man. This is for the fear of God makes the man fighting everything that enslaves him, in order the man to be free out of God and for God, in order the man to receive within himself the high riches of God. God likes receiving the love from the man who is strong in his freedom, and not from a slave.

230. The prayers of others for us take us into the Kingdom od God, but only our own deeds will stabilize us there by giving our person stability in good.

231. God and the man reciprocally attribute the good advice. Only the man's humbleness who attributes everything he receives to God it truly can give good advices. God, at His turn, He attributes to the man's humbleness the serving brought by the man to God as humble tool of the advices given by God Himself.

232. He who avoids talking to all people, he will no longer be worried about choosing whom to talk.

233. I am not praying only for your benefit – says John – but for myself as well. This is for by making you benefit out of my prayers I too gain out of the love which I am doing those prayer with. And thus, what is a gain to you it will be beneficial to me as well, and therefore I must rejoice of that too, especially if I ascertain that my prayer has been listened too. But as one can see out of the following phrase, the author of the letter reckoned that he gained out of the benefit brought to the addressee by them who visit the addressee, for he asked those to pray for himself. Of this intertwining of everybody in prayer it consists the benefit of all.

234. When you meet other people in order you to ask them to pray for you and for the people who are absent, or in order you to pray together with them, that is a good thing. But if you do not meet them, in order you to be able to pray to God in quietude, that is a good thing too.

235. That former man of the sins, he thinks too much at himself in egotistic sense. He who drinks out of the godlike spring of the true wisdom, he will forget about thinking at himself in this egotistic meaning, but he will discover his true self and the dependence of his self on God, so that he will place the accent not on his self but on God and all the other people loved by God. In this sense, such a man goes out of himself.

236. The whole saints' being is understanding, the whole their being sees beyond the realities perceived with their senses, or they see through the

realities perceived with their senses; the whole their being is alive, generous, joyful, and not having anything dead in it; the whole their being is enlightened and it spreads around the light of the joy, for it is elevated on the level of the godhead according to grace.

237. They have removed through death the walls which separated them from the true life in communion with God and with their fellow humans. They have killed the dead life from within them in order to fill themselves up with the true life. The word from the text is taken from Paterikon (Abba Bessarion 11).

238. They are gladdened by Christ and they gladden Christ, for they have reached the gladness through Christ. They are gladdened by Christ and they gladden other people. Out of the glad one is being spread gladness. And they who are dispassionate, who are elevated in the love too, they rejoice of the gladness of those ones, and that means that the gladness of those ones will pass to them too. You have to totally die to yourself in order you to be able to truly live out of God's life and out of others' lives which will be communicated to you after you have torn down the walls of your egotism. Your death out of generosity means exiting the prison of your egotism. We bear within us the death because of our egotism, right out of the seed of our parents whom we are born to. But we can transform that death in a death out of generosity. And that will pass us to life. In both cases we are born to die: us to die the willing death of the love for others, or us to die a death out of our egotism.

239. The powers from height are not envious on the gladness reached by the saints. On the contrary, the powers from height rejoice themselves too of the saints' gladness, for having new companions in knowing the untold love of God, and they increase that knowledge in communication. The glad singing of each one strengthens the common choir.

240. In any religion the celebration is united with the sacrifice. But in Christendom is brought the highest sacrifice: the willing sacrifice of the Son of God as man, and united with Him the sacrifice of our own being as sign of obedience to God and of consummate love for God. This is the celebration of the praise brought to God for He bestowed us all the things and, above all, our existence; and it is the celebration of our elevation from that death that maintains within us by our egotism, to that consummate life coming to us from the unimpeded – by our egotism – union with God into love.

241. Our Passover, or our Paschal Lamb, the Lamb Whom we cross through from death to life, He is Christ. By eating Him, He will become our being that does this crossing, or the Passover, and this is for throughs sacrifice we will be sanctified, we will exit the egotism of our sins. This is our crossing or our Passover.

242. After we eat Christ our Passover, our lips will flourish like some palm trees, as a sign that we have crossed from death to life. We have received the blood of a new life, an imperishable life. This fact was imagined by Israelites after they ate their paschal lamb and after they had crossed to a free life through the sea split by Moses and they reached an oasis where there were palm trees.

243. The vestments of the cleanness no longer get worn out and they no longer bring you to death, as the vestments of the sin do. The hairs of the head will no longer grow up continuously so that they won't need to be cut. Everything is a sign of imperishable youth. The life from God or the life of the man into God doesn't get old, for it doesn't get closer to death, but it is eternally young and it is ceaselessly in the fulness of the vigor.

244. The land of the Kingdom of Heavens destined to all the angels, it has been passed from the fallen angels, by God, into the inheritance of the people who cross to the true life into God.

245. The savior work of Christ is received through faith and it is that power which we too will be elevated by, together with Him, by bearing our cross and by resurrecting us together with Him. Our salvation isn't an exterior fact but it is an internal growth. Our consummation is Christological.

246. The Emperor is Master and not servant. That's why the slave of the passions cannot be inheritor of the supreme Kingdom. And the freedom from passion gives shininess, while the egotism makes you darkened.

247. He who asked doubted about his asking for being the Holy Impartation brought to his monastic cell. It seemed to him that asking to be brought up to him (or maybe his monastic cell was on a hill?), he would reckon himself superior to it. That's why he asked whether he ought to leave his monastic cell and go to be given the Holy Impartation, or better said climbing to it, and thus to interrupt his withdrawal (appeasement).

248. Another paradox: if I answer your ask for giving you and advice, I will be in danger to get haughty. On the other hand, I do not have the right to remain silent and so I to disobey you because of being again in the danger of getting haughty. So, I prefer the risk of being tempted by pride by answering your ask than to reject it. And I will fight by answering your ask, not to be I overcome by pride. That's why, lo, I am telling you from the beginning, even before giving you the required advice, that I am nothing and I know nothing. And I am not assuring you that is good that what I am going to tell you; but I am telling you what I have in my mind.

249. Giving thanks to God justifies you for your helplessness of doing more important deeds asked you by God. You must remain tied to God at least by thanking Him.

250. You are liberated from the inferior impulse from within you and from the temptations of the evil ghosts, but you are fearful and shaken by the

great glory of the Holy Trinity. Actually, these two feelings are one. Only by being shaken by the glory of the endless love of the Holy Trinity for you, you can be free and able to answer that with your love. The unlimited love shown to you it makes you tremble but it also makes you free and it gives you the power to answer with love, at your turn. This fear is not only of death. In the love shown to you, you are free and trembling; that love fills you up with daring but in the same time it makes you bow down with fear and tremble. One cannot show a true love, even for a man, except in freedom, and in the love exercised by somebody else upon you, you won't feel any pressure. But that love overwhelms you in the same time.

251. He who is united with God in such a love, and in the same time he is united with you too, he will bring you to God, through his love. He has this force. He doesn't forsake you for he doesn't forsake either God Who gives him this power. This is shown in his prayer to God, but this is for you. He is together with you in front of God. He introduces you and he recommends you to God.

252. You are resting yourself into the love from God, of all the troubles and worries about yourself. But you are being rested also by the love of the saints who are united with God and with you. Thus, one reaches the full communion of the love and of the resting produced by that love. In God you will no longer be pricked by somebody's envy, you will no longer be upset by somebody's will to master you, so that you to take it in front of you.

253. Barsanuphius as the one praying to God, he presents to God him whom Barsanuphius prays for, but that one too, when brought in front of God is asked to present Barsanuphius to God, at his turn, for the fact that Barsanuphius has done him such a great good of bringing him in front of God. Barsanuphius doesn't want to reckon himself superior to him whom he prays for.

254. The prayer done for another must not remain by itself. The fire becomes stronger when fueled with many coals. The prayer is stronger when belonging to many. The congregationalism or the communion gives power to the prayer. The common prayer strengthens the congregationalism or the communion. He who prays increases in himself when knowing that his prayer is accompanied by the prayers of many. The flight towards God is nimbler when done by many, like the birds raise higher into flight when flying together as a flock. In the warmth communicated to one another by them who pray, it is more strongly felt the presence of God. Their borders are being removed, still the warmth of the communion doesn't abolish them as persons, but each of them is being filled up with the common warmth. The more somebody is in pain, the more he prays for himself.

255. "*το αγαπώ*" can also be translated as: into the Good One, or in good. Besides, the good is not outside the person. Only the person can be good. And the good by excellence cannot be but a supreme Person or God. He who believes in good, he actually believes in a supreme Person as support of the good. And he who believes in good, he strives to progress himself in good. And this means to give joy to other persons. Into the consummate good which we want to enter, let's believe that in it is implied our eternal existence for we advance into God.

256. The fear of God produces the warmth of the zeal for fulfilling God's will, in order you no longer to allow yourself to be mastered by your passionate habits. So, the fear of God brings a strength.

257. That cogitation which the man is preoccupied through with his straightening, that is not a cold cogitation. That is a cogitation which the man puts within his care for himself, namely his care for not losing but for gaining the eternal life. Besides, any cogitation preoccupied with gaining and maintaining another's attention upon you it won't be a cold cogitation. A cold cogitation means that cogitation occupying itself with things which do not touch the life of the own person. Any other cogitation is an existential cogitation.

258. Barsanuphius is in favor of a moderate bodily ascesis. To him is important the cleaning of the souly passions and the achieving of the virtues: the humbleness, the kindness, the patience in reproaches, and the prayer.

259. The temptations sown by the devils urge us to sins which seem sweet in the beginning, but then they leave a bitterness that becomes insupportable by being developed in passions. The good man has a sweetness within himself and he spreads that sweetness around him too. On the opposite, in the passionate man there is settled a slag of bitterness that is being spread around him by his darkened face. The good man sweetens all people around on the measure of his kindness. The evil man bitters up and agitates all people around him. Both the kindness and the evilness have a radiating force. From here we can see that when somebody has become evil without being submitted to an evil influence matching his evilness, he ought to have received this influence form unseen evil beings.

260. Somebody can be seen defaming without motif the things told him about God. There is the demon doing that through than man because that man doesn't resist the demon. That man's self has surrendered himself to the demon. The demon is the defamer, but the ones whom the demon defames through is guilty too, because of surrendering his self to the demon. Or, the self of that man has been filled up with the demon's self, and that man thinks that himself is the one working. Still, that man's self is partaker to the demon's work.

261. If we do not lose our hope and if we seriously want us to be escaped from the devil's trap, God will help us. Only when we resign ourselves thinking that we no longer can seriously want to escape, then God won't be able to help as either.

262. The Son of God made Himself man in order He to become our Brother and therefore He to makes us too, together with Himself, sons of the Heavenly Father. But this adoption is not a simple juridical fact. In order us to become together-sons, with the Son, of the heavenly Father, we must impropriate His obedient love of Son for the Heavenly Father. And we can achieve this feeling only by Him dwelling within us with His feeling as Son. This too is a replacement, or better said it is a reciprocal interiorization of selves. If him whom the devil dwell within, he impropriates the blasphemy of the devil against God, by getting demonized, him whom the Son of the Father dwells in, he will impropriate the filial feeling of the Son. We impropriate the feeling of the Son by loving obedience. We impropriate the blasphemy of the devil by full of hatred and of despise rebellion.

263. As the enemy has become master upon your will, he also has become master upon your senses. Your senses are no longer used by your own self but they are used by the enemy's self that is placed within your own self, though your own self too is partaker to the works of the enemy's self which are done through your senses. It is a partial replacement of selves that is, in the same time, an accompanying between them, though, on occasion, you realize that another self is working within you. It is about some sort of schizophrenia.

264. The Son of God made Himself man in order Him to make Himself Brother to us and so, Him to make us together with Him sons of the Heavenly Father. But this adoption isn't a mere juridical fact. In order us to become together-sons with the Son of the Heavenly Father, we must impropriate too Christ's obedient love as Son for the Heavenly Father. And we can achieve this feeling only by dwelling Him within us, with His love as Son. This too is a replacement, or better said a reciprocal interiority of selves. While him whom the devil dwells within, he impropriates the devil's blasphemy against God, by demonization, him whom the Son of God dwells within, he will impropriate the filial feeling. We impropriate the feeling of the Son through loving obedience, while we impropriate the blasphemy of the devil through the full of hatred rebellion, or by contempt.

265. He who doesn't forgive, he preserves within himself a pride that petrifies. He won't become humanized, he won't achieve the communication from him to the ones who has to be forgiven, and outside that he will lose his condition as man. So, he who doesn't forgive, he won't enter the Kingdom of Love of that humanity that has got rid of rigidity. That's why in this writing the authors ask us so much to forgive,

and they place at the end of each of their "Letter" the ask for the addressees to forgive them. When you ask somebody for forgiveness, you soften him up as much as you got softened by forgiving him. You help that one to get out of his rigidity as yourself do too. By forgiving him, you help him to ascend, together with you, into the Kingdom of God. This is for, when the people meet by forgiving one another, there will be God too, for God is the spring of the forgiveness, for God is the spring of the love that wants to comprise everyone in it, and God is the source of our power for humanizing ourselves. Then you will feel Him too as forgiver. This truly is God's almightiness.

266. This is an exact presentation of the stages of the falling from faith, and implicitly from the authentic human that admits his smallness but he also desires to stay in communion with God as source of the endless loving power: a) the callousness, or some sort of habituation to indifference, to insensitiveness, that still not is an impulse for resistance; b) the anger towards what you are required in the relations with others; c) the willing retainment from receiving the Holy Impartation, and therefore the retaining from the communion with the others into faith; d) the justification of your sinful attitude through the blasphemy expressed against God and against the faith in God.

267. If we ask God to forgive us, God will forgive us. Asking for forgiveness means getting humble, it means getting your heart softened. That is not a commanding will that is maintaining the callousness, but there will be a praying will that is softening us by humbleness, and that brings us in state of communion and therefore it brings us in a state of forsaking the egotism manifested through pride.

268. This is a last attempt to soften the soul of the addressee who still could remain callous by not wanting to accomplish the things recommended to him. But the saint asked him for forgiveness in the negative case too, and by doing so the saint attempted again to soften the sinner. And in the following letter we are going to see that the saint succeeded in doing that, and the sinner too asked for forgiveness. Even if the saint didn't do anything wrong to that one, by asking for forgiveness the saint gave him an example of humbleness, one that could soften the pride of the sinner. And by praying to him who could stubbornly remained into pride, himself the saint advanced in humbleness.

269. The forgiveness from God comes like a power that helps us to no longer commit sins. And by no longer committing sins we will show that we will have surpassed the state of sinfulness. The sin buds out of sin, the good buds out of good. When we no longer work contrary to God that means that somehow we have got united with God, so that we feel the sweetness of the communion with God, and that sweetness has taken us out from hesitation in what regards fulfilling God's will.

270. The order of the virtues can start with a virtue or with another: first the faith, then the hope, and then the love, but also inversely: first the love, then the faith and then the hope. Actually, in each virtue are present all the other virtues. You cannot believe in the Christian God without loving Him. This is for you believe after finding out His love-deeds for you. But this wakes up your love too. And once loving Him, you will believe that He will give you all the things which He promised us and which He proved about that He wants to accomplish them for us. Especially on the higher stages of the knowledge about God, there is the love on the first plan. And you are convinced or you believe that out of the love of God all the untold goods will come to you. But, together with the love, there is the humbleness and the obedience. You love for you obey and believe, but you also obey and believe for you love too. Between obedience and love there is no contradiction when it comes about the relation of God with the loving subject. You will joyfully obey and believe him whom you love and who loves you. You are happy to obey him. That is not an obedience born out of fear, but that is an obedience full of love. It is an internal impulse, a free one, an energetic one, an impulse to obey and to believe.

271. The "thought" (*λογισμος*), in all the spiritual writings of the Fathers, as also in the Holy Scripture, it has not theoretical meaning here, but it is a thought full of feeling, an existential thought. On the plan of the relation with God, but also on the plan of the concrete relation with the people, are not moving within us either purely theoretical meanings or feelings having no meanings. The fear is a sentiment too, but it is also a thought.

272. The purpose of the demons is that of destroying you by temptations and sins. But God brings His work which He bring you through to the good target aimed by Him, by overwhelming the evil work of those ones.

273. God allows the believers to be tempted by demons not only for their freedom, but also in order they to taste the bitterness coming out of the desolation of their egotistic and isolated life, so that they to turn themselves back to God, and by being them forgiven by God and filled up with His kindness, to be shown how superior is the life into God in comparison to the void lived while estranged from God.

274. Yourself will be guilty of your death. The Jew told Pilate: "His blood upon us", and so they took the guilt for Jesus's death upon themselves. It will be held accountable for somebody's death that one whom the blood of his victim will be seen upon. The shed blood of the victim will burden the killer. The death of the victim will be projected like a shadow over the killer because it is present as a reproach in his conscience. And, likewise is guilty that one who kills himself.

275. Barsanuphius tells to the addressee: Pay me that one hundred dinars you owe me, or fulfill the few advices I am giving to you, and I will pay to

the Lord the ten thousand talents I owe Him for you. The more one is conscious, the more he will be more responsible for others. This is because that one who owed to the Master in the Gospel ten thousand talents, he owed those as one who was responsible for the work of his subordinates. This is a high understanding the responsibility. The differences among people are not being simplistically annulled. But God Who has given to some people bigger talents, God has given them also bigger responsibilities than to others, and therefore they have a more acute conscience. God hasn't given them greater talents in order they to exploit by their skillfulness the people who are less endowed. The skills must not be used egotistically. This is because skills are from God.

276. The lust for being more than he is, it depicts to somebody a great image of himself, and that image will master him as a witchcraft and it will make him angry if not shown to him an honor corresponding to that image. That witchcraft makes him imagine that he is above his real condition.

277. Do not examine, full of curiosity, the shadows from somebody else's life, but examine yours. This is because, by doing the first thing you will be continuously troubled by the temptation of condemning him while forgiving about your own sins. And by that you will increase your sins.

278. The prayer in isolation won't have a full effect. If I pray for me by myself, and if I don't want to ask others for praying for me, I prove myself being proud and God stays against the proud ones. And if I do not pray for others, I will again prove myself as being egotistic. But if the prayer for another isn't accompanied by his prayer too, that prayer done for him will remain without result. This is in case that that one asked me I to pray for him but he doesn't accompany my prayer with his prayer. But when I pray for another who still is in the waves of the faithlessness, my prayer can have effect upon him. But he must somehow find out that I pray for him and so he will be transposed even for a little in sensitiveness, by my love for him. The prayer has also the purpose of uniting the persons, a purpose of extending and of supporting the Church as a communion of love into God.

279. The lie not only that impedes one to know the reality, but the lie also drives the life of him who sustains the lie, and the lie drives the life of those who are deluded by him, on a false road, on the road of their non-accomplishment or of the crooking of their being and of uniting their being with the inexistence. By taking the darkness as luminous light the whole their being will sink into darkness, and they will no longer see any meaning to the existence; the whole existence sinks to them into meaninglessness.

280. By keeping my words far from you or from your conscience, and by twisting my words and by finding in them all sorts of untrue

contradictions, you won't touch but their surface and not their deep meanings which, because of your perverse will, they will remain hidden to you.

281. If your heart won't become known to you, if your heart doesn't let you know that you exist in your fullness, or if your heart doesn't assure you that it is satisfied, you won't be a man but a devil. This is because of the devil not searching for any satisfaction in doing good to others and in living their loving feeling. And the heart is the spiritual organ that connects the human beings. But this is not truly real except by having as foundation the connection between man and God. The devil always works to the individualistic breakage, or to the as complete as possible isolation among people. But as there is no human creature totally unpreoccupied with others, once that human creature has been in connection with others, the devil is preoccupied with others but only in order do to them evil for promoting the individualistic crumbling of the creation.

282. The humbleness, the love, and the other virtues, they are not mere feelings but they are also steadfast thoughts and real connection among people. The humbleness makes the devil to use one after another his tempting arrows upon humbleness, but without effect.

283. Barsanuphius often assured the addressee about the fact that he wanted his salvation. But as that one wants to continuously progress in the good things, likewise he wishes him to progress in desiring the salvation for others. The continuous advance into God is unseparated from the continuous advance in the love for others and in all the virtues which make the man evermore alike God and by that evermore loving of people.

284. Thinking at another man it makes you forget about yourself. You will no longer think at yourself in an egotistic manner but you will think at him. You will think at you only in order you to become more loving of others, by understanding that on that it depends your salvation. In this sense, you will think at your sins and you will increasingly unveil your sins. And that will cause you pain and pricking, or repentance. But the sins are equally numerous cases of weakening of the love for God and of the love for the neighbor. Therefore, you must repent for your sins, you must strengthen your love for God and for your neighbor. Thinking at another man won't remain on a theoretical plan, but it is united with a judgment usually favorable to your neighbor, a judgment united with the weakening of your egotism. Thus, the thinking at yourself won't either remain on a theoretical plan, but it will be a thought that unveils your sins to yourself, it will be a thought united with a discontent, with an emotional state.

285. If the importance of the glory from the people starts getting big proportions to somebody, he will no longer see the importance of God in his life. The importance of God in his life can decrease insomuch that itself the existence of God will no longer count to him.

286. Sometimes you avoid the occasions of directly quenching your thirst for being directly praised. But you still attempt to obtain praises by showing your merits on an indirect way, by justifying your sins, or by bragging yourself with your good deeds.

287. The deeds from the monastery, which can ease up your salvation, they will make it difficult to you if you try to show those deeds of yours to others.

288. The heart is given here an evil meaning. Even if the urge of your heart doesn't want you to cut off your will, you will still cut your will off. There are several sorts of will within man. You must cut off that will that leads you to evil, by using for that cutting your superior will that chooses your true good and that leads you to accomplishing your true being. But this means strengthening your love for God and for people.

289. I must show everybody that I am nothing, but I'll do that due to my faith int God. And by doing so, I will show also to God that I understand my mistake of searching for the praises of everybody.

290. Let yourself not be moved by anything coming from people, except by their urge to faith and to be a good example.

291. You must cut off your own will which you want to affirm yourself through to others, or through which you want to satisfy your pleasures through them or your thirst for demonstrating that you were right in that what you have done or you wanted to do, or you must cut off your desire for being pleasant to people for obtaining their praise. Sometimes you go ahead your deed with your affirmation, sometimes you brag yourself with your good deed and you will defend it if you see it criticized, and again, on some other times you want to leave the impression that you do not want to affirm yourself and that you actually want to serve others, but your final goal is actually to affirm yourself on this indirect way. In all of these you search for satisfaction in yourself, in people, and partially in material things too, so that you won't need God. By doing so you won't be able to repent yourself. The repentance as discontent of yourself is contrary to your content with yourself. Until it seems to you that you quench your thirst with the stall water of the mirky puddle from within you, or from within people, you won't search for the clean water spring and always flowing, that is God. Until you are locked up in the preoccupation with yourself and in the preoccupation with people's opinion about you, you won't become transparent to God.

292. Let's banish away from us the snake's cunningness, but not the wisdom; let's not confound the cunningness to wisdom. The medicine against pride – the pride accompanies, as a shadow, any good that we want to do – is to say as Jesus advised us: "After you have done all of these, you must say: we are worthless servants, and we have done what we owed to do" (Lk. 17: 10)

293. The resting from the Kingdom of Heavens is a resting or a souly peace. This resting must start from here.

294. When somebody does the will of God, he makes the will of God as his. But he does that willingly, or he puts his will at God's disposition. This is for the man, by doing the will of God, there will be active too the will of God in man's will. The two wills are united in man and also in God. But not the will of God puts itself to man's disposition, but the man's will it is at God's disposition. The two wills reach to be a unit but without being confounded to one another.

295. After Christ, or due to Christ, Barsanuphius too was able to stretch his protective wings over his spiritual sons. This is because without the power and the love received by him from Christ, he wouldn't have been able to do that. But without those neither him would have reached the full love for people as wanted by Christ.

296. Barsanuphius bears and covers the mistakes of his spiritual sons. But he does that only because he is united with Christ, namely only for the power of Christ is within him too, and not because that Barsanuphius would have done that by his own power. He bears those mistakes, despite those mistakes meant also a despise manifested to the advices given by him, a thing that could have been interpreted as a personal offence. This is for the love defeats the tendency to feel offended. Christ Who is present within the believer who is a spiritually advance man, He is present as One Who continues to suffer for the sinner. So, him who is spiritually advanced, he is united with Christ and that's why he suffers together with Christ for the sinners, by impropriating Christ's power and love and by working to turn the sinners back to repentance. Sometimes, the sinners are stubbornly committing even greater sins. But not even then the sinners will be forsaken by Christ and by their spiritual Fathers.

297. As Christ took upon Himself the bill existing against us, and he emptied it on the cross, by suffering in His body for our sins which we should have suffered for, and He defeated the death we deserved for those sins by the cleanness which He received the death with, likewise Barsanuphius in union with Christ defeated the bill that stood upon his spiritual sons as he was decided to suffer for them. He who united himself with Christ by surpassing any egotism, he will unite himself together with Christ also with them who are under the guilt of their sins. But these too they need to tear down the border of their egotism, in order

the guilt for their sin to actually pass upon Christ and upon them who love them and so their sins and their death as punishment for their sins to lose its power upon them. This passing of the committed sins upon their spiritual Fathers is founded on the tight union in feeling of the last ones with the first ones. The last ones pour within themselves the guilt they took from their spiritual sons, through their feeling due to their cleanness, or better said due to their cleanness united with the cleanness of Christ, so that Christ's union with us to be accomplished and to be shown also in our union among ourselves.

298. The sins of the spiritual son had been taken away from him by his spiritual Father. The son was no longer responsible for his sins, he was clean of those, he was rejuvenated, and he was like a man who hadn't committed any sin. But he must remain thus. There were united within him innocence with his gratitude for him who unburdened him of his sins and of his bitter experience with his sins, and he wanted in continuation to shun himself from committing sins. Combining those had helped him to no longer commit sins.

299. The drowsiness of the body is the drowsiness of the soul too. An idle and pretentious body has gone out of control. The soul no longer has power over such a body. It is not about a body that is ill and therefore won't have so many debts, but it is about a body ceding easily to any temptation and that it doesn't want and therefore neither it can restrain itself easily in an effort, in a resistance.

300. The devil aims at disorganizing the entire creation of God; he wants to bring in derision this masterpiece of God in its wholeness so that the people themselves to criticize and to mock its Author. But the people themselves reach by that to be the object of the demons' mockery. Being deceived by their apparent independence from God, the people declare themselves as the product of an unconscious nature and they despise one another, and they kill and they exploit on one another mercilessly. Believing that they mock God, they actually mock on themselves and they lose any respect for one another and the lie to one another shamelessly. Believing that they mock God, the people actually mock on themselves and they lose any respect for one another and they blunt up their capacity of perceiving the untold mystery of the humanity and of the creation. The people seem carried away by an endless thirst for destroying the humanity and the creation. But the people actually cannot destroy those. This is for God's mystery is above people's power. But the people make their existence to be increasingly tormenting, they grind themselves down, but they cannot bring their existence to inexistence. They who use their existence towards hatred and enmity, they reduce it to a superficial understanding, and so they lose any meaning of their existence by stubbornly refusing the obvious and eternal values.

301. The heart of the spiritual father is stretching itself through all the waves of the temptations and of the hardships fought by his spiritual son, in order him to give to his spiritual son power for overcoming those, and in order to bring his spiritual son to light. His love makes him overcoming the space in order him to be everywhere with his spiritual son, as the mother's heart is everywhere with her son by participating to her son's joys and troubles and by communicating to her son, in any situation, a power corresponding to the state which her son is in.

302. That what happens on the unseen plan is prolonged also in the feeling of the soul. This man no longer feels himself mastered by any passions but he is totally free and light and he flies like a seraph in a spiritual sky from around the all-loving of everybody Emperor Who is in the same time that light that fills all realities up with meaning: the meaning of the eternal love among all realities out of the spring of the eternal love of the Holy Trinity.

303. In the light of all the meaning which are in the eternal love among all realities, the soul sees the Lamb being in state of imperishable sacrifice and ready to give His body and blood to be eaten and drunk by people, as fully and simply giving of immortal life. In order Him to be able to give us all the richness of His godlike gifts, He has taken a human body accessible to us and He placed His body in state of generous sacrifice of us, as expression of His love for us to the very end, and He bestows us by this mediation the whole treasure of His goods, for the Lord is good and He is sweet and He makes us good and sweet to one another. Meeting us one another into Christ, in gentleness, in kindness, in the fullness of the endless life, we meet one another in the eternal understanding of the reciprocal value rooted into God. What an ocean of meanings is unveiled to us into Christ Who is the Light of the eternal Father and Who has come near to us forever, through body!

304. Being us filled up and deeply and forever imbued with the gentle and loving sweetness of the Lamb sacrificed for us, the rude and perishable passion won't attract us anymore. This is for any passions will seem to him who is on this level, as a coarse and pitiful trivialization.

305. The humbleness and the obedience have a decisive importance for salvation, for they mean the killing of any egotism in you, because the egotism separates not only the man from people but also the man from God, as a separation wall (Eph. 2: 14). There where are the humbleness and the obedience God will enter unimpeded. This is foy you will feel a supreme authority in front of which you feel humbled and which you obey to. In free and joyful humbleness and in obedience you will live your getting rid of all oppressions, and you will live your free relationship with the absolutely free God, and God rejoices of being freely and lovingly recognized by You. In humbleness you see and you freely accept your

infinite smallness and, implicitly, you will be upheld by the infinite power and loving-generosity of God.

306. Refusing to serve in altar because of your past sins means allowing yourself to be chased away from this serving, by the devils. Barsanuphius repeats that itself the refraining from sinning mean being delivered from sins. This is for the refraining from committing sins brings in the strength manifested by it also a transformation into your being, given that the refraining means a continuous fear of God and some kind of living His power within yourself. This is one with a serving that is appropriate to the full-of-tremble serving to altar and that serving too will increase this sanctification.

307. Enduring the illness and the troubles with the sentiment that they are a rebuking from God towards our correction, that at its turn will produce a gradual mutation within your being, a mutation accompanied by refraining from sinning. The sin and the virtue are total states of the human being which are modified by man's freedom. There where the sin and the virtue are negated, there are also denied the freedom and the possibility of the human nature to change in good or in evil through freedom, the man being reckoned as a piece of nature whom the nature's laws are fulfilled to without his consent.

308. The lust is the one giving power to the wrath as to a soldier of its own.

309. There are a good and a bad daring. The good daring is that one that trusts the mercy of God. The bad daring is that that defies the commandments of God, that doesn't get humble, that doesn't obey them who are appointed to the businesses of the community, namely that daring crossing over the rules of the good manners among people. This daring is united with the shamelessness. This daring seems to be an act of freedom but it isn't so. The true freedom consists of humbleness, for the humbleness is nourished out of the love from God and for God, between the humble one and God there being a relationship of love in freedom. The naughty, the shameless, on the contrary, he is pushed by his daring to a passion undermined by debauchery or by pride.

310. He who believes in God, he has God next to him and within him. The faith and the prayer are the signs of the work of God within man. When you think at somebody you are in a communication with him. All the more you are in a communication with God when you think at God with trust in Him and when you address your asks for help to God.

311. In the unhesitating obedience you have liberated yourself and you have fully surrendered yourself to God. This is for in God's name you obey him whom has been given you to obey to.

312. The forgetfulness is negligence. The forgetfulness has the tendency to repeat itself and to become a habit. By forgetfulness you will forget about

your duties and then even about yourself. But by that you will forget about God too. As such, the forgetfulness is the death of the soul because of being the death of your sensitiveness to the reality of God, to the imperishable deep of your life, and so you will look only at the biological plan of your existence.

313. The obedience is a cutting off of your surface will through another will that is deeper. It is a cutting off of that will that is pleasant to egotism, through the will of mastering your egotism of the pleasures, that one that keeps you in the narrowness of the biological and individualistic horizon and it is that will of raising into the broadness of the godlike and altruistic horizon. There is more straining of the will in obeying than in disobeying. The egotistic life is a frivolous caprice, it is a pampering. That's why one can tell that one cannot cut off the disobedient will without an exhaustion of the heart and of the body. It is called that will that we must cut it off, as "own will", because through it the man serves only on himself egotistically or in which he serves himself firstly. But that will that somebody cuts off this "own will" is that will that has the man as its subject, but as a subject putting his will in the service of God and of his fellow humans. And by this he puts his will in the service of his self that is destined to a superior and imperishable life. Such a man somewhat does the will of others, and not his egotistic will but that will that serves others' good that is identical to the own good. In the same time, he does the will of God Who aims at his good and at the good of his fellow humans. This is for, as Saint Maximos the Confessor says (*Opuscula theological et polemica*), God wants that what promotes the true nature of the man, namely that what is according to the true will of the man. In this way, in deep, the man's will (or the will of all people) and the will of God coincide, though the subjects differ. Still, for the will of God stays at the basis of the man's being and will, though the last one is not from himself, one can talk about two wills. Likewise, one can talk about two wills in Christ but also about a consummate unity between those two wills in Christ, especially for within Him there is also a unique Subject of those wills. In the Kingdom of God there will be a consummate union between the will of all people and the will of God, according to the example of the two will within Christ.

314. He who prays for another, himself too will gain. This is for he commits an act of love and he progresses in love ascending to a superior state. And he prays for himself too. This is for by the fact that he who prays he places himself in connection with God from Whom comes kindness and power. So, by continuously praying yourself for another, you will continuously pray for yourself too. But how many can do that? And then, who can continuously bear in mind all the people? But the consummate one can have them in this thought virtually. Anyway, somebody's prayer for another unites him with that one in his thought. Thus, the prayer is a means of union among people.

315. Not in the uniformity of the accomplished things consists the unity of the life into monastery of, but it consists of the uniformity of obeying the Fathers from the monastery who give each monk to accomplish a thing that matches his benefit. Everyone must obey in an absolute manner, as to God, in order to be each one led towards consummation on a line fitting him according to his own talents which must be developed, but also according to the weaknesses which must be taken in account. Apostle Peter went on his line, John went on his line, but each of them manifested the same total self-giving to God. God hasn't made the people uniformly and God doesn't want to uniformize the people.

316. The obedience being one with the humbleness it elevates to heavens him who has it, according to the word of our Savior: "he who humbles himself, he will be elevated" (Mt. 23: 12; Pt. 5: 5). This is for, through humbleness, the Son of God too, He ascended to heavens as man, in total humbleness and obedience, which the man has been elevated through, above himself; through humbleness and obedience the man finds God and he totally opens himself to God. Until the man is preoccupied with himself in an egotistical mode, he won't be able to experience God and he won't be able to receive God. In humbleness the man can unite himself with God and with all the people, and he can comprise God and all the people.

317. There are worry and worry. There is the worry for ourselves and for the things of the world which we are satisfying our needs through, and there is the care for God, a care that is no longer in the service of the egotism. Through the last one we throw upon God the care for ourselves and God will take care of us (1 Cor. 5: 7). This actually is the care for not worrying about ourselves, the care for being free from ourselves, the care for God in Whom since now there will be the whole our present and future life, the whole our spiritual breathing, and the whole our self-certitude. Taking care of God means always thinking at God, and always thinking at fulfilling His commandments, through which we advance into living with Him and in the care for our fellow humans, and by that we will fulfill the true care for ourselves.

318. Not being you unwillingly mastered by anything, that is one stage. But not allowing yourself to be mastered in the name of God invoking the reason that you want to command to yourself, it also can mean that you are mastered by all caprices. Saint Apostle Paul says: "Live as free men, but not as having your freedom as cover to your evilness, but as servants of God" (1 Pt. 2: 16). Only into God you can be free of yourself, namely of all the inferior things. Only by obeying God you will strongly feel God's glory and love which make you free of all limited things and which lead you to the truly unlimited life. On the other hand, obeying God means allowing God to be Master with His will and with His love upon you, and

it means you not wanting to be master upon yourself while closed to God's love. This is because this one is another slavery.

319. Why did he finished all his letters by asking the addresses for forgiveness, though he didn't do anything wrong to them? He couldn't be happy into God if he knew that somebody remained outside, because of being troubled by having something against him. He must continuously fight for making serene the soul of any man whom he had a connection with, here on earth. That's why, one who doesn't forgive or who doesn't ask for forgiveness, he won't be able to enter the Kingdom of Love. Then, who can tell that he has done everything for another? There still might one be troubled. There can be even a jealousy on them who are very faithful and kind, so that some people do not feel well by seeing those. That's why the good ones need to humble themselves to the maximum, in order not to give the envious one the feeling that they reckon themselves and superior to the envious. If they, though, cannot make them to accept their communion in the Kingdom of Heavens, they will remain, on one hand, with a compassion for those, but on the other hand they can do nothing. In a way, those ones feel "better" outside their company. It is more supportable to them the torment coming to them out of despising the joy for better of the good ones, than to live with disgust in their company.

320. Christ is the untold joy for He has within Himself the untold love for us. But this joy, or love, it comprises within itself also the supreme meaning or all the things of the existence. The evil ones are darkened and they are in darkness because of not having any full and durable joy or any true understanding of the existence's meaning.

321. The horse is something else than the rider. The body's lust and the will for sinning risen by this lust, they are something else than the will of the subject who is the true master over all the things which the man is constituted by, though the will of the subject can cede and he can place himself, to some extent, in the service of the lust and of the sin. To some extent, the subject is unwilling dragged, or with the half of his will, into the things which, on one hand, he feels contrary to him, and so he can be brought, by repetition, to the death of his soul, so that the man almost becomes some sort of an automate, or an object carried away, here and there, by his repressed impulses.

322. The humbleness maintains a gentle sensitiveness within man even towards his own being, even towards his own body, by knowing that his body is a full of mysteries organ given by God to the man in order the man's body to be the man's environment for manifesting clean sentiment and for doing good deeds. This is for the humbleness is the opposite to the rude naughtiness that defiles everything, that one that respects nothing because of understanding nothing from reality, and because of not seeing the presence of God in anything.

323. Cutting off your will means stopping to live for yourself, it means sacrificing yourself. But the ego whom you live your egotistic passions through, it is a surface self, it is a self whom you do not live your deep through in your fullness and authenticity. This superficial ego must be killed in order your true subject to come out and enter the communion with God and with your fellow humans.

324. You either are trampled by passions, or you stand and keep your passions under your heel, and finally you will abolish your passions. The dispassionate man is the free eye, the strong man, the unbent men, the man that moves according to his true will. He stands even in front of God, for God doesn't enslave him but God loves him. The man bows down before God out of his love for God and out of his gratitude for everything God has given and continues giving him. The man is servant of God not because of fearing God, and the man is in the same time a son that loves God in freedom. That slavery is the slavery of the son totally bestowed himself to the loving Father for his love.

325. Our Lord Jesus Christ has weakened down the demons, and He has strengthened the human nature from within Him, and thus He communicates this strength to us too, on the ground of the communion of nature and of His love for us.

326. The man has hands. The man is not like his animal or like his object that is taken and handed over without shaking hands. Through hand is shown the will for receiving help and for answering the helping love. Through hand is shown the man's will for collaborating with him who wants to help him and to elevate him from the lower state which the man is in. The man cannot elevate himself from his inferior state, neither can he really be elevated unwillingly, for if that was the case the man wouldn't actually be souly elevated. The future husband "asks for the hand" of his future wife.

327. He who cries because he feels painfully sorry for his sins, he will soften his being, he will enter as true man the communication with God and with his fellow humans, and he will have exited the rigid and egotistic state of the sin, so that he will be like a new man. He has been washed up, and he has been removed from himself the rust that has been keeping him callous and that has been covering his true face of true and communicative man. He has become a sensitive man who no longer can continues his insensitive life into sin.

328. He who will be sent in hell at the final judgment, his shameful deeds will be unveiled in front of everybody and those deeds will no longer be covered by any sophisticated reasoning. The hell will also be the place of cynical ones who openly admit the ugly character of their deeds. They are resigned in a state of disgust admitted by all of them reciprocally.

329. If you want to show your good deeds, you will humiliate others and you won't prove that Him Who has given you the power to do those deeds has been God. That's why, the Lord said: "When you will have been done all of these, say: We are worthless servants, for we have done what we owed to do".

330. The devil attempts to take the man under his mastery through all sins and passions. The man is called to fight in order to escape from any form of being mastered, in order the man – be removing any cover of the relatives things which can master upon him – the man to find the freedom of the full love in unmediated communion with the absolute God, for God by being love He won't enslave the man, He won't actually master the man; when the man reaches to be under a mastery he will be separated from God because of letting himself to be dominated by inferior forces which interrupt the man's connection with God.

331. The proven man is a strong man. He will become strong if he resists his temptations. This is the meaning of being proven. The Kingdom of Heavens belong to the strong men, to the proven men, who have reached to be unshakable by temptations of pleasure and of pain, and who do not let themselves be taken under mastery by anything, but they persevere in the communion of their free will with God.

332. That man who has spiritually progressed is in the same time strong and sensitive; he as a heart full of manhood but also full of gentleness. He is strong or firm in his gentleness, in his kindness, and in his cleanness. He no longer has anything rude or trivial. And he is steadfast in this state. Of this consists his power and his gentleness, and his firm sensitiveness for everything that is good. "The love never falls", despite its gentleness, or on the measure of its gentleness. But this paradox has one more meaning: the man who is spiritually advanced he will be harsh on himself and gentle with others.

333. Preferring a place instead of another, it means valuing the things from this world, it means reckoning that your salvation depends on a place or on a man from within world. God is everywhere. He who is intensely preoccupied with God, he won't need to change the places or the people for he doesn't put passions in those. And you must ask God for yourself to die towards people in the meaning of not making yourself your happiness and your salvation dependent on them, neither you to look at their sins or at the pleasures provided you by them or by what you can exploit in them. But this means, in the same time, you not to offend them but you to do good to them when appropriate, or you to be interested in their salvation; it means you not to be worldly interested in yourself.

334. If you aren't troubled by the thought of being disregarded, and if you remain calm and if you are able to think at God instead of being agitated

for yourself, you will have been elevated above your superficial self and you will have found your true self.

335. Do not seek for payment from people and you will have payment, namely do not seek for payment egotistically and so you will have payment into the joy of your altruism, of your self-giving to God from Whom it comes all the power of your altruism, and you will find joy into the joy of being yourself in communion with the ocean of the godlike joy that overflows into all those who are open to God.

336. The daring is contrary to the shyness and to the respect for the man's mystery. The daring crosses over the man in a rude manner as over an object. The daring tempts the weak one, and it plays him shamelessly, and it deludes him, and it exploits him.

337. He takes the payment from the Lord of the saints for he remembers those who are loved by Him. This is for, by doing that, he who does it enters the communion with them, he enters the union with them, and he will be imparted, at his turn, with the love for people had by God for His saints. If God loves the people while they still are sinners, and that's why God wants to save them, all the more God will love them who do His will out of obedience to Him and out of love for Him.

338. God and the prayers of the saints actively collaborate to the man's striving for salvation.

339. From a monastery there ascend intertwined, and continuously, the prayers of the inhabitants towards God. This makes each of them present in the general prayer in a special manner. This prayer of everyone unites all of them who pray together and with God. Here the universality of the Church is accomplished in an especially accentuated manner. And in it there doesn't take place only a union of the monastery's inhabitants, but that union takes place also with the saints and with the people living in the world who are remembered in their prayers. A similar place is also any church where the believers perform often prayers in common and where are remembered the saints, the dead, the kinships, and the acquaintances of those who attend the religious service. Your prayer, by entering this powerful ascending current of the common prayer, it will be brought as well to God by that common current.

340. The power given us by Christ will become our power, and that implies also an effort of ours. One cannot separate the power of Christ from our effort, or the gifts from Chris from our virtues.

341. This daring towards God is something else than the daring towards people. This kind of daring doesn't mean the conscience of your superiority, this daring doesn't mean superficiality, because who could reckon himself, if he cogitates at himself in a serious manner, as

superior to God, and who could remain in such superficiality? This kind of daring is the trust of the son in the love of his father; this kind of daring is the trust of the spiritual man that God will escape him from the surrounding trouble. This kind of daring is a daring accompanied by fear, or accompanied by the admission of the endless power and love of God, power and love which must not be despised.

342. God asks from us only that much as we can give. But we do not bestow even that much as we could because of our drowsiness caused by our will. Actually, we do not want to give as much as we can. Even if I gave as much as I could, even that would be much less than I need for being cleaned of my sins, or for my salvation. But the mercy of God fulfills not only that what I cannot actually give, but also that what it misses from what I actually can give. One is only asked to believe in God's generosity. This is the daring of the faith. And God will give us, due to our faith and not only on the measure of our faith but as much as we need.

343. God gives us even more than we ask Him for because we do not even know what we need. The father gives to his child more than the child expects in his unskilled ask. This is for the father knows better what the child needs. God is satisfied with us manifesting our conscience that all the things come from Him.

344. God Whom your mind can immediately connect with, He will make you answering in a balanced and full of responsibility manner, the question you are asked.

345. If you do not take heed at yourself, if you are scattered in all sorts of things, you won't be able to meet God and you cannot catch the help He gives you in order you to progress spiritually. Such a man has no humbleness because he doesn't meet the greatness of the power of God within the mystery of his being.

346. The Greek term *λογισμοσ* has both the meanings as *thought* and as *reasoning*, both of meanings implying also a preference for good or for evil. That's why there can be also a twisted judgment, one hiddenly meandering but having at surface an appearance of justice and of logics. Even him who formulates it, he partially realizes that his judgment, apparently right, it is hiddenly cunning, deceiving, and twisted. The spiritual Fathers of the East were very preoccupied with the means which one can discern with between these twisted judgments and the right judgments.

347. Once a crooked judgment or a crooked thought cannot be discerned by a right judgment or by a right thought, but only by theoretical grounds and by the love for evil hiddenly tied to the crooked judgment or to the crooked thought, the Lord can reckon these ones as right only by the

fight of detaching the heart from its hidden connection to the evil, and only thus the crooked judgment of thought can be exposed.

348. The watchfulness and the vigil are the ceaseless attention paid by you to yourself, so that no thought which is doubtful regarding its quality won't enter your mind. But those are also a continuous conscience about God, one united with the prayer. This is because the man cannot ceaselessly remain in this watchfulness only by his own power. The watchfulness is not only an attention having a negative purpose: namely that of not accepting the inappropriate thoughts, but it is also a positive work: a ceaseless hanging of the thought on God. And this too, it cannot be sustained only by our own power, but it has as its basis a sentiment of responsibility which is not imposed to us by ourselves, but it is upheld within us especially by God. And in that sentiment of our responsibility, we also live the just relation between us and God, we live our true position, or we are aware of what we actually are. You won't be able to know yourself if you do not position yourself exactly where you actually are, as in case of those who do not know about God. This is for, knowing what you are it means knowing your relationships with the supreme source of your existence.

349. He who asks realizes that the temptation through passions and the torment of fighting those passions means a continuous menace; still, he prays not for his struggle to come to an end, and so him not to be defeated by passions through the temptations the passions stir up, so that he not to fall into the callousness caused by passions. He better remains into the torment of the fight. The man can have his soul always conscious of the danger which he is in, when fighting the passions, or when he has reached to be totally above passions. But this state cannot be reached except by those who have become consummate during a long fight. Now they no longer fight. No light comes out of their self, or they self is not shown. They are totally buried. They who are not totally buried by passions but they fight on each time when tempted in order they not to fall under their power, they defend their self against the total burial, or they gain the power to keep their self still uncovered by continuously fighting the temptations of the passions.

350. To spread the evil to others and to receive the evil from others and from demons, it means not being liberated from them, or it means being liberated only a little and from time to time.

351. It will be good to me if I do not unwrap myself from the care for me of a spiritual father and from the help from God.

352. Examine if you need the help form the brothers in order you to get rid of temptations.

353. The man's love, on one hand it has a measure, but on the other hand it strives to ascend above its measure, by sipping up out of the immeasurable love of God.

354. The person of the man having in his face his concentrated expression is a mystery which, despite all its bluntness, it still amazes him who has been elevated out of the blunt state of the passionate man. That's why, despite all his sins, the person of the brother urges the Great Oldman to take his person upon himself, to fight for his person, to suffer for his person, in order the Great Oldman to get the brother's person too out of the destructive bluntness which that brother is in.

355. The spiritual man takes upon himself him who is still weak, but the spiritual man doesn't take the weak man as an object, or the spiritual man doesn't bring the weak man to salvation, or to that state liberated from passions of a fully accomplished person, as on an object. But the spiritual man does that while helped by him who he bears upon himself; the borne one must do everything he can for liberating himself from the slavery of his passions and for reaching the state of a true man, or the state of an accomplished and free person.

356. The self-non-appreciation is a detachment from one's self, it is a non-preoccupation with one's own value, and it means accepting such an attitude towards you also from others. The self-non-appreciation has meaning only in the acute conscience of your relationship with God. This is for only in relationship with God you reckon that everything that you are and everything that you do, you actually owe that to God, and that God knows what He does for you and how much zeal you have put into that gift bestowed you by God. That gives you a continuous peace, a non-disturbance, consequently to the fact that your value is not recognized by others. You are free both of you and of others' opinion. You reckon only God as a right judge.

357. When you imagine yourself as a great thing, you cannot see the truly great reality, that great and rich reality that is God, and you no longer are in communication with God's reality. You narrow yourself to your limits.

358. Get out of the self-perdition, get out of your superficiality by repenting yourself, lest you will sink even more in the void.

359. It is not about the man reckoning himself as less valuable than all the mineral, vegetal, and animal creation, but less valuable than the whole mankind. And to reckon himself beneath the power that has created the world and that upholds the world. But there is within world too, a power and an order that exceeds immeasurably my power of producing it.

360. A toil without humbleness will make the man attributing to himself, as last source, the power of having fulfilled his deeds, namely to deny his

deeds' provenance from God. In humbleness there is the conscience of the man having everything from God, namely his power too that he has shown in his toils. If there was not this conscience, there wouldn't be also humbleness, or the humbleness would be purposeless. Why would I get humble in front of a world which I am one with, in a pantheistic meaning? I cannot get myself humble except in front of a conscience endowed with the power of creating all the realities, consequently me too, and whom I know that I am depending on in everything. Where there is the gentleness of the humbleness, there is also the conscience about God. Otherwise, there would be justified any rude arrogance, with all the conflicts such an arrogance would bring.

361. The forgetfulness is like being taking prisoner by the passions or by the unseen ghosts who ignite those passions. This is because him who forgets about himself, he will be taken by passions there where he doesn't want to. The true freedom is tightly united with the self-consciousness, and the self-consciousness is one with the conscience of the man's absolute dependency on the Person-like God, so that the self-consciousness is one with the humbleness, with the conscience of the man's true position within reality. And the conscience of man's dependency on God is like a continuous fire keeping the man awake, it is like a continuous spiritual burning.

362. All the egotistic twitching, all the inferior impulses, all the trials coming from outside and wanting to dominate you, all of them are defeated by humbleness. The humbleness is the consummate freedom through the communion with God. The humble one doesn't know except about God, but he intensely feels God and a partner of communion in freedom.

363. Searching for having a humble way of speaking means risking to be admired by others for that way of speaking. It is likewise in case of running for humble things or deeds.

364. Guarding the heart against all the feelings and against all the superficially-pleasant things, which are always ready to steal your heart on any moment, it is a continuous pain imposed by yourself to your heart. But enduring that pain is, in the same time, a higher joy.

365. Answering with modesty, you want or you risk, also, to attract the admiration for the modesty you display.

366. When answering a praise with the words: "I am not quite so", or "I haven't done such a big thing", if those words were said by somebody else and in that case, you couldn't stand them, but by being said by yourself you can stand them, it means that you do not tell those words by really believing them, but you actually say those expecting to be contradicted. Only then you refuse the praises with a real modesty when you are able to not get offended by hearing somebody talking contrary

things about you. Namely, when it is equal to you whether one speaks positively or negatively about you. In such a case you would be in total objectivity regarding yourself. But by seeing yourself as somebody else sees you, it is easier to be objective with yourself than with another. And only your objectivity regarding yourself will show you totally free even from yourself.

367. Not even a sinner who didn't do or who doesn't have the quality which he is praised for, he must not answer and he must refuse to accept an unjust praise, even if he would accept that praise because of humble cogitation. This is for he could be admired for his humbleness and that would be a new temptation to him, by determining him to think about himself as being humble in all circumstances. This is because, even if he was humble on that moment, he must not reckon himself as having the humbleness as a permanent quality.

368. The measure of the true humbleness is that of reaching such an objectivity towards yourself, so that you could see yourself as others see you, even though those do not see you correctly, and even then, you not to hiddenly defend yourself.

369. The tears are the exteriorization of the sadness, or of the inward pain. But there can be also tears without so much pain, as there also can be a great interior pain without tears. Not the tears are the ones changing the man but the pain for his previous mistakes can change him. But in tears one starts feeling also the mercy from God. The tears also show an emotion produced by the mercy from God. That's why the tear bring also an alleviation; the tears are like a rain downloading the dark cloud and scattering the darkness. That's why the eyes which cried will become serene, clean, while the eyes of him who is focused on his inward pain reflect the "darkness" of his pain, or maybe of his turning to evil. And one can reach the second state only by crossing through the first state. But one must reach the second state.

370. The gathering of one's thoughts means directing the cogitation towards the own self, it means exiting the scattering towards the external things. By gathering his thought towards himself the man reaches to discover himself, to unveil to himself his committed mistakes, and he will see his conscience burdened by those mistakes. From here starts the sadness and the interior crying.

371. There are people who have received from God a responsibility for other people as for themselves. Those are: the abbot of a monastery, the fathers, the confessor, and the priest. But this means that they should prepare themselves in order to lead on the right path the people entrusted to their leadership. If they give wrong advices, they will suffer for the mistakes of those ones as those mistakes were their own. And him who has been entrusted by God to a spiritual guide, he must make –

at his turn – the will of that one as his own will. Through him the will of his spiritual guide will be fulfilled. But if the spiritual guide willed something wrong, he would pay for that. The father, the confessor, he cannot be disinterested in the life of him who is entrusted to him, by invoking the excuse of the freedom had by his spiritual son. The disciple needs also to be taught in order him to know what he should do with his freedom. And some people are more advanced than others in knowing what they should do with their freedom. The responsibility of ones for others intertwines our destinies insomuch than we rejoice or we suffer together for the consequences of a certain living, one that is not accomplished through only one. We are not saved alone, in am ambitious and egotistic mode; and we do not destroy ourselves alone. But we are saved through them whom we have been having a responsibility for, and together with them whom we have been obeying to; and we will be lost together with them whom we haven't been exercised our responsibility for. No man bears or should bear his burden alone, but one must also bear the burden of others too. But let's not advice out of our pride so that we will offend them even more, but let's serve them humbly. And our advice must be united with the example of our life in order us not to lose either them whom we advise, or ourselves.

372. As in a body, that what happens to a limb makes the whole body and all the other limbs suffer as a whole, likewise, in a monastery, all the inhabitants are responsible for each one them.

373. One must continuously pluck of that weed that sprouts out next to the wheat ear, in order the weed not to chock up the wheat. He who has reached the good that one is clean in himself, and he has completely surpassed on himself, and he remains conscious about the fact that others too will surpass on themselves when they will have truly accomplished themselves, so that they too will no longer have within themselves except the good. That one lives the encounter with the transcendent God, God Who is beyond this world and beyond our existence which the good and the evil are mixed within, and in which the moments of freedom alternate with moments of enslavement. This is not the way of arguing the existence of God by using the argument of the existence of the good, in other words a speculative way, but this is the way of encountering God. In this way the one who is completely humble he lives his connection with God, as one who has totally surpassed on himself in that connection with Him Whom he depends on in an absolute manner. By living on himself as one who does not owe his existence to himself, in anything, but still existing, he will live the fact itself of his existence as being totally due to God.

374. Ask your conscience in the morning: how have you spent your night; and in the evening, ask your conscience about how you have spent your

day. But the conscience often gets burdened so that will not longer pay attention to itself.

375. It could be that a brother got offended by hearing that you did a thing which he didn't expect from you. If that was the case, you should show him that you didn't do that, in order him not to get offended; but you should avoid doing that out of your vain-glory, in order you not offend him by exemplifying him your passion. And neither you should fall into that. We shun ourselves from passion not only for ourselves but also for others. The passions are contagious diseases. We must shun from passions also due to our responsibility for others.

376. Should I intentionally seek for occasions to defeat my vain-glory by bowing down in front of people even unnecessarily, or should I do that only when needed?

377. Only after the passion has been weakened by much prayer the man will be able to stop himself the passion's movement.

378. The fear of God provides power. The fear of God doesn't weaken. The bigger fear one has of God, the more present God will be in him with His power coming out of Him. That's why one who is full of fear of God he will be full of God's power as well, for in this fear is the living of the overwhelming presence of God. The fear of God provides you with the power of not fearing anything else. The fear of God helps you against your passions, it mobilizes and it strengthens in that fear all the resources you have for fighting. God is lived as the One Who cannot be defined: *mysterium tremendum*. Existentially and apophatically. That fear is the fear opening to you the horizon from beyond the world, that it attracts you in the same time, and that makes you repent for your sins and to pursuit the good, by feeling God as the upholder of the good.

379. It is here about the "reciprocal interiority" which the love produces between two persons. I am within another and he is within me, but without us to be confounded to one another. By working in a certain manner, I show my subject, and another does that too. But we cannot truly be one within another except by being into a subject who is our common support. Such are the children with their mother. But in a culminant manner we are one within another for we are both of us within a subject that is much superior in His comprising power and love which unite both of us. His love unites both of us, either we feel that in a more or less accentuated manner.

380. The prayers of ones for others spring out of the unity among those who are united into God, as we have said in the previous footnote. If I feel the another within me, it will be impossible I not to feel also his tribulations and his troubles which he suffers of, and that not to push me to pray God for him once we feel comprised within God's love. But this reciprocal interiority we live it also with those who passed away from this life. So,

we cannot but pray also for those whom we know about that they left burdened by weaknesses, and we cannot but also think that they too who left with great power and spiritual love for us they are praying for us, especially because they feel in a more accentuated manner the full of love presence of God. Then, they couldn't truly be united with those who truly believe into Church, if they weren't praying ones for others.

381. That monk that despises the advice not to tarry to discussions in order not to be despised by others, he will attract contempt upon himself right by tarrying into discussions.

382. That man who truly is free of passions, he lives, free, into Christ.

383. Here is being done the difference between that quietude that becomes indifferent, through withdrawal from others, and that quietude that is full of mercy on others, going even to cross for them, and this quietude doesn't need withdrawal. A quietude that is indifferent to the others' pain, it is a locking up into pride. But he who hasn't reached that state which he is no longer tempted in by sins, he won't be able to be, in the same time, full of mercy for others and peaceful. Uniting the quietude with the mercy on others is characteristic to them who have reached a state of righteousness. Such a man has discovered his clean heart, or his inside. But within heart he finds his mercy on others. Or, the "more heart" he has, the more he will be united with others in pain. The heart is unseparated from others. The people meet one another through the mediation of their hearts. The heart is in the middle, between a man and another. The inside is united, in an unmediated manner, with them who are outside. Or, the people from outside have become an inward part of his. Barsanuphius and John didn't recommend an individualistic withdrawal, but they recommended a preoccupation with others. And not in your own interest but in the interest of others too. The withdrawal from the relationships with others is recommended only to him how is not spiritually advanced, so that such relationships tempt him.

384. The man must struggle for gaining on himself, for knowing on himself, and for continuously having his true self. But you will gain on yourself if you sacrifice yourself for another.

385. Another unmediated union between the realities from outside and the realities from inside, or the middle between those, it is the paradoxical union as inward state and the mercy on the people from outside, or between looking at them who are outside and the paying of attention to oneself. This union humanizes the orientation towards interior and it gives cleanness to the orientation towards the realities from outside, and it humanizes that one too. The mercy isn't either a locking up within yourself or a scattering outside, but the mercy unites both of those. You humanize the interior by being compassionate on others. Barsanuphius and John do not search for a salvation through isolation from others, but

they reckoned as superior to everything else the care for the salvation of others. In order one to reach this equilibrium he needs humbleness and quietude and watchfulness in his occupations.

386. Because at any moment one must unite the taking heed at himself with the mercy on others, there cannot be days totally dedicated only to paying attention to oneself, and then days totally dedicated only to exterior occupations.

387. He who hasn't yet rejected his egotism in all things, his egotism will still be present in some of the thing, to a certain extent; even in those things which he seemingly has rejected his egotism in. Who knows what interest he has in suffering only for certain things? He might think at the fact that he too will suffer of that that that one suffers of too. In his merciful suffering for another there is a palpitant self-surpassing. One passes against his own will the border which he is locked up within, and so one reaches into the transcendent God Who is not locked up within Himself but He is full of an endless love for His creatures. Such a man will no longer be held back by any egotism, or by any limit.

388. One cannot fulfill only a commandment of God, independently.

389. There is necessary a communication of thoughts for the man's souly health. The man is not healthy when he locks up within himself. This shows the interpersonal character of the man. But I need to confess my thoughts not in order to search for supporting them but in order I to reject them. Namely, one must reject his thoughts which uphold his egotism, and he won't be able to do that except by communicating those egotistic thoughts of his to somebody else. You must disapprove your own egotistic thoughts in front of another. He whom you confess your thoughts to he must become a companion of yours into communion. I won't be able to offload my egotism if I do not enter the communion with another. Only another conscience will be able to offload me, if I show that I forsake my egotism.

390. Regardless what spiritual height the man reaches, he still remains a man and his measure moves on the line of the mankind. The man doesn't exit beyond any measure, as God is, neither will the man cross into the rank of the angelic measures. And the higher the reached measure is, the more the man will be sweetened by a richer and more pleasant knowledge and communion.

391. The bodily sleep has its sweetness too. This is for there is also a sleep of the integral nature of the man which the soul will be rested too and not only the body. Then he is kidnapped on the godlike plan, and he rests on that plan, a plan that is superior to the souly plan, a plan that remains active while the body sleeps. Only this sleep gets the man drunk by being shown to him during that sleep "the things which the eye hasn't seen" etc. (1 Cor. 2: 9). Then will cease also the soul's movements of

perceiving, of feeling, of imagining, but the soul's perceiving power still remains active.

392. Only the feeling of the presence of Him Who is free of any chain of any passions, of Him Who is all-free, only that feeling can bestow us too, the power and the happiness of that freedom. Then we will have been elevated from the fabric of the relative things up into the spiritual ambience of Him Who is above any relativeness, above any dependence; of this state of His consists the true glory that doesn't dominate him who has it.

393. If we trusted our skillfulness, we would to that with pride and so we would be wrong.

394. God brings death too, in the meaning that He withdraws His power that upholds the people's life, after God allowed them for awhile to grow up spiritually, consequently to the ancestral sin. But God withdraws it concretely, from each one, when He reckons that as good. This is for to them who have used well the time allotted to them God will give a superior life after their death, and this is because to those who haven't used well the time of their lives and they won't use it even in the future, God reckons that there is no longer a point in letting the communication of the life from Himself. So, they have been preparing their own death by breaking their connection from God.

395. But the death often has a positive meaning. By and large, by receiving his existence, the man receives also a responsibility for strengthening his being for the eternal life. This responsibility has many occasions and ways of manifestation. To this responsibility belongs also the development of the man's existence in dignity, in honor, and in courage, for the great cause of the good connected to God. Sometimes, this dignity must be paid with the death. So, the man must be ready to receive the death too; one must prepare his eternal life by such a death. Thus, even though the death is intertwined with the sufferance and it is a passive thing, by being received with a supreme dignity after a preparation in this sense it will contribute at its turn to prolonging the man's existence on the plan of a corresponding eternal existence. This death and such a preparation are preferred by God too, instead of a life in cowardice, in lie, or in debauchery. Thus, one can say in many ways that God gives the death too. God give the death through the separation from the sinner, and God accepts the death of him who received his death with dignity, in order God to cross him to the superior life as a reward for his clean, but perishable, life.

396. Even if you do not mention the name of God, by fulfilling the commandment that you know about it that it comes to God, you actually remember God. He who works in the courtyard of a master, even though he doesn't constantly think at his master, he still will serve his master.

397. The man cannot be stronger than God is. When the man is by himself, he is weak. In the faithful man one can no longer discern between what belongs to the man and that what belongs to God. The man feels that everything he does is actually done by God. But the man employs so much zeal as everything would depend on him. God won't work without man's zeal. But the man's zeal has its warmth from God. The man will be held accountable if he doesn't work as God wants, or the man will be rewarded if he does it. But the man would be unable to work as God wants if he didn't have the strengthening from God. And the man will be condemned because of not working so, for he hasn't received the help from God.

398. Everything you ask for, God will fulfill it. And God can fulfill everything. But the spiritual man knows what he should ask for. He asks for the things which are beneficial to him and to others, or he asks for those things which are according to their measure, or to their capacity of understanding, of receiving, and of using the received things.

399. There are diverse ways of ceaselessly remember God: some of them are more superficial, while others are deeper: by fulfilling one or more of God's commandments; by placing every done thing in connection with God.

400. It is a great thing for somebody to know what is useful to him: and he to ask for that. It is in this not only the feeling of all the things possible to God, but it is also knowing what is useful to a man or to another. It is a great penetration into the ocean of the powers and of the richesses of God and into the diverse measures of the people who can receive out of those richesses that what is useful to them on that moment. But into humbleness there are received the greatest goods. This is for no wall of the pride stops those goods from being received. God "gives grace to the humble". In humbleness there is the self-freedom, there is the total openness to God Who doesn't show that what is characteristic to Him in a power that crushes, but He shows that in the kindness free of any narrowing passion.

401. There is a good kidnapping into ecstasy when you forget about worrying for yourself; and there is also a bad kidnapping when you are carried away by a passion of yours and so you forget about your true self. Then you no longer do your will but you are going to fulfill a passionate impulse. The leader of the community tells then, out of the rage that kidnapped him, heavy words to the brothers, and so the brothers are bothered.

402. In case of the passionate rebuking, both the leader and the brothers will be lost. This for they get mad on one another. The scourge spreads. The sin which the people from the newer times laugh at it, as at a business that is scrupulously particular, it actually has a social

dimension, as the virtue does too. The effect doesn't limit within the being of him who commits the sin, but the effect will have social repercussions. The bad apple makes bad the apples around. The responsibility of the man for himself is, in the same time, a responsibility for others. And the whole responsibility is not only a connection among people but it is also a connection between people and God. They who do not feel themselves accountable in front of God, they do not feel accountable either to one another. Where from could come the absolute force of the responsibility if not from a superior forum who sown it within us? And why should I be so responsible for the being of my fellow human if that being was perishable? In this unconditional force of the responsibility for my fellow human it is implied his eternal value. I have been created in order I to unconditionally answer for others (and by that, for me too). Who has made me so? Who has placed me in this absolute dependence but which I can manifest my freedom into? Who has created me so that I have dependent on me the fate of others and the fate of mine? A superior forum has made me dependent on Him, but in freedom, for I can answer in a way or another that accountability in front of Him, a responsibility which He has sown within me; of course, I will assume grave risks if I do not answer that responsibility or if I answer it wrongly. He has created me as a being whom my fate and the father of others depend on. The responsibility is a prime mode which God ties us through, to one another and to Him, but in freedom. On the other hand, the reciprocal dependence among us we should exert it with maximum gentleness, while reciprocally respecting our freedom, and by promoting the growth of the sensitiveness and of the gentleness in reciprocity.

403. An external nature, one lacking a conscience and lacking the gentleness, in addition to the fact that it would be more inexplicable in its existence than a supreme person-like forum, it couldn't explain the human freedom and responsibility which constitute the sole noblesse of the man. Besides, why would I speak and what meaning would have a freedom of theirs? How could be the man responsible of his freedom? And why the man would be preoccupied with his responsibility?

404. The humbleness is sustained by the fear of God. The humbleness opposes to pride, to vain-gloriousness, and to the man's will of self-justification, which all of them make the man's sensitiveness blunt. He who self-justifies, he won't admit that he has committed any sin. He doesn't want to repent, so that he doesn't use the possibility of correcting himself, or of changing in good the course of his life. This is another sort of pride. Or, this is another way of manifestation of the pride and of the responsibility's bluntness. These ones lock the man up in his narrowness out of which he will no longer be able to see the light that is above himself and that is above all realities, namely the light of God. By bowing down in front of somebody else as admission of the own mistake, one must do it not only with that humbleness sustained by the fear of God,

but he must do that also with discernment or with the right-reckoning, lest he will deceivingly make him whom he addresses himself to think that him who bows down has really mistaken. This bowing down before another is the getting out of the one's superficial self, it is the self-placing into the admitted and respected mystery of another, but also in the open-into-indefinite mystery of God.

405. The things too are given us for in the relationships we have with them us to grow up spiritually. By using the things we must remember God with thankfulness, for He has given the things to us for our needs, and by that the things place us in connection with God Who thinks at us. But the things also can be to us towards our temptation and towards our enslavement when we do not use them with restraint. And by using the things with restraint we will strengthen ourselves towards them, and we will give others too, the possibility of using the things. So, our position towards things is not reduced to the position of masters, or of some indifferent and greedy consumers of those things. If we did so, we would rather become the slaves of the things. So, it depends on us to get sanctified through material things, or to advance into passions through the material things. It depends on us to actualize the quality of the material things as means for our sanctification, as signs of God's blessing, or us to defile the material things by the filth from within us. It depends on us to see the material things as transparent to the godlike sanctifier Ghost, or as the ultimate opaque reality means destined only to satisfy the covetousness of our body. God shows us His love for us through the things He has given to us, in two ways: by giving us what we need for our earthly life, and by leading us to consummation. There are words having a twofold or a threefold purpose, which express something of the richness of thoughts of God. Those words can place us in connection with God, or they can lock us up within their opaqueness.

406. We are getting sanctified through the material things when we see them and when we make them milieus of the energies of God, and when we exercise ourselves in dominating our immeasurable lusts for the material things, and when we maintain our awareness about the material things being gifts from God for all people, and when we show that by consecrating some of the material things to God and by placing on some material things the sign of God (as churches, as objects imprinted with the sign of the cross, as offerings sanctified in the church). When we do the sign of the cross upon the material things before using them, we remember God in Trinity Who has given those things to us in order us to use them with restraint. But when we consummate material things without raising our thought at God, and without making upon them the sign of the cross, we look at the material things as independent from God and we no longer impose to ourselves any brake in gathering and using them. In such a case we are worse than animals because the animals do not gather more than they need for

quenching their hunger on a given moment. When we see the material things as gifts from God bestowed to everybody, we allow others to use them too, or we help others to benefit of them, or we even process the material things by using our labor in order to make them accessible to other people who are weaker, or we use the material things in common in case we cannot divide them in distinct shares for each human being (the air, the water etc.). In such a case the material things are used also for developing the friendship among people and for developing the reciprocal gratitude.

407. Loving another as on yourself means placing yourself in a position of total objectivity towards yourself by reckoning another as your equal. Only God is in this position of objectivity towards all people, and only by advancing towards this position of His we will advance towards our supreme level of aspiration towards objectivity. But this objectivity of God isn't an indifferent one, so that neither our objectivity must be an indifferent objectivity. God's position is one of deep love for everyone. So, our positions too must reach to be the same: full of love for all people, but also for our own person. Let's love on one another and on ourselves as God loves us, and let's want to reach as He wants us to be. In this love of everybody for everyone, in this universal loving objectivity, we get united with God. It is appropriate I to love on myself as I love others and as we all are loved by God: as wonderful mysteries. For making things clearer, we owe to also answer the following question: Doesn't the full love make somebody to forgive about himself and even to give his live for the beloved one? The mother, whose love is a role model, won't she give her life for her child? How can be this reconciled with the commandment: love another as on yourself (namely, only as much as you love on yourself)? The answer seemingly reconciling these two is: He who is able to give his life for another, he has reached the state of his full accomplishment, that state that provides him his citizenship in the eternal kingdom of the consummate love. Now he must take care of another so that that one too to reach the same supreme stage. So, he is able to give his life for that one because he actually won't lose his life by doing that but he will have his life on a superior plan and he will help the another to reach that superior plan as well. Or, he just must give his life in order to show that he has reached the supreme accomplishment of his, and in order to make the another too to ascend to that state by the example of supreme love shown to him. The capacity of somebody to bestow on himself for another, it shows us that there is somewhere this plan of existence which the people can be accomplished on, on a superior degree, an existence plan which the most authentic essence of ours aspires to.

408. The love for another equal to the love for your own person it has at its basis the fact that we actually aren't separated and everything that enriches somebody will be communicated to me too, and everything

which causes loss to somebody will do the same to me. But, on the other hand, this unity will be actualized only in love. There where is no love this unity will get torn apart. Thus, I love the another for I am united with him, but I won't be able to actualize this unity and I won't be able to live it, if I do not use my love. So, I must have the courage for loving another while being I convinced that we actually are united, even if I am not yet feeling that, and by trusting I the fact that by love I will be able to actualize that unity and to fully discover that unity. The unity among us isn't only a given (*Gabe*) but it is also a duty (*Aufgabe*). In love one fore-feels the unity, but the unity will be accomplished also through love, of course because it exists there as a bud that must be developed. The ontological on our created plan cannot be fully accomplished except through ethical. God has given us the seeds, but He let us the duty to make these seeds grow through our efforts. God has called us to be His collaborators: "be (become) that what I have given you the possibility to be (to become)".

409. The friendship gladdens, it upholds within man a state of good mood, it makes the man to find in another a satisfaction of life. But the monk must rather cry for his sins.

410. You won't be able to heal another of the evilness of his passions, if you haven't healed yourself in the first place. You will vainly commiserate for another, if in that you let to be understood your superiority. So, here is not recommended the indifference but it is recommended the way of the true help granted to another. One must quench the fire firstly within himself so that not to fuel up the fire into another too.

411. Do not pray only for the another as you would be in a superior position and as you won't need his prayers at your turn, but you will pray for him and for yourself by reckoning yourself together-sinner with him. This is not an egotistic care for yourself but it is a liberation from your vain-gloriousness.

412. The daring tears down the border between person and person by the fact that one no longer sees the mystery of another but only his bodily surface. This doesn't mean a communication of their deeps into God, in which they preserve their self-awareness, but their conscience disappears by being chocked up by their bodily lust that confounds them superficially.

413. It is a fight towards people not out of hatred but on the purpose of not reaching a sinful familiarness. This is because this one will make you to trivialize your thought at your sins and your sadness and your crying for your sins. The society maintains a superficialness, that "*Man*" of Heidegger, which you will impropriate to yourself through, the way of speaking generally and superficially; in society they talk even about death while laughing: "we are going to die", but no one is seriously thinks

at that what he says. Only when you are alone you give a serious meaning to your words and you really see your sins. Or, even when you are together with others you can direct your thought upon yourself. Only then you live your "existential".

414. The monk should not run away from monastery, namely from the people living into monastery, by invoking as reason that the example and the advice from others would tempt him to justifications. But the monk must not renounce to repent for his sins. So, the monk must combine both of them: to learn from people their good things but not to allow himself mixed in superficial discussions with people. Neither must the monk fall into deeds of daring with the others. On one hand, he can gain from his fellow humans, by learning out of their advices and out of their example, but on the other hand he can be tempted to evil or to bragging himself. But in this sentiment of responsibility is united the duty of being together with others with the possibility to progress in the good things. The responsibility is a means of purifying the relationships with the fellow humans, and it is a means of spiritual inward growth. On the other hand, we must thing at the fact that there is a Subject Who willingly lives the responsibility for all of us, at the peak, which we too must tend towards, without being us able to ever reach that; in Christ the godlike responsibility has been made us known concretely. Christ went all the way to His death for us. And He continues his savior work of responsibility after His resurrection as well. Out of His responsibility work, we too sip strength for the sentiment of an unconditional responsibility of ours.

415. When you reach to fell that by yourself you are nothing but you still exist, then you will feel that you exist through God Who is the only one Who cannot feel that He is nothing. And by feeling that you are what you are through God, you will fully live God's power. And this will make your salvation possible.

416. One will not be able to get the evil out of the nature without straining the nature. The sin, the passions, they represent a weakening of the nature. Not simply the sufferance strengthens and delivers the nature from evil, but the enduring of the sufferance, which presents a straining, a using of all the power reserves, accompanied by the asking, with trust, for the help from God, that represents at its turn a straining of the power. And the restraint from the pleasures which tempt us is also a straining or a suffering of the temptation without the bending that cedes. But the name of patience is more properly used against the temptation of running away from pain, against the tendency of getting out from under the pain. The glory of the nature is that state in which the nature no longer feels either the superficial attraction towards pleasure or the body's pain, when the ghost has overwhelmed the body's life. But on the ghost depends the will too. Without getting experienced in the effort of

the will the ghost won't be able to become strong, in order to overwhelm the body's pleasure and pain. This was the purpose of the sufferance of Christ and of the cross He bore. His human nature had to go to the supreme degree of the endurance, that is the suffering of the death, in order to fully get strengthened. A last moment ceding would have been a slipping away from everything He had achieved through His previous sufferings. You have to give your life in order to gain your life, through the supreme strength of your life, on that plan that is superior to any weakness. This doesn't exclude the fact that Christ suffered out of compassion for us too, or also in order Him to show us His love. Properly-said, these ones stay at the basis of His sufferance, which He defeated through the weakness from within our nature, that weakness consequent to the ancestral sin, a weakness that was going by ceding under pleasure and under pain, until it was defeated through death. There had to happen this strengthening and liberation in the first fruit of our nature assumed by Christ, in order to pass to us too the power for defeating the pleasure and the pain related to passions. So, it was not about Christ paying for an offence brought to God's honor, because if that was the case we shouldn't "suffer" together with Christ at out turn. But it is about ourselves getting strengthened by enduring the pain. Christ suffered for us in the sense that only Him could have been the first to really strengthen our nature through Hiss cross, and out of the communication with Him we too receive the power for strengthening our nature and so to liberate our nature from weakness. His patience is the spring of our patience, and His patience strengthens us too.

417. I must behave myself like there are nobody else in the world except God and me. Therefore, I can do either my will or God's will. But if I do my will, I won't be reckoned as belonging to God, but as belonging to myself, and as stranger to God, or as belonging to the enemy whose will I do. By doing my will, I will prove myself to be the slave of my pride or of him who has instilled me my pride.

418. He who is searching for fulfilling his own will, he won't fear his death because he deludes on himself that he won't die soon and so he still has plenty of time to satisfy his lusts.

419. If the man had made his being "a new sky and a new earth", namely a new mind united with the sky and a new earth which the new mind luminates over, and which are crossed through and overwhelmed by the new mind, that mind that is full of Christ's mind, the man still wouldn't have been able to be worriless in this life before the general resurrection. This is because of the affects tied to his being; despite they can be controlled they still can escape the control and they will make the man slide into sin if the man is careless. This confirms Heidegger's saying that the man is characterized by worry. But the care for salvation is more profound than the worldly worries and it concentrates the man into

himself. On the contrary, the worldly worries are superficial and they make the man not to seriously think at himself, but they make the man think only at his body's needs.

420. Do not reckon that you have done a big deal by fulfilling the commandments. This is for the road of the consummation is endless, and everything you do you do with the help from God. But your spiritual father can value your progress. The individual must not value his own victories. This is because this is the temptation towards pride. But his spiritual father can value his victories especially for he has been guiding him into the good things. And the spiritual father too, he will reap the harvest of this efforts of sowing, a result shown in the toil of the spiritual son of having fruits brought forth. And the spiritual father will be able to praise the fruits brought forth by his spiritual son, but in front of God. So, the spiritual father will be able to insists for his spiritual son to receive the best possible rewards or revaluation. This is for, by doing so, he won't risk to fall into self-praise. This is for, even if the spiritual father sees within the fruits of his spiritual son the seed sown there by the spiritual father, he actually will praise the efforts of the spiritual son for making that seed bringing forth fruits, and the spiritual father won't praise his own work of sowing those seeds.

421. The man can get proud not only for what himself is, but also for what his father or for what his brother are, because of wanting to draw upon himself the honor of which those ones enjoy. Let aside the profit they want to get out of their connection with those ones by intervening in favor of somebody (asking for favors for somebody). That's why, the praised one must reject not only the praise brought to him but also the praise brought to his relatives due to him, on one hand in order him to not enjoy an increased honor produced by the extension of his honor upon his relatives too, and on the other hand in order him not to be guilty because of extending the corruption due to his honor.

422. That peace that is connected to the suffering it won't come only after enduring, but even during the enduring. Abbot Basil from the Holy Mountain Athos says: "He who stays stretched on the cross's wood out of love for another, he rests himself" (*Eisodicon*). This resting doesn't come only out of the fact that you do everything for another and you won't let him in either his present suffering or in the eternal suffering, but also out of the fact that you have defeated the egotistic passionate impulses of yours, which, after short satisfactions, they will torment you forever.

423. The thankfulness itself is producer of gladness. So, if you paradoxically tie the thankfulness to the pain, you will more easily endure the pain. Besides, the thankfulness is born when you suffer, for you have discovered in thankfulness a positive meaning of your suffering. You see that your suffering has been given you in order to, by suffering, you to elevate your nature from that weakness that gives birth to sin. But if this

amazing power of enduring occurs within you during the pain, there must be working within you also that power from above everything, of God.

424. If you want to show that the evil done by you isn't actually evil, by doing so you won't abolish the evil done by you, or you won't become good from bad, but you will add another evil to your done evil, because you have become ever more evil, by adding to evil your lie and your pride which you want to cover with the evil done by you, or you will strengthen even more that evil done by you, by defending it.

425. By justifying the evil done by you, you won't appease your conscience, neither will you stop the evil done by yourself. And that will further maintain withing you the disturbance and it will increase it, or it will make you even more callous into your insensitiveness.

426. There are: the forgetfulness about your interests, and the forgetfulness about your duties. The first one is the good one; the second one is the bad one.

427. The urge from Saint Apostle Paul: "Pray ceaselessly" (1 Thes. 5: 17) is given after the urge "Always follow the good things towards one another and towards all" (1 Thes. 5: 15). So, the ceaseless prayer must include the attention paid to others. You cannot egotistically separate yourself in prayer from the care for others, as all the virtues connect us with others; and in another way the sins do that too, and we must fight and detach ourselves from sins by progressing in our love for others. Even when I say: "Lord, have mercy on me", at singular, I think at my sins which haven't been committed in an individualistic isolation but towards other people, and my sins have been influencing others too to commit sins, or we have committed our sins in connection with other people. So, I am praying more or less implicitly for those too, when I pray for my forgiveness. God won't receive me at Him if I lack my love for others, namely if I do not pray for others as well. The prayer for others is one of the forms which our responsibility for one another is being manifested through, and this meaning can be seen also in the Great Oldman's word: "I gladly put my soul for you". But this word can also mean: "I will bear the guarantee for you in front of God". He can bear this guarantee trusting that his prayer for that one will be heard by God, and also by trusting that his good influence will be exercised also upon him whom he prays to God for. God, as a spring of love for all people, he rejoices when seeing that out of His love we unite with one another into love, by helping on one another.

428. When you do the will of God, God does His will through you, or God works through you.

429. By surrendering your being as an active tool to the will of him who asks you what you have to fulfill, for he is appointed to that by God, you

will live the total surrender to the absolute God. This is for God isn't a blind nature, but God is an absolute will Who asks from you that what is good for you. And God does that through another concrete will. By this you show your absolute trust in God. You will no longer interpose between you and God. If your will no longer closes up the entrance towards the interior of your being, then you will feel God in His sovereignty which you absolutely depend on and you admit that dependency.

430. "Surrender to death" not in a temporal meaning but in the meaning of receiving even the death for the obedience to God. This means total surrender to God, or it means bringing yourself as sacrifice to God. He who lives with this disposition, he will always be a "living sacrifice" brought to God, and he is capable of becoming a sacrifice through death too. But he who totally surrenders himself to God, by receiving God within himself, he will be sanctified for he no longer does anything contrary to God or separately from God, but he does only that what is pleasant to God and out of the power of God (Rom. 12: 1). In this, the believer follows Christ as man. This is for Christ has united the humanity with God by this obedience too. Christ also assumed the human will, but a will that accepted itself to fulfill the godlike will. Christ wasn't, as man, a puppet in the hand of God. But by doing with His own will the godlike will, He united the two wills without confronting them. By that Christ opened Himself as man totally to God. Christ's humbleness is not only a descent to man, but it is also a total openness to God as man, a total union - through His human will - with God. The hypostatic union is the foundation for this total union into Christ of the wills in a sole Person. The human person is given value and strength only by being the man asked for obedience to God. If the man had been simply submitted to the nature's laws, nothing could have been asked for the man and the man would have had no dignity or value. God cherishes the man's obedience for God values the man's total love, and the man is capable of that for God have given the man the value of a free person.

431. If you always are together with somebody, you will reach to a daring familiarness with him, and that will deprive you of seriousness.

432. That tiredness that makes you know the narrow borders of your power, that will humble you. And that will happen with the condition of you not getting drowsy or of you not getting disgusted of it, but you must bear it with a constant straining.

433. Through humbleness you receive the forgiveness of your sins, for the humbleness liberates you from your pride that stops you from feeling the need for forgiveness, and therefore it stops you from asking for forgiveness with the whole your perseverance.

434. It is difficult to keep within you and not to spread further the ugly thoughts communicated to you by somebody. In order to succeed in doing that one needs a special gift and an accentuated conscience that God forbids you from spreading what you hear. That's why the priests receive the confession of the sins on the ground of a special gift received by them from God. On the other hand, of bearing the sins as they would have been yours it consists the forgiveness of those sins too.

435. You won't be able to get rid of an ugly thought if you do not fight that thought according to the advice of a spiritual father. This is the foundation of the confession of sins.

436. It is being deepened here the affirmation of some theologians that not God changes Himself when He reviews the condemnation, or the forgiveness of a man, but the man changes, like the son doesn't change when the man feel his helplessness to look at it, but the man's eye has changed because it has got sick. There was an answer that disregarded the Person-like character of God by affirming about Him that He was an impersonal nature. Actually, the Person-like character of God and God's report with the man as person it hides a deep and endlessly complex mystery. God has all sorts of possibilities to answer to the man, so that He can freely choose one possibility or another, by taking in account the multiple situations and the multiple changing modes of the man. And God doesn't Himself limit these possibilities, or He doesn't want any of these possibilities to be lost, because that would annul the man as free person, or, in other words, God wouldn't take the man seriously. God wants the man to love Him freely, but God let to the man also the possibility not to love God. God allows to Himself the latitude of hoping that the man will love Him, but God doesn't force the man to love Him. Otherwise, everything would have been rigid in the relationships between man and God. Otherwise, neither God nor the man would have been true persons. God accepts this kenosis (humbleness) or the possibility of hoping and of waiting for the love from the man, and of not forcing the man's love through an unconditional provision, because if that had been the case God wouldn't have created people whom to be cherished by Him as real persons, and whose love for Him God to truly rejoice of. God can willingly renounce to some provision that would force the people to love Him, in order Him not to remain without that joy provided Him by an unforced love for Him from people. This non-forcing of the people's love doesn't disturb the order and the fulness of God's inward life. Neither the non-love showed Him by some people would disturb the happiness had by God within Himself out of the consummate love among the Trinitarian Persons. This non-forcing of the man's freedom by God, through an unconditional provision of the man's deeds, it was confirmed also by Saint John Damascene. This hides a willing dependency of the prescience of God of the man's freedom, that is a mysterious dependency, one difficult to be understood because of being the

dependency of an anterior science on posterior deeds. Maybe God looks at the man's deeds on a plan that exceeds the temporal succession, but without Him abolishing the temporal succession. Anyway, the report between the prescience of God and the man's freedom cannot be and it couldn't actually be ever clarified by the human thinking.

437. The threefold prayer shoes perseverance. That's why we say at the Holy Liturgy, in the persevering litany, for three times: "Lord, have mercy". But this makes us also realize that God is threefold in Persons and therefore God is consummately loving of people. And even if our ask seemingly is not solved, we will thank God for He fulfills it in the best conditions for us.

438. If we feel that God doesn't fulfill our ask in any way, not even differently from what we have asked for it like, we will know that that is because of our guilt that our ask hasn't reached God through our prayer.

439. There is a subtle difference between advices and commandments which nuances the relationships among people, but it has a savior purpose between sons and fathers. It is not here only about the "evangelical advices" referring to the life of the monks. The advice doesn't require the man an unconditional surrender of his will, as the commandment does. If you do not listen to an advice, it sometimes will happen to you to fall into mistakes whose consequences you will suffer not because of not listening to an advice or to another, but because of the evil brought into your life by those mistakes. But transgressing the commandment will be reckoned in itself as disobedience. Even if by fulfilling a commandment you haven't reached a good result, the fact itself that you have fulfilled a commandment will turn your unsuccess towards good. The commandment ties you on your spiritual father's person. You show him respect. The advice lets you rather within the frame of your will. That's why into commandment there is also a power coming to you from God through him who has given you that commandment, by the fact that he answers with fear and with trouble for the commandment which he gives you, in front of God. That's why he who asks somebody for a commandment, he also asks him for his prayers towards God, in order him to be able to fulfill that commandment. He who asks you for putting your will at his disposition, he asks that with the conscience that you put you will, through him, at the disposition of God. By that, he will commit himself, with tremble, to be held accountable for you in front of God, but only if you fulfill his commandment. That's why he prays God for you to be able to fulfill his commandment, because of being him aware of the fact that your salvation depends of that. Or, he feels himself empowered to give strength to you too, so that you to be able to fulfill that commandment. And by that, the power will come to you both from God and from him who has given you that commandment to fulfill, through a mysterious

encounter among God, between your spiritual father and you. This is for you surrender yourself to God together with your spiritual father, and God will give you power both directly and through your spiritual father.

440. The conscience of him who gives you a commandment in the name of God, it will bring you power from God.

441. We are narrowed because of our pride; we are narrowed in our mercy to forgive all the way to the end. God isn't limited by this narrowing. The man feels the need for self-affirmation by searching for a superiority. And the man does that often by reckoning another in inferiority, by cogitating at that one's weakness and mistakes. But God can give to the man another superiority: it is that one towards the own superiority which the man is kept in by his conscience about his sin in front of God. God can make everyone, by forgiveness, to enjoy the broadness of His generosity and the freedom from the narrowing of her/his sins. God can make the people victorious over this narrowing, out of the power of the full freedom and out of the unlimited richness of His generosity.

442. Under the willing nescience there is hidden a big cunningness. I do not ask about what I ought to avoid and about what I must fulfill, because of knowing that if I commit sins while knowing what I must avoid, I won't be punished. And by doing so, I am, on one hand, tormented by the conscience of my sins, but on the other hand by that, those sins will become difficult to be healed passions.

443. It is better for you knowing what you ought to do, even though you know that you won't be able to do that. But not keeping the commandment should be to you not because you disregard that commandment but because of your real helplessness. This is for, itself the torment for knowing what you should do but you cannot do that, it will be continuously humbling you and it will maintain within you a continuous struggle for gradually ascending yourself above your helplessness. It is better the torment of the self-reproaching because of what you cannot do, than the insensitive indifference. In this too, there is a means for sensitization and humanization.

444. Even if the Oldman confirms what I have felt, I haven't been right when I have reckoned that that thought has been born within me by myself. If I did that I would fall under the mockery of the devils. This is because, if I saw in the Oldman's confirmation of my thought, a strengthening of my opinion that that thought belonged to me, I would remain into deceit. Neither in this case must I remain slave to my pride. The Oldman was right by presenting himself as speaking on behalf of God.

445. This is the right position: when you tell your opinion to a brother, do not give that as surely expressing a truth, especially if you give that opinion as belonging to you. This is for only God know the truth. The idea that we know the truth by ourselves and from ourselves, it will place

us in God's place, as springs of the truth. But only God is the spring of the truth, for God is the foundation of the entire reality, or in God there is comprised the entire reality. Only by being shared from Him we can know the truth. Putting ourselves in the place of God in this regard, it means no longer recognizing Him.

446. Saint Cyril of Alexandria often said in *Worshipping in Ghost and in Truth* that the Father sees our face in the face of His Son, when we are united with the Son. Here is being said that, even being us worthless, the Son of God takes our faces. That's why He didn't unite Himself with a certain human person, but he took the human nature by and large, that one that is the nature of all of us, and which we are bearers to together with Him. He took our nature which He can feel in that what all of us feel, and each one of us feels. That's why He can pray for all of us, He could feel the sins of all of us, and He could suffer on the cross for each one of us. If we want, He will be able to wash all of us up, by Him taking our sins away from us, and by Him communicating to all of us the human cleanness committed by Him especially through the Holy Impartation.

447. We do the will of Christ when we attach ourselves to Him, and He does our true and sinless will, that one which we fight with against our alteration by sin, that one which we can restore our authentic nature through. Saint Maximos the Confessor says that God wants that what is characteristic to our authentic nature, for He has created us having a will which we to resemble Him through (*Opuscula theological et polemica*; G.P. 91: 81). So, by doing us His will, we do that what He wants us to do according to our true will. That's why, for that too, Christ has taken our will, of all of us.

448. The true freedom means to be free from yourself. It is the freedom of unveiling yourself into the whole your limitation and uncleanness. This is for only thus you can show that you have unveiled yourself as a subject beyond these false states, or you have unveiled your true self, and you have liberated yourself from that what has been dominating you, namely you have liberated yourself from that what you actually aren't. This is the true courage.

449. The freedom from things (as from thoughts too) is one with the non-hypocrisy, one with the sincerity, but not with a cynical sincerity that is not united with a knowledge about the own true self, but with a humble one which you admit through that you have some elementary needs as any other human being. This is also a liberation from the pride that tries to procure what it needs on meandrous and impure ways. Such a freedom can offend him who doesn't encounter it with understanding. This is because, if he addresses himself to one who is lacking the cleanness at his turn, that one can meet his ask with all sorts of dishonoring suppositions. He will get offended, while him who succeeds

to meet in his sincerity him who is sincere too, he will get built up and he will rejoice of the freedom which him who needs something from him asks him for that, for his true needs.

450. It is good to unveil a need only to him who can satisfy it and who can understand it, and not in front of a brother who is present but he in unable to hear that unveiled need without getting suspicious.

451. The decision not to eat anything was unveiled as coming from the devil by the fact that him who decided not to eat anything he didn't ask from him who usually was giving him food, and so he spoke-against when that one gave him only a little food or he didn't give him anything. That's why Barsanuphius let him the freedom to eat when given something, but not to ask for food. That is a pride and a lack of sincerity saying one that he doesn't want to eat anything, but him to speak-against when given less food. It is better to him to renounce to that pride and lack of sincerity, by asking and by accepting that what is given to him, but without speaking-against that he is given too little, but being thankful for what he has been given. Through this is manifested the sincerity and the lack of pride, by striving himself to unite with those the thankfulness and not the speaking-against. But that he could manifest his freedom of his sincerity. Barsanuphius wants to liberate the soul of the addressee from the meandering paths and to make that soul righteous and honest.

452. The own wills, the desire for justification, the despising of the duties, the indifference, they are forms of the self-locking, while the humbleness, the obedience, and the submission are the signs of the awareness that you are in a dialogue with God as partner Whom you totally depend on, but God as partner doesn't despise you, but God wants you to be aware of Him and God wants you to be awake in front of Him, and by that you will receive power out of God's power.

453. You must reckon yourself as nothing, but not as a nothing outside any relationship. But you must reckon yourself into a relationship with Him Who is everything; you must reckon yourself as nothing by comparison to Him Whom you have your existence from, and Whom you can receive your eternal life from. You must reckon on yourself as nothing by being you aware of the relationship you have with the One Who is endless and eternal, from Whom you have received and you are receiving everything. The more you feel your being descended into nothingness and the more you wonder about the feeling of your nothingness, the more you will wonder about the fact that you still exist and the more you will realize the infiniteness and the generosity of the power of Him Who can keep you and Who is keeping you into existence, though by yourself you are nothing. The intensity of living of God is proportional with the intensity of feeling your nothingness. The infiniteness of the glory of God you will live it on the measure of your total nothingness, on the measure of your awareness of the fact that you can advance to the edge of the existence in

living your nothingness, but still without you ceasing to exist, but not by yourself. He who deceitfully feels full of himself, he won't be aware of God. The term "wounded" from the question can be translated also as "full of himself": *πεπεισμένη*.

454. I spoke in a previous footnote about the quality of the man as responsible being. The sensitiveness is one with the sentiment of the responsibility. He who is responsible in the present life, he will be held less accountable on that great day of the "answer". He who has answered here, he will be able to give "a good answer" to the "fearsome judgment". And he who hasn't been responsible here, he will unwillingly answer then, for his deeds, and he won't be acquitted.

455. "*καιρός*" is not that time flowing without a purpose, but it is that time given for a unique purpose. The time of our earthly life is the unique time appointed to our salvation.

456. About Job it is said that "he was glorified by God through patience". And about Lazarus it is said that "he was glorifying God through patience". Actually, him whom God gives sufferings to, he is being glorified by God, for God shows him able to glorify God by enduring the sufferings allowed by God upon than man. Being glorified by God and glorifying God coincide in this sense: "I glorify them who glorify Me". Not to mention here the glorification they will be granted in the future life for patiently suffering here. Right in the present patience of the believers there is a heroism of their ghost, which attracts upon them the glory from them who understand, a heroism which in the same time they extoll God through. Actually, in their patience there is present God too Who diminishes their sufferings. And within them is felt this power from God Who is extolled through this power of enduring the sufferings, being them extolled at their turn for the fact that can do that.

457. All the things of the man or of the human collectivities have a history. Some of them start well but then they cross through more difficult stages, or vice versa. The difficult stages must not determine the people whom they are happening to, to get discouraged, but the people must believe that God will get out of those difficulties on them who believe in Him, to a good final. By doing so, they will see appearing to them the glory of God. The history of the personal and collective life has among other purposes also the purpose of strengthening the people into faith, in order they not to allow themselves to be discouraged by the difficulties and by the unsuccess occurring on the way.

458. According to Barsanuphius and John, the saints have a great role in our lives. The saints stay beside us, helping us and praying for us. Being the saints full of the power of God, that power irradiates out of them within us too. The saints determine us to open ourselves to God. The saints "surrender" us to God. And that's why the care of the saints for

helping us is strengthened also by the power of God, that power that is within the saints. A saint doesn't stay alone in front of God. His love for others doesn't allow him not to take care of those whom he loves. And by keeping him tied to those whom he loves, together with them there is God as well, due to the saints' love for us, and that makes even stronger the help provided us from the saints.

459. It is a current experience that each time one does something good, that will stir up an envy, a gossip, or even an impediment. All the more do so the deeds that are especially good, or the people who have dedicated themselves to the good in a special manner. But all of these bring praises as well. And the envy is stirred up by those praises. But the cause may consist also of the fact that the people do not like to stay in the shadow while others shine. That's why, maybe the praised ones are also guilty of not granting enough attention to them who are less endowed. That's why they who are praised need to be humble. They are required some sort of covering of their good deeds, united with the avoidance of the vain-glory, and that will be beneficial to them too. But they are also required to pay more attention to others too. That would prove an even greater quality of theirs. In the end, all the people have value. All the people are brothers. The envy is at its turn put in the serving of a balance, when they who do great deeds do not shun from vain-glory. But this doesn't mean that there aren't also cases of envy that cannot he healed despite the sincere humbleness of them who did the good deeds, or that there aren't unseen evil subject whom the envy stuck on forever, and whom the envy has not the mentioned motivation. There are also beings who stir up the envy within people.

460. The crown, the glory, the reward, they won't be added externally to the man who has been striving, but they will be spread out of the spiritual strength gained by that man, though in that strength there is also present the power of God. This is an "experienced" man, a "proven" man, though the strength isn't only something that exists within that man and that has come out by him enduring the trials, but it has been also produced by that man's patience. The crowned ones are soldiers who have become powerful during the spiritual wars, they becoming resemblant to their strong emperor through their steadfast will into good.

461. We must put into the committing of the good, into the rejection of the sin, the whole our power, as the success would depend on our power; but we must also ask for the help from God and from the saints, as our success would depend on that help. Actually, we need both kinds of help. We cannot do anything good without our effort and neither without the help from God. This is our co-working with God. Neither we can see our power in work without the power from God. But neither the power from God brings forth fruits without rooting into the soil of our being. Even in our effort there is active the power of God too.

462. Someone's throwing into trials while trusting that God will uphold him due to his faith, it is at its turn a sort of pride that is not pleasant to God, and such a deed can destroy that somebody. It is like he would force God to help him, by reckoning his power as stronger that God's will. Only when there is an absolute need for receiving a trial, that trial must be received with humbleness and by asking God for help; or, only when the trials come onto you without having you previously searched for it, and without being you able to avoid it in a manner unpleasant to God and inappropriate to your spiritual growth, only than one must receive the trial. The humbleness and the dignity, or the devotion for a value necessary to a true life, they must go hand in hand. Then you will receive your trials by thanking God for the trust He shows you, by Him allowing that trial coming upon you because He knows that you will be able to overcome that trial. Here too, God must be transparent to you, His light penetrating through the wall of some aspect of your egotism.

463. By inheriting the sinfulness of their proto-parents, the people are in a certain sense non-accountable (*ανεύθυνος*) for their sins before they had received the grace of Christ through baptism. That's why too, they weren't required their collaboration for their sins to be forgiven, because they were unable to. Of course, reckoning them as non-accountable did not equaled a receiving of them into the Kingdom of Heavens. That was to come only through Christ.

464. Jesus didn't heal people by praying, for He was God when healing too, so that he worked like God. But when He prayed, He did that like a man, and therefore while doing that He didn't heal people. But the Apostles were healing also while praying, for they worked in that healing as men. And therefore, they who were healed by Apostles they must collaborate too, by praying themselves to be healed. The strong and the weak people must show themselves to God as intertwined, in order the power of God who is overpoured within those who are more open to that power, to cross also within them whom they want united themselves with, out of their love and by the kinship of the nature. Through the lit charcoal the godlike fire passes also to the non-lit charcoal which is in contact with the lit charcoal. Him who has his soul with palsy, he cannot go to Christ by himself, but he wants to be helped to reach in front of Christ; the strengthening word of him who is stronger in his faith, it is of great help to him; by that, he will be helped to feel the power of Christ, or he will be elevated to that state that allows him to feel Christ's power.

465. If Jesus had shown any harshness to Judah, Judah could have been moved to commit his ugly deed also by some word or deed of Jesus, which Judah could have been seen some evilness in. Then, one could have said that God is evil too, or that God is a cause of the evil. But Judah wasn't pushed to anything evil from Jesus's part. By and large, the man isn't forced to evil by God's power. But the man totally freely

decides himself for evil. Or, the people are moved to evil by one another, without being forced to that by a force which to annul their freedom. That's why they won't be able to blame God for the evil done by themselves, at the final judgment. Only the people will be accountable. But the people will accuse on one another, because of having pushed one another to evil, or because they were role-model for evil to one another. But that won't unburden any of them of the evil accepted from others, though some people will be shown as having been eviler than others. The better one is, the stronger he proves to be against that what can enslave him, and therefore he will be closer to God or fuller of God's power. God's transcendence is one with His full kindness and freedom. And as the kindness always belongs to somebody, God is the Person-like Subject Whose freedom cannot fall prey to evil or to that what isn't truly good.

466. If not the freedom of the people had been the cause of their sins, it wouldn't have been just for the people to be judged. Even in the fact that the people accuse on one another, they show themselves as being aware of the freedom had by each one of them who accuses on one another.

467. In order somebody to tempt another to an evil thing, he must himself be tempted by evil, because he pleads for that evil or he shows himself as in love with that evil. But God is above any evil. This is one aspect of God's transcendence: God cannot feel in Himself the temptation of any evil, namely God cannot feel that He could fall under the inferior power of the evil, or that God could slide away from His absolute power and freedom. This is for the evil represents the domination of somebody by something that is inferior to him, and it represent the taking under mastery of his freedom by that inferior something, and therefore it is a weakness. But God allows the created being to tempt on one another, or He allows the beings to be tempted by things, or He lets the creatures to allow their freedom to be taken into mastery by the inferior force of the evil. And God can allow this due to the freedom which God endowed these creatures with, because the creatures can renounce, more or less, to their freedom too. God has given the man the freedom tied to man's being, and the man's freedom itself is allowed to grow up, and the man's being as well, towards consummation or towards the union with God. God allows to the man too his dignity to keep himself into liberty, to strengthen himself into liberty. The man can say; "I am free when I want to be free". But the man can be free by his will of being free and as a gift tied to man's being (ontologically). The freedom is both a gift and the result of man's work. That's why, at any moment during his earthly life, the man can lose or he can gain his freedom, but, because the absolute freedom belongs only to God, the created beings do not have the absolute freedom, neither they can have it or keep it or regain it except in union with God.

468. He who is not strengthened into freedom through the trials which he is submitted to, he cannot hope that he will be member of the Kingdom of the free sons of God. But he who has reached this trust by being tested, this trust won't shame him up.

469. The fear of God is like a footwear helping the man to always stepping on the path wanted by God. Only if the man is ceaselessly helped by the fear of God, the man will step on this path without deviating or stopping. He who has this fear steadfast within himself, he won't pass from a thing to another, he won't leave the right path of God, he won't fall prey to the thoughts' scattering. The fear of God has been imprinted within himself like a luminous source of light that won't ever be quenched, and that is being upheld not only by the man, but the man will be in a continuous collaboration with God. Better said, the fear of God is like a nail ceaselessly piecing our being, and without causing an illness to us but rather providing us with a steadfastness into health, by uniting our being with God and by making God felt by being the man ceaseless pricked by God's fear. It might be that the reason why the fear of God is said as being as its effect "the pricking of the heart" (Acts 2: 37).

470. When the memory of the sin leads you to repentance, that is from God. When it leads you to repeating your sin, that is from the devil.

471. Only now it is answered the question if it is good for somebody, under the pretext of fearing God, to pass from a thing to another and so not being able to fulfill anything as it should. Actually, him who is occupied with doing something good, he could suddenly remember a past sin accompanied with fear and sadness so that that can stop him from fulfilling that good thing. That's why, Barsanuphius established some certain moments in time for remembering his sins with sadness. The man must be master upon his thoughts even if those are good thoughts, and he must not allow himself to be mastered by his thoughts. The man must regulate the time when he allows his thoughts to enter his mind, so that he won't allow his thoughts to enter his mind whenever they want.

472. To say so, we entrust all our sins to God. If we confess our sins and if we ask for forgiveness, God will no longer keep them into His memory. But it happens that we do not remember many of our mistakes and we do not ask God to remove them from His memory. But Barsanuphius says that God will remove even those mistakes of ours from His memory if we ask God for a general forgiveness, because of not being us able to ask for their individual and specific forgiveness because of having us forgotten them. But God remembers those forgotten by us mistakes of ours, and not because God wants to keep those unforgotten by Him, but in order Him to forgive us for those forgotten by us mistakes of ours. This is because, that what is not individually forgiven by God won't bring out of God a healing of the trace left within man by that mistake of his. The forgiveness from God is not a juridical exoneration but it is a healing.

God has those within Himself only for he looks with mercy at the traces left within us by our sins, meaning those sins which we cannot remember about in order us to confess them and which remain within us as some wounds oozing puss. That's why God will heal us of those even if we shout out at Him to totally heal us from the traces left within us by our sins. But the healing is being done by the mercy of God, that is overpoured within us like a honey, for us too by our shouting out at Him, us to show that we no longer suffer of that state of egotistic petrifaction of ours, but we appeal Him with our humanity longing to be healed by Him.

473. We must also mention here that this healing takes place especially through a priest, for through his always actual responsibility for the people he shepherds, upheld by the conscience of sending them to God, a conscience upheld by grace, the priest can communicate to the man through his understanding forgiveness given to the man united with the healing, for also the believer who is woken up through the responsibility of the priest to his responsibility in front of God, the believer wakes up by confessing his humanity longing for getting freed from his callousness and from his indifference of his sinful state.

474. "He will be corrected of them". It is not only a forgiveness of the sin, but it is also a straightening of the man so that he will no longer able to commit those sins. The confessions of the sins is the fundamental condition for the man to be corrected of his sins. By confessing his sins the man's heart gets sensitized and it gets out of its callousness and superficiality which previously made the heart to be complacent into evil. The healing of the man starts due to a work of God, a work taking place through the word told by some believer, but especially through the priest who is continuously living his responsibility for people in front of God.

475. The good deed done out of some personal interest or towards the vain-glory, it is defiled by egotism and it rather aims at deceiving the people. That's why such a deed is only apparently good. At a given time, that deed will be unmasked and it will be exposed the hideous real image of him who wears make up. God wants us to totally renounce to ourselves for our love for Him and for people. Only through that we really unite ourselves with Him and with our fellow humans. Only by doing so we will no longer remain ourselves hidden to our fellow humans and we will no longer pose a danger to them, a danger which the more is masked the more dangerous will be. But only him who bestows thus, only him will truly accomplish himself as true man. Only the open man who works for his fellow humans, and who works for God Whom all the people can be united within as in Him Who loves all the people, only such an open man is the fully and rightly developed man, a man who is non-crooked and non-locked up in his helplessness. The all-good God cannot enter the proud man because that would have meant that man to become good

and open at his turn, but that man doesn't accept such a thing. And one cannot be forcedly made kind.

476. When we do something for God, we truly do that thing for others. This is for God directs all the things towards people. Then we serve God's work for the salvation and for the eternal happiness of the people. If we do something for people but we exclude God from that thing, we won't help the people to reach the eternal happiness because we close up their path to God.

477. If God uses us for a good deed, that won't be because God needs us for that deed to be done, but that is because God wants us to become kind by working the good deeds. This is for the deed isn't separated from him who commits it. The deed will be imprinted, in the first place, within him who commits it. Of course, by that, also them whom we do good deeds for, they will become kind too. Nobody is saved in isolation. One finds God and his fellow humans whom he to commit through his good deeds. By doing the good we open ourselves to our fellow humans and to God Who is the spring of the good and of the love for all people. In the good we transcend ourselves together with our fellow humans into God and we meet God. In doing the good we will be liberated from the forces pulling us downwards and which divide and enslave us.

478. Regardless what the man succeeds doing, let him not forget about the fact that he does everything on the ground of a gift he received from God. Let him therefore keep his humbleness. On the other hand, the man must not bury the received gift, but he must multiply it towards his and others' growth towards the Kingdom of God. Let the man not bury his gift into ground if it's about material things, or not to waste that gift in fruitless words scattered in the thin air, words which have no use either for himself or for others. Let him take heed even more not to spread such words in order to harm others. This is for any gift implies also a responsibility for being used well and for being developed. The bigger the gift is, the bigger the responsibility will be. This is because that gift can do better or it can do more harm as it is bigger. In the last case, that gift becomes to you a ground for your damnation.

479. Above all the signs of love from God towards us, Barsanuphius sees the fact that He made Himself man in order Him to die for us. If we do not know how to thank a man who accepted his death for us a few years earlier in order him to prolong our earthly life for a few more years, how much more should we thank Him Who accepted to die when He was unable to die by any means, and by doing that He provided us with the eternal life? And even more than that, by our thankfulness, though so unimportant one, we make Him love us and, even more than that, He rejoices of our unimportant love as for a means which we open ourselves through, to the happiness He wans to give it to us.

480. If the urge for giving thanks is sown within us as a means of union among ourselves and for rejoicing of one another, why would it be difficult to use this urge sown within us by Him, towards Himself, in order us to warm up our own life and to make Him glad too? In this too, it is shown the existential trait that is warm, living, and of-life-making, of the relationship between us and God Who fills up both the public cult of the Church and our private prayers.

481. The evil one puts on the mask of the good in order him to deceive that one whom he wants to do evil to, or to attract him to evil by deluding him that he attracts him towards good. But the devil's purpose remains the evil and, after the devil succeeds in doing evil to somebody or in attracting somebody to do evil, the devil will get off the mask of the good, so that him who has been deluded by the mask of the pretended good he will see the evil done to him or the evil he has been attracted to. And either he renounces to the evil which he has been urged to, or he will remain in that evil if he has got sweetened by that evil, but he will realize that that pretended good is actually evil. There are some faithless people who claim to do good, but they do that out of their pride and in order to attract others too to faithlessness. This is another evil masked as good. But the evil will get his mask off, after a while, because it cannot pretend anymore. And to them who have power of discernment the evil cannot totally mask itself.

482. In the true good that springs out of God everything is clear and clean and sincere. And that good makes the man whom that good is fulfilled by, and whom that good is imprinted within, that man to be at his turn: clear, clean, and sincere. The apparent good, on the contrary, it will make the man meandrous, disturbed, pretending, searching for crooked ways and for dark sides. Through that good won't be accomplished the true and righteous and transparent and luminous man.

483. The prayer done seriously will give us the possibility to decide whether a thing which we want to do is from God or not, and so whether we should do that or not. The prayer gets us out of the doubt whether a thought truly is from God or that thought is only apparently from God.

484. The man who does the good is strengthened on two ways: by the fact that he does that good and by the fact that he courageously endures the trouble that will be caused him by the good he has done. This is because both from the devil and from the weakness imprinted within us and within others, there will occur an opposition to that good which we want to do or which we have done it (in order that to pull us backwards).

485. The trouble intertwined within the good done by us can be as well hidden into our vain-glory, or in speaking about it, braggingly, to somebody else etc. Those are forms which do not bother us, but they neither allow us to advance by doing that good. Only by engaging

ourselves also in the struggle for removing these sinful shadows from the good, we will truly get strengthened or we will truly advance in our true freedom from the evil and into the fully authentic man.

486. The awareness about God and the knowledge about some commandments issued by God, it will strengthen us to fulfill an aspiration towards good as sown within our nature. This is for such a fulfillment requires effort which our weakened nature doesn't easily make it. The good intentions are still far from their accomplishment. Between wanting to master yourself and you reaching to do that, there is a long distance.

487. Each commandment of God expresses His whole will referring to the whole creation. Only Him can wholly fulfill that. If we had fulfilled God's will totally, that would have meant a total identification of us to Him. But we continuously advance in evermore-fully fulfilling His will.

488. Being consummate means, according to Saint Apostle Paul, one to continuously tending higher. This is the consummation of the man: the continuous tension, the non-stopping, the non-sliding downwards. It is a going on consummation by constantly aiming at the final target. In this we experience God Who is always transcendent and Whom we ceaselessly transcend towards, according to Gregory of Nyssa.

489. Here are given four moment in fulfilling the good: a) strive yourself to do the good; b) ask God for the power for you to do the good; c) if the good has been done, you will thank God for being that good done and you won't reckon yourself as having done that good; d) if you have done it so, the prayer full of humbleness and of repentance for the thought of glory that has come to you, it will make you too partaker to the good done through you. By striving and by asking God for help, we will reach to be the good fulfilled through us, but the good won't be fulfilled only by us. By giving thanks through prayer with humbleness and with repentance for of the thought that has come to us, we too will be made partaker to the good done through us. We can give only our striving and our ask for help. Our thankful prayer with humbleness and with repentance stops us from getting haughty as we would have been the ones who had done the good. And we will become partakers to the done good only by that, and ourselves will become good.

490. It is being repeated here what was said in the previous letter: God could do a good through you, as He can do through all the sinners. This is for any good comes from God. But if you attribute to yourself the good done through you (as through a physical agent), you won't be made partaker to that good but you will remain exterior to that good. Your pride will estrange you from any good done through you. Only by being you aware of encountering God and only by keeping you this connection with God, you too will be united with God as a subject for God is the

supreme Subject of the good. Getting separated from God will make you non-partaker to God's kindness and it will make the good unassimilated to your person. The individualistic affirmation has nothing good in it because of being the fruit of the egotism. This is for the good commits the communion with all the people, or the kindness is one with the communion with all the people into God.

491. He told that in order himself not to be tempted by pride for being in such a tight connection with God so that God tells him things happening at distance. He said "from the devils" in order him to show that those ones can add their temptation to that foretelling.

492. The devil doesn't promise you the happiness by enduring the cross. It is true that there are also people who accept to die for an ideal. But that is an earthly ideal. Through Christ's cross has been showed that no temptation from the devil leads to the true life. The whole temptation power of the devil has been destroyed through cross. Accepting the cross means the man renouncing even to his pride as attractive means which one could gain happiness through. That's why the member of some form of Christendom who reject the cross, they cannot reject their pride of being saved by themselves, or by themselves too. Through cross itself the death as upheld by the devil as "dead life" has been killed.

493. On the other hand, the cross is one in its sense and shape, so that it cannot be replaced for something imitating the cross. But the persons are many and each human face reflects a different souly content, especially regarding the good and the evil, but each of them having the possibility of imitating somebody else in that regard, up to a certain point. In this is given also the possibility that the people can be deceived by their fellow humans who can take the countenance of the good when they actually are evil. And in this too, it is given the possibility that the devil can put on an image of an apparently good human being, or even imitating the image of Christ. But this doesn't mean that we mustn't paint the icon of Christ, for the icon doesn't claim being the Person of Christ Himself, as any hallucination about Christ claims it. The icon doesn't ask us to take it as Christ's reality and so us to worship the icon as we do to the original, as the hallucination urges us to do. This is for the icon invites us to transcend it in order the icon to place us in unseen connection with the original.

494. The sign of the cross produces us humbleness when we look at it with faith. This is for we see that our salvation has come to us by the fact that Christ humbled Himself to the death. Only through the cross our salvation will come to us too. This is for we have done nothing in order us to be saved. And if we believe that we save ourselves on our own, namely if we get haughty, we won't be saved because of not believing us into the holy cross. So, the one looking at the cross with pride and with despise, he shows that he doesn't believe in the cross and by not

humbling on himself he won't be saved. This is because of remaining him trusting his own powers which will be in the end proven as helpless.

495. There where the cross is, there God is. There where the cross is, there is the announcement that we cannot be saved by ourselves, and that neither God Himself saves us through a commanding act of pride, but God does that by descending to us, and in that descent is His true love for us. So, the cross shows us the true God Who cannot be proud or an avenger or a dominator, but God is gentle and humble and loving of people. There where the cross is, there can be seen the true God Whom nothing evil can be within.

496. You may at times think at woman, at money, at drink, as the possibility of boasting yourself, but you do not feel yourself tempted to do the sinful deeds related to those thoughts. But itself your trust of standing strong by yourself, it is a sin. So, your must call upon the name of God in such situations as well, in order you to wake up your conscience that you owe your peace to God. This is because, from pride, you can very easily slide to some sin which the mentioned thoughts tell you about. Only your dialogue with God will protect you against your pride by showing to you how small you are and how Great God is. You must never have the conscience that you are alone, either in good or in bad. The sentiment that you are alone in the good things will associate itself with your pride; in evil things it will associate itself with the desperation. Only out of your communion with God you can have your humbleness, your peace, your hope, and your trust. And when you call upon the name of God, God Himself will come and He will be present. We cannot place ourselves in connection with somebody who is at a distance from us, except by calling upon his name or by thinking at his name.

497. Almost always it is used in these "Letters" the term "thought" for a state of conscience, for a certain existential state of the conscience. The conscience is, on one hand, the awareness about the self, while on the other hand the conscience is this knowing about the self gets sharpened, it is determined, and it takes the shape of a certain existential disposition. The conscience doesn't remain cold, neutral, though theoretically we can discern between the general awareness about the self and this existential quality of it, as between the sea and its always changing waves.

498. There is too a short period of peace of the beast that has got satiated, or of the man who has momentarily satisfied his pleasure. It is the peace of the body tired by the spasms from during the pleasure. But the passion will again wake up soon.

499. By calling upon the name of God with love, with praise, and with thankfulness for the received help, the soul tells to himself everything that God is to him. And at each time, that takes place according to the

state and to the need of that moment. It is like a mother uttering the name of her child; she brings within her soul the whole being of her child with everything that characterizes her child, but as she sees her child on that moment. The name isn't only a copy of the whole, but the name is his real whole, one that without ceasing to exist outside too it is also within the one uttering that name.

500. The temptation of praising ourselves breaks us apart from the connection with the great reality that is not from us. Alone, and without the means we have at hand through people and from the nature that is not from people - a nature that includes also a part of our being, but which God is also worker into - we wouldn't be able to do anything. But everything that is put at our disposition by God and by others, it won't abolish the border between them and us. They remain persons and we cannot assimilate them. Likewise, either the nature put at our disposition by a supreme Person, it cannot unplug us, neither can we assimilate that nature wholly. All the more the supreme Person is defended by His border, regardless how much we communicate with Him through what He gives us; but He neither abolished us.

501. Only the conscience of the presence of God, waken up by the calling of His name, it can attract the soul away from an inappropriate thought. Only that conscience of the presence of God will get me beyond the limit of my powers. Other thoughts invoked by me against a certain thought won't be able to help me defeating that thought, because of being those thoughts upheld by my weak power.

502. There are also sins which must be recalled in a specified manner, but other sins must not be called like that, in order they not to tempt to be repeated. The first sins are mostly characteristic to the laymen: abortions, not helping someone, not visiting an ill person, not taking care of parents etc. That's why at the monks has been born the habit to say in prayer only: "Lord Jesus Christ, have mercy on me the sinner".

503. Thinking at God places you even more quickly, or more directly, in connection with God, than remembering His name within your heart; at its turn, remembering God's name within your heart will place you more quickly than by uttering His name with your mouth. Nothing is quicker than the thought. The thought comprises, directly, the indefinite of the person. To some extent, the name of the person determines that indefinite, or it make you enter the Person's indeterminate by a determinate word. But you must have been progressing much in often remembering God's name in order you to be able to think at God often and without using the word. The word is more in your power than the thought. He who reaches to think often or permanently at God, he will have imprinted the whole content of his thinking or of his souly feeling with that thought at God.

504. There is also a sinking, better said a clogging up, into an endless scattering and imagination. From an idea you pass to another idea which seems to you deeper than the first idea, or you pass from an imagining to another imagining because of that seeming to you as more interesting; and so on. You are losing yourself like in a labyrinth. To him who is no longer able to keep his thought attached to God, tying his thought to a word or to the name of God, it will be helpful. He who keeps his thought attached to God without the help of the word, he keeps his thought attached to the same Person-like God Whom he keeps his thought attached to, by name as well, or by the words of the prayer as well. God is a Person-like-God Who has a personal will, and Who wants to save us in His quality as Person. He who thinks like this, he won't sink himself into a chaotic pantheism that can justify your most nonsensical contradictory thoughts by claiming that all the realities are implied into an essence reckoned as God.

505. Let not the fear make you enter the church to pray. But neither let your fear stop you.

506. Here is expressed the difference between fear (*δειλια*) and the fear of God (*φόβος θεόν*). The first one may be the fear of something that can happen to the man within world; the second one is the fear of the judgment of God, the fear of losing the eternal life. This may be one with the discernment done by Heidegger between *Furcht* and *Angst*. The "fear" keeps the man tied to this world and it urges the man to pray for some success in the world or for defending himself against some unsuccess in the world. The "fear of God" ties the man to the from-above-the-world life and it urges the man to pray for his salvation, in order him not to be lost in the world.

507. Christ feels in this, as He is a Person non-confounded to me, that I take heed at His will. In living the will of the another, I feel him as a person having a border which I cannot cross over, as a person whom I cannot confound myself to. If I want to cross over another because of my pride, I will actually no longer know about another person whom I should remain in communion with, and I will lose the experiencing of my own person too. The pride and the pantheism are tightly united. By accepting the will of Christ to be done with my will, I won't either abolish myself as person, but I will get united with Him in the communion of love. I know that He will do with me what makes me happy, that what gives me a keen conscience of my own person, in communion with Him. Properly-said, that what makes me happy is the communion with another person and, consummately, with the Person of Christ. The another has a border. But himself opens that border to me without abolishing it. And I will feel both as having a border and opening that border to me, out of love. I myself do not cross over him, without his will. He has a nature like mine, common to some extent, which he increases with the nature from within

me. But he has put on his nature his seal and he will communicate his nature to me by his will. This produces me a double-joy: that I am receiving something related to me and that increases me, but also that I am receiving that by his will and out of his love. This is that what actually rejoices me, and it give me life. This mystery has its culminant degree in the Holy Trinity and it is upheld among us by the Holy Trinity. One can speak within the Holy Trinity about a sole will and still about three Persons Who will.

508. Even by asking Christ for His will to be done within you, regarding your passions, you will be healed of your passions for you renounce to the pride of your egotism.

509. This is that what we mainly must aim at by praying: that our will to be united with the will of God, so that we to open ourselves to God's love for us, and that our border to be open towards Him and His border to be open to us; so that God to communicate to us, for His love, as much as possible from Himself, and without Him abolishing us but by Him strengthening us in order us too to open ourselves to this love of His. We tell God in prayer that what we feel that we need, but we let Him to fulfill our ask according to how He knows and according to what He wants, and in this too we show our union with Him, without the abolishment of ours or His persons; in our prayer we actually ask Him for coming e within us.

510. We are not the ultimate masters of the things or of the nature. We are only their administrators according to the will of God Who knows what they should be used like for the benefit of all of us. That's why the individuals must not make themselves the master of the things and of the nature, fighting and doing injustice to one another because of the material things, neither must do so the general institutions by favoring certain collectivities. Only for it has been given to us in order us to administrate it for our benefit, it is told in Genesis: "Master the earth" (Gen. 1: 28). But we must not forgive about the fact that we must use the things with love for one another and with gratitude for Him Who has given then to us, and we must take in account the fundamental conditions which the things can be beneficial to us both bodily and spiritually; and we must also take in account the will of God Who on each occasion watches for they to be used according to that benefit. That's why we start doing any deed, or we start using each thing, after marking upon it the sign of the cross.

511. We pay our debts to God on instalments. And this should always keep our conscience awake for we are debtors to God, so that we should tell God always: "I have sinned". But we are unable to always do that. Even more than that, if we always said: "I have sinned", we would get accustomed to it and we would say it without paying attention to it. That's why is a temptation from the devils you to be discontent by the

fact that you cannot always tell: "I have sinned". Both out of this answer and out of that answer regarding the "sealing", one can deduce that the authors of the "Letters" would have told the same thing about an often impartation with the body and with the blood of the Lord. This is because this too can lead one to weaken his focusing when receiving them.

512. He who has clean senses he won't be attracted through them by material things, by persons, or by their memories. That one, when he utters the psalms, he thinks at God. And due to that we won't get scattered away from the meanings of the verses. The clean senses help us to interiorize and by that we will be able to persevere in the encounter with God.

513. By despising the things told us by God through psalms, we will attract upon us the punishment from God, or we will close ourselves to the clean and high life coming from Him, and we will remain into the state of the souly death.

514. Asking God for mercy with the heart's pain, until tearing it apart, it will rid us of scattering. And if that has happened even for a short while and even from time to time, and if that has unveiled to us our human actualized by encountering the living God producer of human feeling, that will be of great help for our spiritual growth. Without a Person-like God there wouldn't have existed the possibility for a continuous sensitization of the man, because we wouldn't have asked for God mercy with the sentiment that He can have mercy on us; or with the sentiment that Himself is full of mercy on us, or that He is the source of the mercies. The people who have no mercy, they are not true people. And the soul's organ which we feel the mercy through, and which we become merciful through, it is our heart. The heart is the feeling power between person and person; through our heart we have mercy on somebody, but we also feel the mercy from God through our heart. The man having a petrified heart is a heartless man, a man whom this organ is no longer functioning within. If the man gets animated, he will feel pricked by his own callousness, but he won't be able to feel himself fully pricked except by encountering the merciful God. God softens our heart by His mercy. Being us pricked by God's mercy, our heart will regain the feeling of God and it will feel the urge to extoll God, for the heart to thank God at its turn. And this feeling will escape the man from any scattering in his thoughts at limited and impersonal things, things which lower the man on a locked-up plan, a monotonous plan of the egotistic pleasures or of some unimportant discontents.

515. The word "slavery", namely being I unwillingly taken into mastery, it is used only for that what my evil impulses do with me, because of them subjugating my freedom without my full will. God doesn't enslave me for the good doesn't enslave me without my will. I must willingly make myself a "slave" to God. I am a free "slave", I am a "powerful" slave in

everything that is good and that it strengthens me into good. This is not a properly-said slavery.

516. I am carried away from a "thought place" to another "thought place", from a theme to another, unwillingly, as a bonded slave.

517. The pricking of the heart is also a waking up to the feeling of the true self, it is a waking up from the bluntness of the sinful unconsciousness. The pricking of the heart wakes you up also when you are menaced by being enslaved by a sinful deed.

518. He who allows himself to be mastered by an evil thought and thus he reaches even to do the sinful deed, he doesn't actually move, though the disturbance from within him let the impression that he moves. He is spiritually dead. And the dead doesn't move. The movement means struggle for freedom, or it means struggle for preserving the freedom and of increasing in freedom. One can feel here the opposition to the Origenistic theory that the movement is the product of the soul's falling off the divine pleroma, and the movement bears within itself the seal of the evil. The movement is an ascending running towards God, and it is not a falling off God. The movement is in the service of the good. The movement is not the product of the evil or a progression into evil. This idea will be developed by Saint Maximos the Confessor in "*Ambigua*".

519. The devil urges the man to do evil, and then the devil will be the one who will accuse the man in front of God, in order God to let the man under the devil's mastery. But if the defendant moves himself against the devil, and if the man doesn't allow himself to remain "fallen" under the devil's mastery, the man himself will run to God in order to get rid of the devil's accusation.

520. One can reach his humbleness only through power. This is for the worldly extolling is characteristic to frivolousness. This is because of being deceiving. He who is humble, he gets elevated in that what is substantial and it lasts: into truth. He gets elevated in being recognized and in getting power to help and to gain others. Christ, by humbling Himself, He was able to sacrifice Himself for all and He has gained many and forever.

521. Here is again being affirmed that you gain the good by moving yourself. Only him who remains lazy into the evil things, he won't move himself, he won't run himself. And the movement is upheld by will. He who "allows himself to be prey to the evil", he won't move because of not using his will. He who wants to do the good, and to be himself good, he will want to constantly become better, and to do increasingly better. One slides increasingly lower in evil, almost unwillingly. The good has a target that won't ever be fully reached. That target is God. The evil has no target. The evil wants only to repeat a short-lived pleasure.

522. The eternal happiness grows a will that gets continuously strengthened. The idleness doesn't accomplish the man and that's why it won't be crowned with the happiness of the imperishable fullness of the life.

523. At your turn, we could have done something that had determined somebody from our closeness to commit a sin. Or, at least we haven't done enough to make that man good. Even by judging our neighbor as incapable of good, that will irradiate out of us something urging our neighbor to commit sin. But the repentance for our contribution had to our neighbor's sin will take us to obtain forgiveness for this contribution of ours. And if that one repents at his turn, by being influenced in good by us, he too will be forgiven for his sin. That's why him too who contributed to his neighbor's sin, he will be reckoned through the repentance of his neighbor determined by him, as less burdened by his contribution to his neighbor's sin. We are intertwined, but we are also free in sinning and in escaping from sinful state through the repentance which we influence each other to.

524. In the Greek text is used the word *αλλοιούδθαι* and not *μεταμοφφόυσθαι*, as in the Transfiguration of the Lord on Tabor. Blushing comes from the feeling that my body has escaped from under the power of the person. The blushing doesn't transfigure the body, unlike in the Transfiguration of the Lord on Tabor which was lived in the elevation of the whole person, with the body, on a totally different plan. Max Scheller explained the feeling of shame by the fact that the man is not only body but the man is spirit too. Without conscience the man wouldn't have any feeling of shame. The animal has no shame. The shame comes when the man tends to show himself only as body, but the spirit protests. Adam and Eva felt no shame before committing the ancestral sin, for they didn't get their bodies out of the transfiguring power of the spirit. It is the conscience about "alienation", as the Greek term says, of falling from human. Olivier Clement sees in this the fact that the man gets ashamed in front of his fellow human, the appurtenance of the body to the person, and in the same time the difference between body and person: "I recognize myself, but in the same time I do not recognize myself. I recognize myself in my body, otherwise I wouldn't blush when I am gazed upon by somebody else; you do not blush from something foreign to you" (Olivier Clement, "Le corps", in *Bulletin du Centre Protestant d'Etudes*, Avril, 1982, p. 7). The same one reckons the "shame as affirmation of the person" (p. 28). I am body too, but I am not only body. The proof is that "the more the another gives himself, the more I discover him: the secret is the giving itself" (p. 30). Right in the act of the wedding "I promise in front of God to live and to die in order you to exist and you to exist forever" (p. 31).

525. Without that wisdom that provides the listener with pleasure, without the decency that is so cherished by our people, there will be disorder.

526. The author makes here, out of the thought at the "fearsome judgment" of God mentioned during the Holy Liturgy, a means for maintaining the wisdom and the restraint during the meetings with others. The eschatological opening of the Liturgy doesn't mean a disinterest for the present life, but it is a means for purifying the present life. We are provided with the same effect of general cleaning of our life by the often remembrance of God.

527. The feeling of the presence of the almighty God gives the man power for controlling his agitation, his fear that is usually manifested in violence, and his arrogance when not knowing his true measures.

528. He who hasn't fallen, he won't stand. Neither will stand him who has totally fallen. One's fight won't be a serious fight if he doesn't feel himself almost defeated. Only through many fights of this sort one gets strengthens to such an extent that the temptations will not longer have power upon him.

529. Calling upon the name of God means calling upon God Himself. And God comes when He is called, so that God Himself will be present if He is called upon. By and large, he who calls upon somebody's name and he who is called by somebody, they are in a relationship.

530. The good and the evil things do not stand by themselves, but they are hypostatized, the first ones in God, the last ones in satan. And the things are spread out of them. And out of them the things get hypostatized, often mixed up, within the human persons too.

531. Call God with the faith that you will benefit of what you ask Him for.

532. In the relationships between two men, they are not alone, but there is God too, or satan, according to the heart of one man or of both of them. Even when you ask somebody for something in good faith, and he has no evil thought against you, God could urge that one not to fulfill your request, who knows towards what benefit of yours. Anyway, it is the duty of each one not to allow the devil to trouble their relationship with one another.

533. He who has humbleness he doesn't cherish at all the vanity of the worldly glory, for he has the richness and the depth of his life into God, as hidden into the humble vessel of his being, or in connection with himself.

534. The humbleness is united with the faith. The centurion didn't reckon himself worthy of receiving Christ in his house, for he had believed in Christ's godhead. And in his faith, by knowing Jesus as God, he had had

Jesus closer than they who would have received Jesus in their houses, but they wouldn't have known and felt His godhead.

535. The thirsty deep of the humbleness attracts in itself many gifts, reckoning them superior to those which seem to the man that he has them through himself.

536. Let's not praise ever with anything of what we do. By receiving guests, let's not praise ourselves for doing that we do good to those ones, but let's reckon ourselves as needing those ones in order they to help us in our struggle with our passions. And, actually, we need the advice of those ones as long as we are non-consummate. After that, there will come other toils which we uphold through, our advanced state: especially the deepening into prayer.

537. Somebody's vain-glory still is depending on others. The pride can exist even without the praise coming from others. The pride feeds only on one's imagination about himself, though the imagination about the self is present also in the joy of somebody for the glory granted him by others.

538. We are never alone while fighting the temptations and while enduring the trials. The love from God and from the saints irradiates towards us and within us, and it strengthen us. Doesn't the mother's love send its strengthening waves towards her son who is in troubles, even though her son won't feel that? The more consummate one is, the less egotistic he will be, and the more sensitive he will be at another's difficulties, and the more merciful he will be. But God is consummate and the saints are partakers to His consummation. And God is even more impressed by our hardships when He sees the love of the saints for us. The love no longer keeps separate them who love one another, neither from one another nor from the third one whom they love. This has its foundation in the Holy Trinity. There is love within world due to the fact that there are superior Person-like centers of love where the love irradiates from, because the love cannot stand by itself. And if we are thirsty for reaching a consummate love, that means that there is a person-like Center (or better said tri-person-like), out of which there ceaselessly flows that love that attracts us.

539. The will manifested in passions is a weak will, it is an enslaved will. Your will must be cut off by the higher will, by the true will, which we can truly become masters through upon ourselves. That's why only through it we must liberate ourselves from the slavery of the passions.

540. One must notice that the crying comes to us after we have been liberated from passions. The passions make our soul callous. But our passions can also produce a crying when they cannot be satisfied. On one hand we must become strong, by liberating ourselves from the slavery of the passions. On the other hand, this strength will bring to us the softening of our heart and the crying. How can this be explained?

This strength is born not only out of the victory of our true will, but also from the love from God and for our sorrow felt because of our sins. The strength and the affection for God go hand in hand. The strength of the mother in overcoming her egotism, and her affectionate love ready to do any sacrifice for her son, they constitute an example of such a union between those. The egotist cannot cry for another, but he cries only for himself. The egotist cannot cry for another because of being himself defeated by his passions. There is also a crying at the egotist, but that is a crying united with the rigid savageness.

541. The Ghost doesn't come over him who hasn't cleaned himself of his egotistic passions by personal effort. The Ghost descended at Pentecost over the Apostles who have been prepared during three previous years by the Savior, so that they believed in Him and they loved Him. To some extent, the Ghost also comes when someone starts a new life, in order the Ghost to help him to advance in that new life. On Pentecost, the Ghost produced the pricking of the heart of those who believed the Apostles' word. On this purpose is given the Ghost at Baptism as well. But the Ghost Who gives power to the Apostles is given especially through the non-egotistic doing. The theatrical Pentecostalism isn't something serious.

542. One who said that he is sinless, right by saying so he would be a sinner. The man must always be aware of his sinfulness. But this doesn't mean that the man must not pray to all his acquaintances for forgiveness, but he must do that especially to God, through the priest ordained through ordination, to forgive the confessed sins. And can one tell that he is consummately clean of any sin? And how could one dare to say that? I could tell, about being my sins forgiven by the priest, that I have been forgiven, but have I been able to make a complete confession so that I have removed from me any impulse towards other sins?

543. When you come close to Eucharist, the main thing is you to believe in the real presence of the body and of the blood of our Lord in that Eucharist, and you to believe that you are sinner, but you must have been also fighting on all ways against the sins and for getting yourself cleaned of your sins. Namely you won't come as one who accepts, with indifference, his state as sinner.

544. So, one receives his salvation because he wills it, and he rejects his salvation because he wants to reject it. He who comes close to the holy body and blood while feeling sorrow for his sins, he will be saved, while him who comes close with indifference or despise, he will be condemned.

545. Asking for forgiveness to him whom you have done something wrong it is more difficult than telling your sin to somebody else. But the forgiveness which you are asking from comes from him and it places you again in an affectionate communication with him. This is for, by

humiliating yourself in front of him, he will see you exiting the enmity you have been having with him. But, while the asking for forgiveness is the sign of a repentance that melts down your heart and by it you prove to the another that and you believe that he can be softened too, unlike that, the despair leads to suicide and to a definitive callousness because of not thinking that the another and God Himself can get softened to their heart anymore. The despair is a faithlessness into God's love and into the capacity of love of the fellow humans.

546. We will be even more condemned if others become workers of what we say but we do not do, because of that fact proving that those things can be fulfilled by people, and despite we know those things better we do not fulfill them with our deeds. We remain exterior to the things we utter, and by doing so we will be liars. Blessed are those who do not allow themselves to be influenced by the example of the liars, but by defending the possibility of fulfilling the words even against those who utter them as liars, they fulfill those words.

547. We have experienced often the fact that our discussions have enslaved us only to the demons because of the sins we have been committing during those discussions, because of saying something unpleasant to the participant to those discussions or regarding those who have been absent but others told them about our sayings.

548. If during a meeting you gave others the impression that you willingly keep your silence, those ones could reckon you as proud and offending them intentionally. Be so humble than to hide even your humbleness.

549. The disturbance put into discussion come from not having the remembrance of God or of Christ within our heart, from not being focused into you while you are speaking, or focused on thinking at your sins and at your duty to humble yourself. From here comes the passion (the disturbance) manifested in discussion. We reckon as too important the things said by us and we think about ourselves as being too important and as it would depend on us for the truth to be known.

550. The disturbance is caused by the vain-glory or by the sin associated to the word you tell, or to the deed you commit. That's why, there where is disturbance, there won't be God, or you will feel that you are not in state of peace with God. This is for God is the source of the peace, for He wants to keep everyone in the union conditioned by the humbleness of everybody.

551. To the self-justification Saint Apostle Paul opposed the justification through God, a justification coming out of the faith into God, and not out of oneself. But waiting for the justification from God and not from oneself, it implies the humbleness. And in the same time with the humbleness, it implies also the thought at not reckoning oneself as justified through his faith. In this sense, the justification is a hope, and

not a full-of-pride sureness. Somebody is justified when he doesn't reckon himself justified yet, not even by God. This is because he always feels himself as sinner.

552. One must ceaselessly call upon the name of God, but it will suffice doing that trice before one speaks or does something good or neutral.

553. The disturbance that could be born on each time one is on the way to tell or to do something, it is the vain-glory.

554. When you don't want to say or to do something because of fearing the temptation, you will tell or accomplish that thing with prayer and with the fear of God rather than to avoid telling of doing that because of fearing your vain-glory.

555. Each deed can be good or bad. It depends on the circumstances. The decision to do or not to do a deed must be made with right-reckoning. When you keep your silence in order you to make an effort for spiritual growth, that is a good silence. But when you keep your silence because of fearing your vain-glory, and that is not beneficial to somebody, that it is not good.

556. God doesn't force the man to do the good, for God respects the freedom given by Him to the man; this is for God hasn't created the man as an object. But God punishes the man when the man used his freedom wrongly, or God makes the man suffer in order the man to correct himself in using his freedom rightly. That's why God allows the man to do injustices for a long period of time, but God helps in a certain way those whom one commits injustice to, by giving them satisfactions, or by delivering them from the injustice done to them, but only if they are worthy of that. And thus, they who make them suffer, they serve a punishment tools, and therefore, maybe, for their straightening. Thus, by wrongly using their freedom, the people harm on each other, but they also are helped by that to correct themselves, if they want to. This is because not God Himself punishes them and corrects them through punishment, but God uses themselves to do that. Namely, God not only uses their rightly-used freedom, but He also uses their wrongly used freedom. In a way, God limits the evil through the evil itself. But in hell there won't come any good in anyone, and the evil will be endless.

557. All of us need to be suffered by others. That's why is not the case for reckoning that we do something big when suffering another and when praying for him. Do not take pride when you have done good to others, for God has done good to you too, through others, and you have done good to others through God too. But do not get pride either when you have suffered something from others, for the Lord too suffered from others and by that He wanted to heal them up. So, the Lord is the One suffering within you. When you suffer from another and you don't answer him alike, the Lord will heal him up through you. The Lord uses

us when we do good things, and He is the One suffering when we suffer without riposting from others, in order us to be healed up. The Lord of the skies and of the earth, by suffering the beatings from others, but without answering them alike, He showed that the true glory consists of enduring the hits from others in order they to be healed through the example of the supreme love. We usually do differently: the more important we are, the less we endure the hits from others. This shows that what we reckon as glory, it is not a true glory, for it cannot heal.

558. When you do something good to somebody else, you do not do anything else but paying for the good done to you by others. And Him Who does the good through people is God. God wants to catch us, by that, as active agents in the circuit of the good among us. This is for, only by engaging us too in the good which God want to do, He makes us too as kind.

559. He who fulfills his will he fulfills the will of the devil and he becomes the devil's son. This is because an own will that is not one with the will of God, it is one with the devil's will. Properly-said, the man's true will coincides to God's will. By this the man tears down the wall between him and God. On the opposite, the man's own will separates the man from God and from other people. The true will of the man is the one uniting the man with God and with his fellow humans. This is for God creates all the people for the union with Himself and into Himself. This is the strong will of the man: not allowing his will to be dragged away by his egotistic passions which separate him from God and which lock up the man into his egotism.

560. They who are masters over themselves, non-enslaved to the passions, they are free, and in this they meet God in a unique freedom of the love. They are then good too, because only the weak ones fear other people, because they are evil; they do not breath in the fearless width of the love of God. Somewhere there must be such a height elevated above all the things submitted to the laws and above them who fall under the slavery of their passions. Only through that person-like reality, free of all possible servitudes, the people can raise to freedom.

561. The consummation of God was shown in the fact of giving His Son to death for us. And the consummation of the embodied Son was shown in the fact of giving His human life for us. In a way, if God continues to be consummate, He will continue to suffer for us, to be in state of sacrifice for us. And us, if we want to be consummate as God is, we must do the same. That's why we receive the state of sacrifice within us. Through sacrifice you exit your own prison and you open your gate to others. The sacrifice means the broadness in love, the true conquest of others. The consummation consists of the power for conquering everyone while letting them to be free, and by making them too the owners of your goods. Through prayer we show God that we too open ourselves to Him.

And through the prayers addressed to the saints we do that to the saints as well. Through prayers we too contribute to the union among us which is wanted by God.

562. To God too is a joy you to pray to Him, for by doing that you show your trust and your love as son, and God accepts you with love. This is for God Himself is a Trinity of love. And God shows Himself thus also in the deed of the creation and in His care for the creation.

563. The love doesn't become exhausted, but the love increases by being practiced. Only through love the spiritual man truly grows up.

564. The fear of God is not a weakness as the fear of people is, but the fear of God is a strength towards people, a capacity of giving your life for God. The fear of God supports you through the sureness of the imperishable life into God. He who is leaning on the fear of God, he won't tremble because of people or because of the world, because he doesn't lean on the reed of a life that is wobbly and that advances towards withering.

565. "Losing the soul" means also "no longer having a soul", namely "becoming soulless". This means becoming insensitive and savage like a wild beast. But that is a torment of the man to himself and to people from around him. Such a man no longer is aware of himself; he estranges from himself, he gets alienated. Thus, one loses his soul in hell.

566. Being patient to the brother who bothers you is the only means for appeasing him. Being strong in this sense is the only means to communicate him power. The Ghost that rests Himself upon the Son, He also rests upon them who attach themselves to the Son, and He gives them too, the resting, through the comforting brought from the Father. And he extends Himself with His resting united with the comforting produced by Him, within us, also upon the agitate brother, for the Ghost is the One Who make us brothers with the Son.

567. God justified him who repents, for the man doesn't justify himself.

568. The heart of his who repents, it will become tamed, it will be softened, and it will lose its callousness that locks that man up in himself; he escapes the prison of his pride, and he enters the communication with God Who is the spring of the live and of the joy. The Kingdom of God is the kingdom of those who communicate through love, and that's why it is the kingdom of the unity, of the true human reestablished in the Trinity of the full communion among the supreme Persons.

569. The gentle ones use the right-reckoning. They know the people's weaknesses. They keep the balance in judgment, by taking everything in account.

570. The power of God becomes the man's power, but it also remains the power of God. God makes the man strong.

571. We pray God for placing us under the protection of a spiritual man whom God will listen to. And we ask that spiritual man for his prayers which God will take us through, under His protection. God helps us to find that man who will find us to earn God's help. God wants us to uphold on one another in the ascension towards God, and all of us to rejoice together of the life prepared for everyone. God wants us not only to do something personal for strengthening ourselves, but God wats us also to do something for others, namely one to ask for another's prayers in order to gain humbleness, and another to pray for him in order to defeat his own egotism and to be strengthened through that one.

572. The man receives the gift or the power from God to come ever closer to God. But it remains his responsibility to develop or not, this gift. God writes down everyone who has been baptized, in the book of the salvation. But it depends on each of us that God writes down, in his section, the deeds making him worthy of reaching or not, to God.

573. If a monk turns back to the world, he will no longer fit the world. Let him stay among monks and he will see how God is extolled through their living and prayers.

574. The temptation is given to you in order you to fight it. And if you fight the temptation, you are going to strengthen your will in resisting into God, and by that you are going to advance into good. If you do not have the occasion to fight the temptations, your will get drowsy.

575. He who doesn't feel his wickedness as sins and he praises himself with his inequities, he is an insensitive man, he is a cynic who cannot get out of his sins. Neither him who admits his sins jokingly, he doesn't truly feel his sins as such and he doesn't fight to part with his sins. Truly feeling one's sins is intertwined with a deep discontent and with a big sufferance for having sins. This is the beginning of the correction, through repentance and through the pricking of the heart.

576. The will of standing by yourself is one with the pride. And when the pride sees itself menaced or offended, it gives birth to anger. And the anger will not longer be a true will, because of being the man no longer in control of himself. And the proud man sees himself menaced in his mastery upon other things or upon other people. In the true will the man is in control over himself. Such a man is not the slave of his anger, or of his pride, or of his other passions. The man is truly strong when he likens God.

577. The bluntness, or the insensitivity of the heart, and the mind's blindness, are united to one another. The insensitiveness of the heart is tied to the non-understanding of the value of the other people, and to the

non-knowing about God and about the meaning of the life which is enlightened by the knowledge about God.

578. The man's power is like grain of dust, but the power of God coming with man it bends the universe's laws, it fills up all the realities with godlike light, starting with the man himself.

579. The vain-word comes out of a vain-man, and it makes the vanity persist within that man. And the vain-man has buried his richness into his deeps, or he has withered that richness out, and he is spreading the death of the vanity around himself.

580. "Throw your power in front of God"; lay down your power as a carpet in the way of the light and of the power which irradiate out of God, and your power will be filled up with His power and with his light which are above-nature.

581. My too tiny power, when I use it for doing good, it is very helpless. But it attracts to itself the huge power of God. But when my tiny power wants to do the evil, it will have considerable effects by itself. This is because using the man's power to do the evil will separate the man from God and it will cause death to his soul. And this causes to God a big pain and, in this sense, it upsets God, or it anger Him.

582. The getting out of sin is one with getting out of one's egotism of a sort or another. But you cannot exit the egotism of the absence of your communion with others, if some of them doesn't open himself to you for a communication into good, namely into God from Whom comes the good and towards Whom we advance through good. It is a sense of the necessity of the prayers of others for me, in order to help me getting out of sin or of non-communion.

583. God takes away all our worries, if we trust Him to entrust our worries to Him, so that Him to bear our worries. This is for He has taken our worries from us virtually, when He was crucified for us. Now we are required to show our trust in Him so that we to unburden ourselves of our worries. Our hardships will be solved by Him; our pains are relieved by His compassion; our mistakes will be forgiven by Him if we ask Him for that with trust; he fights our temptations together with us. We are only asked for trusting Him. Properly-said, we are asked only not to remain indifferent, but us too to fight, and to know that by fighting we bear a cross under which He is too, and He has an endlessly greater power than we have. Through the cross we communicate with Him. He bears the cross further on, for all our things. But now we too are required to place ourselves under the cross, next to Him, and us to receive the communication offered by Him. The big weight is borne by Him. But He also allows us to bear the weight of the cross to the extent we can, by strengthening us with His power in bearing the cross. This too is a motif for which we are imparted with Him in the Holy Eucharist. We

die together with Him in order us to resurrect together with Him. We die together with Him, to our egotism, and by that we receive from Him the power us to resurrect with Him in the communion with Him. By rejoicing us of His commiseration with us, we enjoy also the power of the new life that comes to us from Him through this loving communion.

584. The words express the realities existing among people on the plan of the earthly life. Sometimes the words exceed the existing relationships by wanting to prepare better relationships for the future. But on many occasions the word crosses beyond that what is given us, or beyond that what can accomplish us in our earthly life, and that shows that the people tend towards an existence plan that is superior to the earthly plan. When the words do not serve these purposes, they will rather entangle the people's life. And because the man is responsible for anything he does and thinks, he will be also held accountable for the words which do not serve these purposes but which entangle (the logos of) the relationships among people, the words which fill up those relationships with the darkness of the mistrust and which throw the relationships in a dirty murkiness and which cover anything with nonsense. The shallow the beauty of the words is, the more it has got refined, and the more it has become tempted by evil. In this beauty shines the praising of the passions, and the abjection of the inferno.

585. One must die to any man not through indifferentism but by not giving importance to his words and behaviors which stir up passions within you. It means you being insensitive to anything that brings you sinful thoughts. That is a death that, for it reconciles with the humbleness, it is one with the lenience, with the understanding of the human weaknesses, but also with guarding yourself clean from that what can bring to you sins out of your weaknesses.

586. If that what makes you non-lenient is your pride, that what makes you lenient is your humbleness. That's why, the humbleness is open to the kindness coming from God Who is the spring of the kindness. God is lenient too, for God is kind and truly powerful. That's why, in the lenient humbleness we feel within us the lenience of God.

587. Like him who loves suffers the hardships of his beloved one, likewise he who loves will be imparted with the joy of the good fruits of the efforts of his beloved one. This happens especially to the spiritual father in his relationship with his spiritual son, as it happens, likewise, in the relationship between the earthly father and his son. This is for the joy doesn't remain only within him who has gained it, but that joy will be common to both of them, for their patience and efforts have been common too.

588. If they who love on one another they meet each other in their pain and in their joy for one another, all the more him who prays will have his

beloved one in his prayers which he manifests in, ceaselessly, his care for his beloved one. And they who pray for one another, they meet so much, for they meet into God.

589. We must give thanks for everything, because of not having anything from ourselves, but we have all the things from God, towards our benefit. This is for the evil things too they are useful to our strengthening.

590. The "God of the thankfulness" is the God sensitive to our thanksgiving; He is the God Who, as Person, He rejoices of receiving thanks and Who is not tied to a blind, unconscious, and lacking of affection law; He is God Who honors us by accepting to rejoice Himself of a thanksgiving brought Him by us who are all-small creatures and yet wonderful creatures through the conscience placed within us by God.

591. Everything that our research can gradually know out of nature, or out of the human body, it is in the wide ambience of that what is not know and it won't ever be fully known, even though both the nature and the human body seem to be, on the other hand, as finite. This is for right this creation of God is a mysterious ambience for all its elements, especially for the creation is rooted into the infinite God. That's why is good to use that what the doctors know, but we must also pray to God too, in order God to do in our benefit that what the doctors recommend to us, through their limited science. The known things must not be detached from the indefinite – but well ordered – whole of the creation. The knower man and the conscious nature have at their origin Somebody Who is more powerful and more knower.

592. These questions unveil to us the endless multitude of waves, which agitate the human soul. The soul's life isn't simple; there are in the soul endless resources actualized in questions, in doubts, and in alternative answers. By this too, the soul is always new and the soul shows a thirst for life on a plan that is totally superior to that what the soul knows and can in the insinuating moments. And by that the soul can enrich himself constantly, the soul can always advance, and the soul can always refine himself. That's why, all of those must not bring the soul to despair, but they must strengthen the soul's certitude about his eternal destination.

593. Taking out of word that what is beneficial, it is a collaboration work between him who tells those words and him who hears those words. He who doesn't hear totally good words, he can get out of those words only that what is good, as one can also take bad conclusions out of good words. But the hearer can give even more strength and content to the good or bad words of him who utters those words.

594. The soul that is tormented by all sorts of thoughts, of troubles, of doubts, it is like a ship beaten by an ocean storm, a storm which the soul seemingly has no escape from. There is a finite infinite in the monotony of the same waves, always various within the limits of this

monotony. The deep of that ocean locked in itself it is one with the death, which will be in the future life with even more endless tumult, but still a monotonous tumult. But that soul that gets appeased by the conscience of the presence of God Whom all the realities are enlightened in, that souls is open to the comforting and to the reassurance of the infinite goods from God. This light is a true celebration to that soul. This is the only way which one can really advance on, though this advancing is one with the quietude. This soul will no longer remain engulfed in the same tumult that is monotonous despite the whole relative difference among its waves.

595. You can bow down in prayer and you can fall at the feet of God, even while sitting or while remaining lying on your bed. This is for you bow down with your unseen mind before the unseen One and you fall with your mind before Him.

596. Jesus is near to us. He wants to help us. But He doesn't want to work upon ourselves without us willing that, without us feeling the need for His help shown by us by calling Him. He doesn't want to treat me like I would be an object so that I would have not souly benefited out of the bodily healing that He bestows it to me, because of me reckoning that that healing hasn't been done through Him as God. If that was the case, I would trust only the nature's laws and I would base myself on them.

597. The mind advanced in to the sweetness of the spiritual life lived into God, it can overwhelm the feeling that it is uncountable smaller, of the bodily pain. The martyrs who were thrown to wild beasts, they didn't feel, in their fiery love for Christ, the bites of the beasts.

598. Even the comforting brought to somebody by the fact that he thinks at somebody else who takes care of him through prayer, it will bring a strengthening to the sick one.

599. "He kills us and He makes us alive", namely He takes us to the brink of the precipice, He makes our life almost gone. But right through that we receive a totally new life in comparison to the life on earth, a life coming exclusively from God Who is the spring of the life. Right in this state of dead to the earthly life, we feel the power of God towards the helpless of the world and of ours. And out of feeling this power we come back to another life that doesn't trust the body but that trusts God and the Holy Ghost. Through death we cross to the true life. We feel the power of this life right in reaching the brink of the live according to body. That's why, as we get weaker, we will feel ourselves strengthened into God, if we continue to exist and work for Him. "When I am weak, then I am strong" (2 Cor. 12: 10). As we get closer to the brink of our earthly life, we feel ourselves on the porch of the eternal life. This wonder happening with us, it amazes both the angels and the people.

600. The animals, the things, the nature's energies, are indirect tools of the soul. We use all of those through our body. Our body is the direct tool which we make all the other things as indirect tools of our soul. The whole cosmos is like a widened body of the man. All the world's realities are felt by the soul through the body, and they become through body not only objects of the soul, but they also become a wide felt field and means of working upon the world. All of them are gathered together in the knowledge and in the feeling of the soul through the body. By cleaning up the feelings of our body, we will clean up the feeling of all realities. The body is a means too, but the body is also together-subject of feeling all the realities together with the soul. If we do not use our body for working the good through it, but we use our body only for satisfying its lusts by using the things, we will make our body an egotistic servant to the evil.

601. The body as tool of the soul gains an amazing dexterity in those works which the body gets accustomed to, and that dexterity cannot be explained without the presence of the mind into the body. All the palm's muscles gain a flexibility according to the work they accomplish. The eye catches nuances of the seen shapes and of the spiritual sentiments of the persons. The body is a living display of all the images united with the spiritual revelations of the soul.

602. The main thing is us to remain awake in our soul, even thought our body is drowsy because of its tiredness.

603. An illness is from God when the man hasn't reached in it through some passion of his, and when the man doesn't work the passion: for instance, the covetousness of the belly, the debauchery, or the drunkenness. Such an illness doesn't give place to the war, to the rebellion, or to the sadness etc.

604. This innocence is a means of strengthening one's will, or one's spirit, against his inferior impulses which elicit the body's weaknesses, but sometimes they lead also to other passions which enslave the man. The lust for food is among the first ones, and the anger is among the last ones. Only the man who is strengthened through will, the peaceful and generous man, only him can become dwelling place of the godlike Ghost. Only such a man is free for the true relationship with God and with his fellow humans. Only such a man is strong and unpreoccupied with himself because of his weakness.

605. In the word of God, which all the realities have been created through, it is given also the power to heal somebody. This is for that word mobilizes the forces from within the human being through the trust elicited by that word. This was shown by Christ for many times. The word produces the faith within him who received that word. And the faith is a great fortifying and transforming power within man.

606. By faith, one discerns between foods which can harm him bodily and souly, but by doing so he proves himself as not having the strong faith that God can protect him against getting harmed by those foods, or that God can heal him up of any of his bodily illness, a fact that protects him against his souly passion too. Another, by believing that all the things are holy for being created by God and that God can heal any illness and that God can protect him against any passion through his steadfast faith, he will have the surety that God will heal him up of any bodily and souly illness; and that's why he uses any sort of food passionlessly. This intertwining between the bodily illness and the souly passion, and between the possibility of escaping from both of them through the strong faith, it is a reality. All the things for they have been created as gifts from God for us, are by that holy and harmless. But they who discern among things, they unite a passion with them and by that they make those things harmful. Saint Maximos the Confessor said in his "*Heads about Love*" that the things have a pure sense of their which is from God, but we are the ones tying up the things to our passions. If we can detach the passion from the things, the things will no longer be harmful to us. Thus, in gold there is a pure sense, but we tie this sense to our greediness. So, in the man's freedom stays the possibility of using the things cleanly or of defiling the things. We must clean ourselves of passion, in order us to be able to see and to use the things in their cleanness. The man makes all the things dirty because he sees the things as separated from God. If we restore our connection with God, by seeing again the things united with God we will bring the things back to their holiness.

607. That what we know is framed within the general mystery of the entire creation, and by that it observes the order of the Almighty and Eternal God. If it isn't overpoured out of that power in fulfilling the partial work recommended by the doctor, on the measure of his knowledge that is limited to a sum of partial works, we won't be healed through that. And the powers from God are given to the man who is open to them by his faith. Such powers overpouring is done through – and therefore also out of – our spirit. If we breed some animals by giving them only the food containing the vitamins reckoned as necessary by science, but we do not pet them and we don't love them, we will see that they won't thrive and they will lose weight or they will even get sick.

608. There is a raising up of the head as sign of hope and prayer, and not as sign of pride. There is a daring towards God as sign of trusting Him. Contrary to this raising there is a bowing down of the head in the sense of the fatalistic submission to the nature's laws, of the passions, of to the obedience to people, and of the lack of hope.

609. Christ suffered on the cross, out of His love for us, and He remains full of the same mercy, so He cannot but suffer for us in continuation. This is the sole mode which you can relieve others' pains through, especially

those pains united with the will of not remaining in passions. That's why Christ is our true Doctor.

610. It is a great comforting for you when somebody hears you when you are in pains and he commiserates with you, and it is the biggest unhappiness to you not to be heard by anyone, and nobody to want to hear you or to commiserate with you. This is the hell, without any light. You have been despising everyone, so that you will be forgotten by anyone. You have accustomed yourself not to trust anyone, the gate to communion with everyone will be locked up in front of you, because yourself have locked your own gate and you are no longer able to open it up. Your door is stiffened in the locked-up position. And you have lost the keys.

611. How difficult is one to escape from his spiritual idleness! What a steadfast effort one requires for doing that!

612. The together-suffering of another with me means: only the pain of another for me it can invigorate me, it can bring me to life out of the death of the idleness and of the indifference.

613. The another's pain for me can wake up me too, in order I to feel the pain for my wickedness, as Peter was brought to crying when he saw that Christ was to receive the death for him and for all the people.

614. It is easy to say that you bow down in front of God, but you do not do that in front of the people. By saying that you do that what God tells you to do, you actually do that what it seems to you that God is telling you. Even though the believer says that he humbles himself, by reckoning that everything good comes exclusively from God, in this rather is a predestinationist, which the man is required nothing in, because of being denied any freedom of the man to do the evil, when God has chosen that man to do the good through him. The man cannot even humble himself. The true humbleness consists of "cutting off your will" which God leaves is to you. And you must cut off you will not by thinking that you cut off your will in front of the unseen God, but without being you sure of that, but you must cut off your will in front of him who gives you an advice in the name of the Lord. Only so you will really cut off your will. And you cut off your will being conscious that you do that in front of God Whose presence is witnessed to you by somebody else who helps you to show, objectively, the cutting off of you will. God doesn't want to allow His presence to get evaporated into your subjectivity, but God wants to make His presence and His will, as objectively felt through somebody else who has his conscience strengthened by the churchly community started by Apostles, the conscience that he talks to you in the name of God.

615. He who has the faith into Christ as a theory and he doesn't draw out of his faith any conclusion for his life, namely he has a faith lacking its spirituality because of not having him a spiritual life, he will have a faith

lacking its living core or its fructifying core, so that he will be a heretic too, according to Barsanuphius, because of him rather compromising the faith than serving the faith and defending the faith.

616. He who reckons himself the least among those who reckon themselves as great, he will be in communication with the imperishable and truly existing being of God. He who doesn't search for the soap bubble of the passing honor, he will be dressed up in the honor of the imperishable godlike shininess. Such a man advances on the way to God, the only true subsistence. That one cuts off his will enslaved by the appearance of reality of some smokes.

617. You trust that what you reckon that you will have forever. But what you can trust for eternity in this world? This is because, anything you have in this world, it has an end sooner or later. You cannot lean forever on anything or on anybody from this world. This is because of being everything in a continuous collapsing.

618. Your sins will have been forgiven if you have truly asked for you to be forgiven of your sins. And you have truly asked for your sins to be forgiven whether you will no longer enjoy living in those sins or you will no longer continue committing those sins. If you still enjoy committing those sins, it will mean that those sins are still imprinted into your being, so that those sins haven't been erased from your being because of you not wanting to powerfully ask for those sins to be truly erased from you. If you continue to be attached to a sin, that sin won't be forgiven to you. The man isn't washed up like an object, but he is a subject who too washes himself with the water flowing from above and who too wants himself for his heart to get softened by the mercy shown him by God.

619. He who has a peaceful monastic cell and he finds in that monastic cell the resting from the bodily worries, he must condemn himself if he doesn't succeed to appease himself, because despite having all the conditions he doesn't use those for his progress in the union with God through prayer, and so he proves himself as being unworthy of those conditions, while others could use those conditions better for they are worthy of those conditions, but they do not benefit of such conditions. This means using the resting of the sitting within the monastic cell according to the will of God. Let the one sitting within his monastic cell not be satisfied only with his bodily resting.

620. God wants us to pray for one another, for though this, by not despising God as the spring of all the gifts, we also show our love for one another, as God wants us to. This is for I must not remain indifferent to the salvation of others, while being I interested only in my own salvation, like I also must not take care only of my bread, while being I indifferent to the misery of others. But I must be all the more interested in their eternal life than in their perishable life. That's why we need also to ask others for

praying for us, and not only us to grant them our prayers. This is for by that we also show our humbleness and the fact that we need their love. By doing so we will show God that we too need others' love, as they need ours. God created us so: for us to love on one another by seeing within us our need for love and for being loved. That's why we must pray for others much more than they ask us for doing it. We have proven ourselves more insensitive when others have asked for our love but we haven't given it to them, than when we have reckoned that others haven't needed our love so that we haven't shown them our love.

621. Our heavenly Father knows what we need even before we to ask for it. Still, He wants us to ask Him for what we need and He doesn't give us that what we need without us asking for it. This is for we must become aware of the fact that we need those things and that we cannot receive those things except from Him. He wants an affectionate relationship with us which we too to be active partners in. Vainly somebody will offer me his love if I do not need his love and I do not try to get it. I won't come to the true love without accepting God's love only by being I offered God's love.

622. The things themselves lead to a kind of union among people and between people and God, as the things also lead one to discern between good and bad. So, he who eats more, if he thanks God he will be redeemed from his covetousness and he will understand them who have left the table earlier, by taking in account the restraint which those ones have submitted themselves to. But this will take place only if the people tolerate on one another.

623. I do not want to walk with my mind among the high realities. This is for I do not feel myself worthy of that. I gain more by humbling myself. This is for reading the words of the psalms is a food necessary to the soul, in order I to get cleaned of my passions. Reading the dogmatic books is a delectation, but it is not a necessary food.

624. The self-justification is the justification of the sins, so that it is the contrary to admit or to confess or to repent for the sins. At the basis of the self-justification stays the pride.

625. God wants us to use our earthly life in order us to progress in good, in order us to get ever consummate through our efforts. God isn't content about us being good in the beginning but we get less good while advancing into life, so that we would reach to be totally evil at the end of our life. That's why we have been given the time of our life. The positive purpose of the movement of our being has been theologically explained by Saint Maximos the Confessor in his word "*Ambigua*".

626. If the disciple fulfills on one occasion the will of his spiritual father but he doesn't do the same on some other occasion, that will show that the disciple has chosen, every time, whether or not he has wanted to fulfill

what he has been asked for. So, even when he has chosen to fulfill a certain request, he has been fulfilling his own will. He has been choosing what request to fulfill according to his own will. And about the things done by disciple according to his own will, the spiritual father won't be requested to express his opinion, either good or bad, because of being those deeds committed on the ground of his disciple's will and not on the ground of the father's will.

627. If the father didn't pray for his disciple as well, the father would bear the worry for not accomplishing his duty by doing everything he could for his disciple. But the father gets rid of that worry, for he prays for him who is given in his care.

628. "They exiled themselves due to their humbleness". Remaining into humbleness means remaining in accord to the will of God and so in communication with God. The opposition between you will interrupt the communication. But our will is made to remain in accord to Him Who has created us; this is because were not us who created Him. And by creating us, God wanted the best for our nature, He wanted that what our true nature will chose too. The accord with His will keeps us in communication with Him Who our will come out of and it upholds our life.

629. The will that upholds our life is that will that remains in accord with the will of God. This is for our will conforms to our being. The will that is contrary to God is also contrary to us. The will contrary to us chews away our being, it keeps our being into a poverty and into a torment. The great mystery is that God allows us also the possibility of a will of ours that is contrary to our being, and this is for God doesn't want to destroy us, neither God wants to bring us to the state of some objects. And thus, God allows our being to coexist with a weakened, crooked being of ours, but still an existing being. And this is a mode which the relativity of our being is shown through, and the relativity of the entire created existence, and the possibility of the accompanying between it and a non-full and tormented state of the created existence.

630. It is recommended that others who did not mistake to Abba, to pray for they who did. Here we have a motif for which we ask for the prayer of the saints for us. If him who hasn't mistaken prays for him who has mistaken, his deed of love will be united with a deed of humbleness, by reckoning that brother who has mistaken as still worthy of forgiveness, as worthy of being imparted with the happiness of the others. This is a solidarity among people, a solidarity that is pleasant to God. This is for God wants the whole creation to be reunited in the happiness from within Him, also by the efforts of the creation too.

631. If by being separated the man's will from the will of God, the man is going to get out of the communication with God and out of the will

according to his own being, likewise, through the separation of the monk's will from the abbot's will – the abbot being the one guiding the monk on behalf of God – the monk will exit the communication with the abbot or the unity between him and the other dwellers of that community. By that, even the unity of the monastery will fall apart; the monastery was founded by Christendom as an oasis progressed in that unity which God wants to lead the people in. The division among people is caused by their evil will, a will that is upheld by their pride, a will that is upheld by their egotistic care for himself, of each one of them.

632. The proud will it is the will of the devil, because of parting the man from another man, namely it gets the people out of unity. Through this proud will the people get divided and they fight one another, because they do not think at God in Whom they must get united.

633. He who wants to fulfill his will that is contrary to Abba's will, he won't have peace either when he starts resisting or when he sees his will fulfilled. This is because, in the last case, he has committed the separation between him and Abba and that won't bring him peace. But also, until fulfilling his own will he is in the agitated tension of the disobedience. That is a disturbance that doesn't allow him to peacefully think at God, or to pray. Therefore, that means the perdition of the soul, because the soul will be dead without the communication with God. That's why him who doesn't bring his will in accord to Abba's will, he will better leave than fulfill his own will, by bringing his opposition to the end, and therefore to his perdition, and because of dragging others too to rebellion, namely to the perdition which he will be held accountable for, at the final judgment. Neither must him remain in monastery, because by constantly opposing Abba he will drag others too to opposition. This is because by that they will work a division that comes from the devil.

634. Actually, the toil is a suffering. The spiritual father toils and suffers together with his spiritual son who fights his helplessness of not contradicting the old man.

635. The callousness of the heart is like a deep sleep. It is a big insensitivity. He offends another without feeling the pain he causes him.

636. The callousness of the heart is like a skin, or it is like a fabric knitted out of thorns, and that makes the heart on one hand insensitive, while on the other hand by pricking others with its thorns it will bring suffering to him and to those pricked by him. This is because his offenses will be answered with offenses as well. And this will help the man to liberate himself of that.

637. The humbleness makes transparent the greatness of God. The unconditional obedience wakes up within heart the sentiment of the connection to God.

638. We often deplore the fact that God hasn't helped us to succeed to become better, or that we haven't felt God's presence or His power. And this throws us into a bit sadness, sometimes almost into despair. But right the hardships coming upon us are means allowed by God in order us to advance into good by patience. Why do we blame God because of the fact that we do not open our eyes so see His presence and the help from Him?

639. The Oldman bears that one's burden but with the condition to have him near to himself with his soul, so that he won't feel the whole burden anymore.

640. The devil is jealous on that love which the soul unites with Christ through. That is the envy of him who cannot master upon the man for the man loves Christ. Because the devil is incapable of loving, he cannot have the joy of being loved by anybody. The devil wants to make the people too as incapable of love and tormented by that state. That's why the devil laments when seeing two men loving on one another cleanly and steadfastly. And the devil will do everything to divide them.

641. This is the true life, when you allow to be done within you and with you, the will of God, so that you will be in communication with God, and God's life will be overpoured within you and you will live on earth as in heavens. You will no longer be disturbed by any pride, or by any worry about yourself.

642. Tens of thousands of words highlighting the glory and the untold mystery of God are reckoned as silence, as coming out of the quietude of the heart's deep contemplation. And a superficial word that mocks the mysterious teachings of Christ will be contrary to any quietude and to any view of the unveiled horizons of the silence.

643. The brother is the first one who needs the prayer because of speaking evil about me. But I need that prayer too, in order I not to be stollen by my upset against him and because he has found at me something that is not good. But because both of us are unworthy, let's pray the Lord to forgive us for the prayers of the saints - for their love among themselves and for us is a role-model to the love which we must have for one another.

644. That idleness not caused by a too big tiredness of the body, it has in it something spiritual and as such it appears as having in itself something from the evil one. I feel idleness for something when doing that what doesn't cause me a bodily pleasure. It is a sort of self-suggestion that can be defeated by self-suggestion too. That idleness can be defeated by one's will, and it will be proven as coming out of a weak will too.

645. It was said before that God rejoices Himself when we pray. Now it is being said that God rejoices Himself when the saints pray for the

salvation of the souls. If Christ prays for us and Christ ceaselessly presents to the Father His sacrifice for us, how would not rejoice the Father to see the saints in accord to His Son, and how would Christ not rejoice seeing them not remaining indifferent that what He does? The salvation consists of the consummation of the people, and the consummation cannot be cogitated without the love among people, without the progress of the people into unity. In the prayer of ones for others, it is shown this interest of ones for others, in that what is most important to them. In prayer are united not only the people among themselves but also with God. Only in God is possible the union of all people to be accomplished, for only His love covers all people. Only out of Christ's love and out of His sacrifice for all people, our reciprocal prayer and sacrifice can be nourished. And this rejoices Christ. This is for He sees Himself understood and accompanied in the things He does for us. And Christ actually sees being accomplished the union among us, and between us and the Heavenly Father, a union for which Christ embodied Himself, He has sacrificed Himself, and which He ceaselessly prays for. God saves us by asking also for our collaboration, for He honors us as subject, in His image. And what honors God gives us when making our salvation depending on others' salvation and on ourselves? And also, how high a responsibility has Him placed on our shoulders by that?

646. Christ climbed the cross for the liberation of His human nature of its affects which were consequences of Adam's sin, and also for elevating His human nature to the state of resurrection, and also for sharing His human nature to us in this new state, and therefore for us too. So, Christ climbed the cross for us in order Him to show in that His love for us and his together-suffering with us. He didn't untie the love He showed us through the pains of the cross, from enduing those pains, in order Him to elevate our nature taken by Him at the state of incorruptibility, so that Him to give it us too as such. For these things we too climb the cross together with Him: to strengthen our nature by enduring the pains and to help others through the irradiation of this power out of our nature that has reached the consummation. So, neither I separate our consummation through cross from showing others our love through the cross. That's why we too are glorified together with Him in our strengthened nature, and we are elevated to the clean and incorruptible life which He has raised Himself to. We cannot separate our consummation from our love for people, from commiserating with them. We gain both of these on the cross which we climb on, together with our Lord.

647. It is a paradox in the union between the gladness had by them in heavens and the pain felt by them for the things happening down on earth, resembling to the state of glory and of sacrifice of Christ. Commiserating with them who suffer is a resting for those who love them (Basil Gonddikakis, *Εισοδικον*, Athos, 1974). On the opposite, the

indifference, the callouses of the heart towards them who suffer, it will bring torment.

648. God takes care of fulfilling the needs of all the people, but not of their lusts. The needs are those depending on their nature given them by God. The lusts are elicited by the people themselves over the measure of what they need, or the lusts are stirred up by demons.

649. Asking a spiritual father about your thought supposes you to know how to expose your thoughts to him. But who can do that? Everybody experiences a big entanglement of contradictory thoughts, but only a few people are able to present their thoughts appropriately. The degree of appropriateness in presenting one's thoughts differs widely. But the most nuanced logics remain schematic, it remains abstract from the living reality that is indefinite in its movement and variety. We tell that one plus one equals two. But any one is united with another one from another kind of pair. More than that, any one is different from another one. There aren't, in reality, two identical ones, neither among people, nor among animals, neither among trees, nor even among stones. The uniformity can be built only by people, but only on a technical plan. The technique can cut identical stones, it can build up identical houses or machineries. But those ones aren't a living reality. They are not a fecund reality either on the physical plan or on the biological plan or on the spiritual plan. Thus, there is in reality a rationality, and not an abstract one or a uniform one, but one united with the indefinitely various life. The reality is in the image of the Holy Trinity Whom the three Persons aren't identical in, and Whom the Logos is united with the Ghost in, and both of Them have Their common spring into the Father.

650. The man can be an ocean of evil thoughts, but he can also be an ocean of mercy, of love, and of wisdom. And no man is identical to another man, for, if that had been the case no man would have needed anyone else. Each man is indefinite. Each man has an unquenchable thirst for another, and each man can bestow, endlessly, to another, other and other thoughts and comforting, but also torments. And only the person can provide such comforting and torment to another, while the objects cannot. The entire world is used by each man towards other and other thoughts, which he makes whole or he comforts or he torments with, the souly life of others. In the non-uniformity of the persons, in their reciprocal completion, and in the indefinite variety of the entire world's reality, there stays the possibility of the continuous widening of the horizons of the human spirit, which tends, in the same time, towards an absolutely clean love, which only the Person-like reality of God can have it, for God is various in His Trinity.

651. God is alive, for God is Person, or better said God is Trinity of Persons infinitely and eternally loving. Being alive, God wants that the human persons too, whom God created out of His love for Him to love them and

for they to love Him, they to be alive, namely non-unitary, non-uniformized in the repetition of a technique, but accomplishing on one another in their infinite variety into God.

652. The spiritual son throws himself into the ocean of the mercy of Barsanuphius, for this ocean of mercy is united with but it is not confounded to the ocean of mercy of God, and this ocean becomes a communicating vessel of the forgiveness of his sins. Only by unveiling himself into the indefinite of the love, the man enters the communication with the infinite of God's love and mercy, or God enters the communication with the man. And only thus the man becomes communicating vessel of the love and of the mercy of God.

653. He who loves, he is in a familiar connection with the beloved one, and he can intuit the complexity of his thoughts, even before and more than his less advanced spiritual son is able to express them. It is the Holy Ghost Who penetrated more than the rationalities, or more than the meanings caught by logics. This is for the Ghost penetrates the man's ghost, or the man's spiritual life, out of which there come the ceaseless thoughts without ever getting exhausted.

654. Hating one's own soul means hating his own will which he thinks that his life depends on. But the life upheld by an own will that is contrary to God it is a passing and mortal life and it is destined to the eternal unhappiness. A life forever broken. This life must be hated, and one must choose the true life upheld by a will that is in communion with God, end therefore with God's life.

655. They shake off their false self, namely their egotistic self that is locked up within himself, and monotonous, and poor, and broken apart from the communion with God Who is the spring of the infinite and unperishable life; they shake off their sick and helpless self. Only thus they can find their true self, their deep self that is always new in the spring out of superior, generous, healthy, powerful thoughts, which are lived in the communion with God and open to the endless life which is being overpoured out of God; it is about their loving and communicative self. Still, we often experience how strong and rich is our self when it loves and when we feel loved, and how strong and sick is our self when doesn't love and when it doesn't feel loved, because of our egotism.

656. The world of the material things closes us up any horizon beyond them. And as the material things are perishable, we too are perishable while remaining attached only to them. Perishing is both the life of the world and our life, and vain, and therefore meaningless.

657. Being in union with a spiritual father means living under his shelter (*μονή*), as in a protective and familiar house. They who love on one another are in a state of "reciprocal interiority" (Madinier); each one is within another as in his house, as "at home". They who are united by

wedding, they "marry one another", they form a house. But any sincere friends of yours is like a home to you. But that home uniting all of us and which we feel ourselves gathered forever in, it is God and, in a more familiar manner, it is Christ (Jn. 11: 23). In the future life we will be consummately and eternally each one in every one, as in a home, and all of us in the common home Who is Christ.

658. The remembrance of the beloved one gets rooted within the heart of his who loves him, and it gets united with the breathing. You cannot live without loving Christ and without loving His sons whom He loves. And by remembering those, you will have them present within yourself, but without getting yourself confounded to them. Their remembrance is part of your life.

659. Barsanuphius connected himself so much, through love, with his spiritual son, so that he believes that he will have him united with himself in the eternal life too. This is for he won't feel himself whole without his spiritual son. One could say that the whole this book is focused on the idea about the union of those who love on one another and who together believe in Christ. This is the Orthodoxy's ghost of communion. This is an internal union in the image of the Holy Trinity and due to the gift of the Holy Trinity, or in the interior of the Holy Trinity.

660. A spiritual son is born by his spiritual father in the pains of the taking care of him, and of all sorts of commiseration, of the toils for advising him and upholding him in his hardships, in his efforts for fulfilling the given advices, in the worries for the son not to be defeated by the temptations coming upon him etc.

661. All the angels and all the saints pray in a choir in order they to have each soul partaker to their eternal happiness. And God will seal their prayer by fulfilling it, if that soul too strives to advance towards that happiness into the universal communion. This is for God doesn't work in isolation with each individual soul. But all work together with God, for God loves it so.

662. That sadness that comes out of our mistrust in God, it will give proportions to the arrived or to the waited for hardships, and it not only causes a palsy of the souly powers but it causes even a helplessness to endure the life any longer. In that sadness there is death. He who believes in God he will relativize the hardships of the life. He knows that the life's hardships are passing, and that God will intervene at his request and God will remove those hardships from him.

663. On the opposite, that sadness that is born out of the conscience of not having fulfilled the will of God, namely out of the faith that God intervenes when the man prays Him, it will work the salvation from death. Such a sadness is a discontent for the life that is unpleasant to

God, namely a life that hasn't fulfilled God's will. That is a sadness that kills the sadness, and that brings the man to the true life, to his life into God.

664. The shelter of the saint is fortified within him by the shelter from Christ. The help provided by the saint absorbs its power from the help from Christ. The saint is united into Christ in all the good he does to others. That's why he can do that good. Christ won't remain separated from them who strongly believe in Him. Christ is present within them and in their powers which irradiate out of them.

665. The active intertwining among them who believe in Christ finds diverse ways or expression: "I trust your obedience" is one of these ways. I do not simply trust you, but I trust you for you trust me. I trust you as a disciple that you will obey me as your spiritual father. I give you my hand but you must let your hand into my hand; do not retract your hand forcedly.

666. The Father gives existence to all realities. The Son gives them their meanings. The Holy Ghost sanctifies them, and He gives them their urge towards holiness. And there where the Son is there will be the Fathers and the Holy Ghost too, and there where the Holy Ghost is there will be the Father and the Son too. All realities receive only from God their existence, and their meaning, and their movement towards their consummation. This movement towards holiness is the sign of the active presence of God, in continuation, in the created realities; it is the sign that God is not separated from them.

667. The partaking of the communion doesn't consist of a passive interpenetration, but it consists of a together-working of the good, and it consists of a together-suffering of the hardships. I help my fellow human, I suffer together with him, I participate to his life, and we urge on one another to advance in the good things. This is for Christ does so. And that's why Christ gives Himself to us always in state of sacrifice, because He commiserates together with us, and He wants us to become together-suffering with Him of others' passions. Christ is the central heart beating for us, and He communicates to our hearts their beatings for other hearts. This is, in the same time, our full healing from the passions of our egotism. We are saved, thus, together, by getting us rid of our sad egotism, for we advance and enter the infinite broadness of God, and into one another.

668. "If you are united with Me when you speak, whosoever listens to you he will listen to Me" etc. But we must speak as one who are united through faith with Christ, by feeling that ourselves speak out of His commandment and out of His power which is within us.

669. If there is a thing beneficial to the man, a thing helping the man to become even more human, and that helps even yourself, namely that

thing helps you to be saved, that thing becomes a task of each and anyone of you. This is also for the salvation is the sole care of God for us.

670. You can pour your heart into God for your heart is made for living into the endlessness of God's life, though that thing won't mean losing your conscience while united with the conscience of God. But God too can pour Himself within your heart, for your heart is made so that it can always get broader, in order your heart to comprise evermore the infinity of God's love and life, and you will have God within your heart as Another Subject of your heart, together with yourself. This is for them who pour themselves one within another, they know that they still are two persons, who want to bestow themselves to one another with everything they have, but they still remain distinct hypostases rejoicing for one another, but being they able at any time to withdraw their life from another. The heart of the loving-of-God man is poured into the God of the love, and God too pours Himself within that heart. This is for God lives in Himself His love and an eternal overpouring of each Person within the Other Two Persons. You overpour your heart into God more when you are in state of prayer. God accepts your heart in this state for only thus your heart can get softened and it becomes capable of overpouring itself into God. If your heart gets callous because of your pride, your heart won't be able to get out of itself and to enter another - in the last instance in God too.

671. He who hides his thought, he shelters and protects the evil and the lie within himself. He locks up into himself and he continues plotting against others. He loses the communion with other, the communion that provides joy and that brings the encouragement and the life. By locking yourself up towards others, you won't be able to open yourself to God either. By telling your confessor your thought, you tell God that you do not detach yourself from Him. This is for you reject your egotism and you enter the communion with God and with your fellow humans.

672. You must speak while being aware of the fact that you are fulfilling a commandment of God. This is for, this makes you feel a responsibility for that what you say. You will speak in the fear of God, as from God. And God won't allow you to tell except that what is pleasant to Him and that what is towards the benefit of them whom you are talking to.

673. Your will be honored according to the honor which you welcome somebody with, in the name of God. You can welcome somebody else with a sincere honoring only in the name of God.

674. The order is kept not only by issuing orders but also by being the ordered things fulfilled by him who issued those orders too. Asking the brothers for bearing their burdens to one another, himself who asks for that he must be the first to bear the brothers' burdens, as a role-model.

675. He who keeps the word of our Lord, he unites himself with the Lord by will. And united with our Lord, he will have the immortal life together with the Lord. That's why our Lord asks us to keep His word, and not out of a simple lust for us to obey Him. By keeping His word, it is promoted the union among all the things and between us and all the things. This is for nobody has a true life in isolation. And when one wants to be alone, he brings disorder among other people and among other things, and he brings the sufferance within himself. This happens when the man affirms his own will. Then he fights to exit the reality, that is a reality of the many and that is a consummate reality into The One from Trinity. Any commandment of God is given towards our union with everybody and with all the things.

676. But our union in will doesn't mean us to be confounded to Him. Saint Maximos the Confessor and the Ecumenical Synod VI defended the human will in Christ in its harmony with His godlike will. Not affirming your own will means wanting what God too wants, it means wanting together with God. We meet everywhere the mystery of the variety in unity. What joy would Christ had if His will was done with us without us too willing that? How could we love Him? How could we obey Him if that was the case? And if we will that what God wills, we will impropriate all the things depending on Him. We will receive within us all the things done by God, for God does those things in the benefit of all of us.

677. Not only him who doesn't eat extolls God, but also him who eats and gives thanks to God for the food. Of course, this brings a certain restraint as well.

678. Neither the food must remain a purely bodily deed. Make it occasion to thank God, and make it occasion for other useful thoughts and dialogues. The food is also a gift from God, and its components are concretized rationalities, not to say also about the body that is upheld in its life by the soul, so that the body is a concretized rationality intertwined with many concretized rationalities and united with the rationality of the soul. The body isn't separated from the soul, the foods aren't prepared without the human rationality or inappropriate to the rationality concretized into body. That's why the foods have the purpose of maintaining the whole body and through body the whole man.

679. The "body's thought", on one hand it doesn't want to obey the will of God, but on the other hand neither it can because of representing a weakness of the man; it is a weakness that seems a power to the man. It is "the thought of a body" that wants itself to be separated from its soul.

680. We do not know how to express even that what we feel in our discussion. All the less we know to express ourselves when we have to express much deeper and more subtle thoughts and requests, in front of God. The prayer should be a supreme poetry for only thus the prayer

could come close to the so complex reality which we owe to live it especially on those moments.

681. Jesus Who descended to us by making Himself man, He will always remain descended through His humanity, but after His crucifixion His humanity is a humanity that has crossed through the hardest of our suffering: through death; and after resurrection it is a humanity that has also the supreme strength gathered within it by defeating our weaknesses and our death as endured by Him.

682. Christ Jesus has restored us outside the evil we have been into, or outside the sin we have fallen into.

683. There is a together-working of us with Him, but a work helped by the prayers of the saints too who irradiates their feeling of love for us not only towards Lord Jesus but also towards us united with the love of Christ. This power of Christ's love which is present within an which stimulates the prayers of the saints, it sets in motion and it frames into itself our work too. The spiritual reality as life is complex, it is intertwined of indefinite components which cannot be understood by the rationality because the rationality separates things in order to be able to understand them.

684. He who has reached the consummation, he has reached the capacity of such a freedom which he cannot practice while being narrowed by his body. That's why his end comes in order him to exit to the consummate freedom (of affects) and for the glory of God to be shows as overwhelming the man's glory. Even the illness of the man who has reached the holiness, it shows that the glory in the mortal body is nothing in comparison to the glory of God promised to the man through the glory shown to him on earth.

685. The Origenistic and Evagrius' theories are actually the pantheism of the Hellene philosophy dressed up in Christian words: God Whom the pure minds (the spirits) fall off from, He is not an infinite God once the spirits can become bored while contemplating God; such a God isn't a Person-like God once they do not think that God is capable of being a partner for an endless love. Such a God would be an essence that wouldn't be but the object of a finite contemplation, so that God Himself would be finite as such. Such a God would be an eternal but finite nature emanating finite minds from eternity, and having from eternity finite minds in His finite possibilities, finite minds which get bored by their finite contemplation due to the contemplated subject and due to the subjects contemplating Him. (...) And a Spirit capable only of a finite contemplation won't actually be a Subject. The finite essence and the spirit contemplating it are both submitted to a limited law of the repetition. If that had been the case, neither that what we call God wouldn't have been a Person-like and free Subject, nor the mind that

contemplates would have been so. They would have been of the same essence and locked up within some laws of the repetition. Consequently, those minds fall into bodies which they will not longer contemplate the essence within, because of being they desiring something contrary, but then the desire for contemplation comes to them again, and this repetition would have continued eternally. This is the eternal monotonous repetition of the nature.

686. Jesus is the Person-like Light, by excellence; He is the eternal spring of the light. Consequently, He cannot be exhausted by any contemplation. Likewise, as Emperor by excellence, He is superior to any law, He is not partaker to the same plan as we are, and He is not a non-free nature.

687. The haughty, the corrupted, the helpless, and the lazy, by reckoning that they can reach and know everything that one can know, but without deeds of love, they actually remain into a fatal and eternal spiritual poverty, because of not striving to consummate themselves on all plans, including on the plan of their body. These is because of remaining those within finite, in this world as ultimate essence, because of not being in connection with God Who is above any law, namely in connection with God Who is the Giver of the laws.

688. The haughtiness, the reckoning that you can now by comfortable contemplation everything which one can know, for you are of the same essence with the whole, it will dry your tears up so that you can no longer cry for an admitted mistake of yours, in front of the Master Who is infinite in power and Who has an infinite love.

689. The Origenistic theory affirms that here within body you cannot really achieve any progress in knowing God. You will achieve that progress only when no longer being into body. But the Christian teaching affirms that that what you haven't sown here you won't reap there beyond. If you haven't been fighting here for good and for knowing God, here within body, you won't have the consummation there beyond. The life from here isn't vain, it isn't a simple punishment. Through body we can make efforts for good and for knowing our relationship with God. Through body we know the humbleness, the value of enduring the hardships, and the cross.

690. In the Origenistic theory the mind cannot progress endlessly neither after getting separated from the body, because of reaching again a state of getting bored of that what the mind knows, so that the mind desires again to leave from there by descending again into a new falling.

691. It is not too tiring to God to create in the same time the whole man: with body and with soul. The Origenistic cannot see a necessary unity between soul and body. The Origenism estranged too much the soul from the body. The man wasn't reckoned as a whole. The man's soul didn't have the destination of transfiguring the body, and it left the body into

the marsh of the passions; or it reckoned that the body can escape from that marsh but not through a positive transfiguration, but through the violent liberation from that what is characteristic to the body (castration of Origen). And a real progress of the soul into cleanness, through the transfiguration of the body, it wasn't reckoned by Origen as possible. The Origenistic contemplation is a simple theory, as the subtlety of the devils is too, skillful in nuancedly expressing the perverse complexity that doesn't reach to the new horizons of the spiritualized life, because of not transfiguring anything. The dualistic separation between soul and body have been manifested in the western painting, or in the Origenistic iconoclasm. Only the Orthodox icon bears witness about the body's "transfiguration". The Orthodox ascesis is something else than the destructive-of-body ascesis of the Origenism, because of being an ascesis that transfigures the body.

692. The Origenism affirms that all the spirits were equal and as they fell, they descended on diverse levels: some of them on an angelic level, others on the human level, and others on the devilish level. But the Scripture tells us that the angels were created as angels and they remained so. God created steadfast beings who do not change.

693. If the realities created by God had got transformed, that means that God Himself would have gotten transformed. But everything changes only in nature. **The nature is submitted to a law of the evolution. That's why the forms occurred in nature they get changed**. But at God there is no change. This is for God cannot advance to a higher consummation, neither can God decrease in His consummation. By and large, the person can progress infinitely, without getting transformed.

694. The precipice of the devil is the bottomless void, and not the depth of the endless spiritual richness by advancing into God, namely the endless live.

695. The term of apocatastasis at Saint Gregory of Nyssa can mean also the restoration of the human nature in the state liberated from the consequences of the ancestral sin, namely: the mortality, the hunger, the thirst, the sickness etc. as the human being was before Adam's falling. This state is brought back through the resurrection of the body, though the resurrection will elevate the man on a higher state. Anyway, the apocatastasis at Saint Gregory isn't the bringing back of the man, as embodied soul, to the state of a pure mind, without body, as Origen said, according to whom the man bearing a body was constituted only through a falling of the previously pure mind.

696. The entire mentioned writing of Evagrius sees the salvation only as "knowledge" (gnosis), for the spirit fallen into body through punishment has not the mission of transfiguring the body or the matter. Even when he speaks about the cleaning of passions and about love, he reckons

those only as means for reaching the direct knowledge of God without a mediation of the body.

697. If one gets appeased by the fact that the evils done by him on earth aren't eternal, he will no longer fight those evil and his indifference.

698. These ascesis means walking the paths towards the endless consummation into God, ways which cannot be practiced without a body. The things opposite to those will lock us up into the finite monotony by conceiving the salvation as a simple exterior forgiveness. Everything becomes, in the Origenistic-Evagrius' conception an eternal superficiality.

699. Barsanuphius reckons that he mustn't occupy himself with theoretical questions, but he must take care of his cleanness of passions. Even asking God for being him enlightened regarding such questions was a torment for him, because by asking God for that he feels that he somehow upsets God, by showing himself more preoccupied with the theory than with the practice of cleaning himself up.

700. Barsanuphius tried to explain some of the remnants of the theories issued by Origen in the writings of Saint Gregory of Nyssa and of Saint Gregory of Nazianzus, by saying that they respected Origen as they did to any teacher whom they learnt many things from. Due to the things learnt by them from that one, they were able to advance in their cogitation and so they were able to correct most of his teachings, by being they guided to do that especially by the Holy Ghost. But small remnants from the wrong multitude of the Origenistic teachings persisted to them too. This was because they didn't always pray God to tell them whether those small remnants were true or not. In essence, Barsanuphius operated a distinction between the own teachings of Saint Gregory of Nazianzus and of Saint Gregory of Nyssa, and their words taken by them from Origen. He declared that the right things said by those that they had those things from the Holy Ghost. But he didn't say that about the wrong thins remaining from Origen. Anyway, Barsanuphius taught, clearly, the eternity of the torment.

701. Saint Maximos showed in his "*Ambigua*" that even in those remnants seeming Origenistic teachings at Saint Gregory of Nazianzus, those remnants are rather influences of language inconsistently maintained from Origen, rather than content remnants.

702. We are noticing here how much Barsanuphius made the finding out of the truth in uncertain things, as depending on the prayer to God. Only in the responsibility lived in front of God through prayer - God understood as infinite Person - the man will be shunned from the haughtiness that makes him affirming or taking wrong affirmations as true. Right in the prayer is manifested the faith into the Christian and Person-like, and loving-of-people God. Right the prayer shuns you from falling into

mistakes having pantheistic implications, as the Origenistic ones were too, as result of rather philosophical-theoretical preoccupations than of the care for salvation. The pantheistic philosophies are wrong systems because their authors do not build them up out of responsibility in front of God as lived in prayer. And, actually, the supreme reality, namely the true reality, it cannot be an impersonal essence manipulated by the man's thinking, but it is the Person-like-God Who in his fullness like Person He must be Trinitarian and loving.

703. The prayer as means for finding out the truth doesn't exclude the effort of the research. And this toiling brings also an increase in the spiritual understanding of the man, and that understanding, at its turn, it will urge the man to prayer and it will open the man to the loving light coming from God through it. So, the discovery of the true and deeper meanings of the Scripture depends on the man's growth through his progress in time, but it also depends on the succession of generations of researchers who unveiled new questions to their descendants and they offered their descendants the possibility to find new and truer meanings of the Scripture through the answers given to those questions. **That's why, some mistakes which we found at the old teachers, they were due also to the fact that they hurried themselves to give answers to questions when the time wasn't ripe for true answers**.

704. Here, the asking from God and the mind's searching are intertwined. The searching is too, one could say, a prayer, when it is done with the responsibility in front of God; the prayer too is a searching. This is for through both of them the man deepens himself into the spring of all realities Who is God. But it is necessary for the man to understand his search as his prayer and his prayer as effort for getting closer, through understanding, to the godlike and mysterious spring of all realities.

705. This too was a teaching influenced by Origen. An aerial and round body will no longer be a body composed of organs which are prolonged within the feelings having their roots into the soul. Such a body would be somehow closed in itself. This is the same conception about the absence of an intimate connection between soul and body, as between two parts of a unity. The Origenism refers to the state from after resurrection, in which the body won't preserve its organs full of spiritual feelings, which start to be like that, to some of the saints, even while on earth. The Origenism doesn't affirm the absence of the body without organs only in the provisory state from before resurrection, when the soul actually doesn't have a body, but the feeling manifested through the body's organs have remained rooted into the soul. To Origenism there isn't actually a properly-said resurrection of the bodies as a full reactivation in a spiritualized manner of the feelings into the resurrected body. The bodies' thinning up to become an aerial form it is conceived as a physical

transformation and not as an overwhelming of the body through spiritualized feelings shown in "transfiguration".

706. Here are being exposed the main Origenistic errors. The Origenistic logics deduced out of the fact that the bodies weren't united in the beginning with the souls, that the soul neither will remain united with the bodies forever. The souls existed from ever and they will continue existing for eternity, according to this theory. So, the souls participate to the divine eternity. And the soul won't endure an eternal punishment because the punishment is related to the body. The soul as pure mind doesn't feel pain (what a gross understanding the pain!). The mission of the soul doesn't consist of growing up into consummation, a consummation that to be shown into the body's transfiguration as well, but it consists of motionlessly contemplating God. But a motionless contemplation is almost something lacking the life, it is some sort of confounding into the fundamental essence. But then how does the motion start out of that state of unity with the contemplated essence? Here one must resort to a law interior to the essence which gathers into itself and which unfolds itself endlessly. This means an evolutionist and involutional pantheism. Origen is a precursor to Hegel.

707. It is about the spiritual light of the soul full with the kindness of God reflected into bodies. It is the flooding up of the body with the godlike living and loving spirituality whose light is not of physical character but it is of moral character. That is not a matter physically reduced to air as the least condemned form of the matter (as in Origenism), but it is a matter that will have become transparent by the presence of the soul cleaned up of passions and united with the loving God. The matter's rationality makes possible this transparence of its, for the consummate soul of whose rationality elevated into God depends his kindness too.

708. The light of the face, the glory of the body, it is the spiritual state reflected in the face, penetrated into the body, and shown as through a display.

709. God has made His Son man in order to make us too as His sons. But if God is luminous light, by becoming us sons of God, by that we will become also sons of light. And that will be shown not only in our soul, but in our body too. This is for the Son of God, by embodying Himself, He has made Himself our brother not only according to the soul, but according to the body as well. The godlike light is spiritual, it is understanding, and it is supreme kindness. This is shown into us too when we become the brothers of Christ. And it will be reflected into body too.

710. Barsanuphius spoke about the love reigning among the Persons of the Holy Trinity. Sadly, among people and even within the same family the love doesn't always reign thus. By this explanation Barsanuphius

removes a conclusion implied into Origenism: that not only the human persons but the godlike Persons too, they will merge as God Himself will merge with all the realities, being thus put an end to the individual shapes appeared out of essence. Actually, it is about a presence of the will of the Father in all the realities, through the work of the Son Who had removed from people that will that was opposing to the Father. This is for the Son was the first to submit Himself like man, fully, to the Father, on the cross. But after that, He has been working in order to submit everyone, as on Himself, to the Father, but this work proceeds from the Father. That's why is not only the Son submitting the enemies to the Father but also the Father submits them to the Son. Each of them fills up the believers with the love for another. But the devil and his followers will be submitted in another manner: by the fact that they will no longer have any power over those who have been gained by Christ on behalf of the Father and by the Father on behalf of the Son.

711. If God can help the man to survive without food during the man's earthly existence, all the more can God do that in the man's future life. It is not about a power exercised by God over man from outside, but it is about God being within man. On the measure of the man's consummation, the man will no longer need food.

712. The resurrections committed by Apostles were too a proof about the possibility that a resurrection of the bodies will take place.

713. One could pay if in hell one could work for correcting himself. But that would mean one to do something for others. But working for them who are in heavens is not necessary. And if they from heel could work for one another, the hell wouldn't be hell. And they would even have God within themselves because one cannot do anything good without God. Or, if those from hell were in a persevering repentance, they would be like some monks in a monastery. Actually, the hell is the petrifaction in a helplessness to ever become kind, after one has accustomed himself to that state of evilness for the whole his live here on earth. Actually, the people from hell are no longer able to work for one another even in the provisory state from after resurrection. And this is not because they will no longer have a body, for the roots of the senses and of the active organs remain within the rationalities of the soul so that they can somehow express themselves to others, but because they got petrified in an egotism, in a spiritual helplessness for willing communication, or better said in an impossibility of loving communication, because an unwilling communication of their enmity will still be possible to them.

714. God doesn't want to have except powerful sons who show themselves above the hardships they endure and stronger than the temptations. The strong God doesn't want to have as His sons some crying rags. But they are strong in their patience and in their kindness.

715. The desire for seeing him saved, the pity for the perdition of his young spiritual son, determined the Oldman to use even the prayer in order to give to that son strength and courage. So prays the strong one for the weak one. The Son of God descends to us so, crying for us. There is a continuous descent by the sacrifice He is bringing for us, through His state of sacrifice which He bestows Himself in, to us. This is the strength of him who is truly strong: the strength of the humbleness.

716. It is characteristic to the spirit to be awake, and not to be sleepy and having the conscience almost lost in the likeness to the animal.

717. Like the earthly emperor crowns up the valiant soldier who endures and fought for him, likewise the Heavenly Emperor crowns up him who fight for Him. This is for, in this patience is shown his faithfulness and his love for the Heavenly Emperor.

718. The evil consists of a toppling over of the values, one covered by lie. The good is represented as evil, and the evil is dressed up in the shiny coat of the good, the decomposing of life passions are represented as producing of life, and the virtue which enrich the man are seen as impoverishing him, and the strength of self-control is seen as weakness, while letting oneself being prey to his anger is seen as strength. He lives a lie. That's why, the life provided by him is a lie too, it is a string of spasms of the pleasure and it is the continuity of a torment.

719. Though dead, or into a big void, he will let you forever alive, in order you to get tormented. This is satan's pleasure. Besides, satan cannot destroy the life totally, for the life is given by God. That's why satan uses the appearance of the life as the ultimate rest of good, in order to deceive you.

720. In the prayer of the saints irradiates the power of their love strengthened by the power of the love from God. The true power is the love. God cannot be but love.

721. The envy makes you blind regarding the good parts or deeds of others, and you even hate those. The envy causes darkness and disturbance within yourself.

722. The faith ever accentuates the conscience which is the feature distinguishing the man from animals and it fills the man up with ever more luminous light, making the man to think at himself and at his relationship with God and with his fellow humans. Only the conscience of this relation is a true conscience, or a created conscience.

723. You untie yourself from your responsibility for yourself and for others for the whole your earthly life, meaning that you untie yourself also from the act of the supreme answer at the final judgment, for you are preparing yourself by answering on earth both for you and for others. But the heroism of this renunciation to the responsibility for yourself is

compensated by the heroism of surrendering your fate only him whom you reckon as more capable than you are of answering for yourself. You have chosen your path also in this your total trust to another by an act of total responsibility. You have tied the responsibility for yourself to the responsibility of another for yourself. You are continuously placing the responsibility for yourself in his responsibility.

724. Letting your salvation in the care of another by cutting off your will, it doesn't mean resting yourself into indifference. But it means always fulfilling, responsibly, the things told you to do by your spiritual father, things which are not easy to do. It means taking care of those things. You are not saved as a wood log, but you are required for that the biggest efforts which you are capable of. You are required: the responsibility for fulfilling the things commanded to you as yourself would have chosen to fulfil those.

725. The desperation is the joy of the devil because of stopping you from any effort to do something for your salvation. The desperation paralyzes you. In this state was Judah. If you fall into desperation, you no longer believe neither in yourself nor in the help from God.

726. If one parts with his spiritual father by not fulfilling his spiritual father's commandments, the spiritual father too will no longer be responsible for that spiritual son of his. This is for the spiritual father won't present himself at the gate of the eternal life as united with this spiritual son. The separated spiritual son has taken upon himself the whole responsibility. The blood of this brother is his life, because in that blood have been imprinted and through that blood have taken power all the man's good or bad thoughts and feelings.

727. The true life of the man begins on the moment of his starting his corrected life, a start which God Himself is present in.

728. The prayer of him who wobbles on his feet because of his sins, it doesn't powerfully reach God, but it remains hesitating, unlike the prayer of him who has got fortified in cleanness and in love for God and for people. The sinner keeps thinking at the pleasure provided him by his sins, as also at egotism. He doesn't entirely communicate with God.

729. Out of each human being shines especially a certain virtue. But connected to that virtue, there are all the other virtues. A gentle man cannot be stingy, though he is mainly characterized by his gentleness.

730. If one hadn't trusted himself that he had been able to give account to God, he would have reckoned, with humbleness, that only God could have helped him, and God wouldn't have held him accountable for an exact reckoning but God would have placed on the scale favorable to that man also his humbleness.

731. Any giving of alms must be reckoned as being directed towards God. By that is highlighted the value of the man whom you give alms to, regardless how poor he was. The mercy doesn't despise him, but the mercy cherished the poor by seeing the poor tied to God and as an environment transparent to God, through whom God tests him who gives alms.

732. When we work because of fearing our close death, we show ourselves incapable of liberating ourselves from being mastered by our passions because of being us habituated to them.

733. In all these questions and answers it is shown how the detachment from our egotistic self means detaching ourselves from the material things, it means relativizing the material things in comparison to the unparallelly higher value of the soul. The egotism doesn't part with the material goods but he grabs them. But by doing so he forgets about himself though he seems to be interested in himself. And he is not interested in his true self but he is interested in the external and perishing things. Only him who gladly separate himself from these material goods, only him will enter the communion with God and with his fellow humans, and by that he will discover his true self.

734. God sees beyond that what we promise Him at the surface because of a passing sentiment of fear. And on the basis of what God sees, He know whether we are going to fulfil or not our promises made to Him. On this knowledge of our deep self is based God's prescience and His decision whether He will fulfill or not that what we ask from Him.

735. As a half of the soul of the other souly father, he is restless for him, but on the other hand he prays for that one too to be brought, together with himself, to the gates of the Lord where he to confess his sins, at the "doors of the repentance", and then, consequently to his confession those gates to be open and they both to enter the Lord's courtyards, singing together songs of praise to God. The Oldman wants to impropriate the confession of that one like they would have sinned together, in order him to produce in that one the urge to confession. Between the souls who love on one another there no longer is a total separation as there no longer is such a separation between Christ and us. That's why Christ remains in state of sacrifice and of sufferance for us until the end of the world. And that's why we too are imparted with His sacrifice "in communion", so that each of us to enter the communion with Christ not isolated by in communion with all the other people.

736. The Oldman reckons himself to tightly united with his spiritual son that he reckons the salvation given to that one by God and his remembrance by God as a gift given him by God Himself. Behold what sentiment the priest must pray with, at the Liturgy, in order the believers

who ask for it to be remembered in God's Kingdom: as the priest would pray for himself.

737. If God honored us through the embodiment of His Son with the quality as His sons, we too must make ourselves worthy of the worthiness given by Him to us, by bestowing us this quality through Baptism. And let's by this ourselves to honor and to love God Who honored and loved us. And let's honor God and let's love God by fulfilling His commandments with the filial feeling and power given us by Him at Baptism. And by this too we actualize the worthiness given us by God.

738. If your servant sees you obeying God, he too will obey you, for the Lord, or he will obey the Lord together with you.

739. Teach one the good things, but teach yourself the patience by doing that.

740. God embodied Himself into the human humbleness in order Him to be close to our humbleness. The Almighty God strengthens the humble one who doesn't lock up himself to God's power through his apparent power.

741. There where the passions are absent, there will be resting: there won't be ambitions, or worries, or envy, or anger, or sadness, or disturbance, or agitation.

742. The fasting and the prayers strengthen the will and they appease the man's disturbance that goes all the way to being possessed. The fasting and the prayers direct the man towards overcoming that what troubles him, by making him aware of the relationship with God.

743. If we do good to the thieves who broke into our house, we will get proud because of not having us reached the high level of commiserating with the thieves for the passion they suffer of. But we must neither harm them, so that us to avoid adding sins to the sins already had by us.

744. Let's thank God for the fact that He hasn't allowed the thieves to rob us according to our sins.

745. Not getting sad for our loss means making no effort for overcoming a hardship caused to you by that loss, and that means no longer living the weakness of the human. Is that state good? – this is the question asked by that disciple.

746. You will have done peace within your heart, if you are no longer reproached by the evils done by you, and if you search for getting reconciled with God and with your fellow humans; and if you no longer feel yourself disturbed by anybody and if you do not want to disturb anybody else; and especially if you are no longer disturbed by any passions of yours.

747. You will all the more grow up as you do not receive thanks from the recipient of the good done by you. You are twofold victorious: by doing a good and by suffering the evil for the good you have done.

748. God allows the hardships to come upon us for He wants to turn us away from the evil. But we try to get rid of hardships, and we do that by praying and by repenting. And that helps our urge towards correction, towards turning ourselves to God. Actually, God Himself will deviate the hardships from us, for He knows also that out of the fruits of our field, helped by Him, we will give away alms. If all the things belong to God, they don't belong only to us but they belong to other people as well. This is for God gives the material goods for everyone. God doesn't separate Himself for each of us. But the act of communication from ones to others there must be activated the love and the mercy among us, and not our pride.

749. The stubbornness into evil with all the hardships coming upon us, it will increase the evil from within us because of making our being ever more callous. And this is the biggest evil. That will make us lose our habituation of repenting and of getting softened, despite all the endured evils. This allows us to understand the eternal hell, as it will be said in continuation. Likewise, persevering in good deeds means advancing into good, it means progressing into kindness, it means getting a softened and communicative heart.

750. The "eternal torment": you will be tormented in evilness, in pride, without having any chance to get rid of those by repentance. The "outer darkness": the extreme loneliness, outside any communication with the life coming to you out of the connection of love with other people and with God Who is the supreme Person-like water-spring. The "secreting-venom worm": the pride that secretes the venom of the tormenting stubbornness and that chews you continuously. The "gnashing of teeth": of disgust, but also of void, of boredom, and of stubbornness.

751. It is more difficult to reckon anyone righteous than to reckon that there is no man without sin but you are the most sinner among people. The Oldman approves the second thought, but the Oldman asked him, in the same time, not to occupy himself with the thought that everyone is righteous, so that him not to judge the people in any way.

752. "Prostration" means in Greek both repentance and the bowing down of the man before God and before his fellow humans. Between these two there is a connection. You bow down before somebody asking for his forgiveness because of some mistake you have done.

753. These deep and subtle intertwinings among people cannot be unveiled but into an accentuated spiritual life. They show us that their source cannot be but a supreme intertwining of interpersonal order: the Holy Trinity, in which the Three Persons aren't into a motionless uniformity,

but in which They are in a living, delicate, and extremely subtle and complex communication. Only this can lead the mankind to the peak of the gentlest relationships. "I am guilty for you because of not praying for you". That goes all the way to a substitution of selves but without merging those selves.

754. You can talk to others while you are thinking at God. And thinking at God will keep you awake in the things discussed by you with other people. This happens when you talk about serious things, while you are full of responsibility in front of God.

755. Itself the experience proves us that when somebody humbles himself by asking us for an advice, there is wakened up within us the responsibility for forcing ourselves to cogitate at the best answer we could give him. The openness of that one's heart makes us too to open him our heart. And in this real encounter between the two persons, through the openness of their hearts, there will be felt as the presence of God. This is for we have surpassed on ourselves and on one another, in front of a forum that is superior to us.

756. Any discussion about God is like a teaching to the dialogue partner. But if you do not have power to teach others and to convince them, do not talk to them.

757. The saints who left us are higher. They have crossed over the helplessness of the temptation. They are definitively strengthened into good. And by that, being them definitively and consummately near to the Lord and united with Him, we can ask for themselves to forgive us. But we must be aware of the fact that the Lord Himself forgives us through them. To them who still are among us, we only ask them for praying for us in order the Lord to rejoice for our humbleness and for our love which strengthen the communion among us. But we also can pray them for our forgiveness, for the mistakes we have done to them. But to the saints who passed away from us we pray for a general forgiveness.

758. Even when we pray God directly, it is appropriate us to mention also the prayers of the saints for us, namely to bring the saints too as our supporters, aiming to create an atmosphere of general love, and that will be pleasant to God due to the fact of being shown that that love that is springing out of Him is lived by people in a real manner. The Lord doesn't stay isolated. Neither must we isolate ourselves from one another in our relationship with the Lord. This is the Church: our permanent communion, one that increases as each of us progresses as person, one that is actually a hearth of love. This is wanted by the Lord: Him to gather everybody together within Himself through their love among themselves, and Him to surrender them together with Himself through the same love of His and of all the ones gathered within Him, to the Father (Col. 1: 20; Eph. 1: 22; 1 Cor. 15: 28). That's why also Saint

Apostle Paul prays for everybody (Eph. 1: 16). Has he ceased after his passing away to continue praying for us? Has he ceased showing his love for us by praying for us?

759. The sensing of psalms doesn't necessarily mean singing. But any uttered prayer receives a rhythm, an internal harmony, that is like some sort of singing. Only the hurried prayer doesn't have this order, but it is united with disorder. This elevates the words of the prayer above their limited meaning, and it produces the sentiment that God is a mystery uniting all realities in an order. It produces the happy feeling of God's presence and help. Only after gathered into Christ the creation will get rid of disorder.

760. The "power" (*δύναμη*) of the words means in Grek also their meaning. Itself the meaning conquers by having a certain power in itself. The words have power over him who utters them or hears them, when that one is aware of their meaning.

761. The irritation caused in the soul by a passion extends like a flame within another's soul. Both the evil and the good have a contagious power within them. The good has the power for strengthening us and for making us masters over ourselves, while the evil has the power for weakening us and for disorganizing us. I must not allow myself to be disturbed by evil in order I not to convey that evil to somebody else.

762. If you strive not to allow yourself to be troubled in the relationships with the people, you will have also from God power for maintaining yourself in the state of peace. That's why in the striving to remain undisturbed you will be strengthened by thinking at God.

763. He who values the world's things to much, he who reckons as too burdening the need for the world's things, he will easily get disturbed when if the loses some of those things, or if he doesn't add something to that what he has. So, he doesn't have the peace that is given by Christ Who didn't look at the perishable thing of the world. The mercy on people had by Christ, a mercy that us too can have it from Him, that mercy makes us despising the juridical processes with the people for the world's things, for that mercy unveils us their relativity in comparison to the absolute value of the soul.

764. Christ helps us not to give too much importance to the world's things, out of mercy for people and in order us to make the people kind by our kindness, and Christ will bring us to consummation on this line. We do the good for being us attracted by the perspective of our eschatological consummation. The eschatological perspective maintains within us the dynamism of the good and it increases the good within us.

765. In the Greek language the word *εική* has both the meaning as "prayer" and as "desire". The prayer is a desire too. As such, the prayer is directed

towards the future and in last analysis the prayer is directed towards the eschatological future and towards the consummate fulfillment of the man. Essentially, we ask God for salvation, and the salvation is the eternal happiness after the end of the time.

766. Saint John Climacus spoke about "of-joy-maker crying" (*The Ladder*, chapter VII). Actually, the true repentance is united with the joy of the detachment from the sin. But this detachment is love for people. And it must be shown in the joy for another.

767. Engaging yourself for your neighbor to the extent of endangering your life, it will have as effect not only his loss but your loss too. Your love wouldn't be beneficial to him if that was the case, and it would destroy you too to the extent of weakening your love. It is true that Saint Paul said that he was able to be himself anathema for his nation (Rom. 9: 3). But he wouldn't have reached to be anathema because he was not in danger of weakening his love for Christ, by being him consummately strengthened through that love.

768. Talking during the Liturgy means getting scattered from praying. And in prayer, the participants to the Liturgy must be immersed as a community of non-confounded persons into the Lord in Three Persons.

769. It is being affirmed here the need for the communion into Christ with all the believers. This is the purpose of the sacrifice of Christ: getting us out of our egotism and accomplishing as large as possible a communion. This removes the disorder from within creation.

770. In this is being shown that the things are not from us but they are gifts from God, and if we despise the things we will despise the bestower. And many of the things bear imprinted in them also the work of our fellow humans, so that we will also despise them and their work when we are careless with the things. Abba Dorotheos, the disciple of Abba Barsanuphius and of Abba John, he too spoke about the care one must take of things (*Word II. About Conscience*; *The Romanian Philokalia*, volume IX, p. 511).

771. If you have taken more from somebody, forcedly, you will give that back to him in order you to heal yourself of the bite of your conscience. If you did that unwillingly, you are allowed not to give that back in order not to stir up within him the suspicion that you have willingly taken advantage of him, and that will weaken his trust in you.

772. The incantation, the spell, the witchcraft consists of seeing the nature's powers or the man's powers as godlike, or rather devilish. This is because of invoking them is rather and order and a suggestion than a prayer. Those are a practical idolatry. As such, they are contrary to the faith in God Who is above nature. But using the nature's powers as nature's powers placed by God within nature, on the basis of knowing

those powers as the doctors do, it is not a sin. But it is good to be called also upon the help from God that is added to the nature's powers.

773. You can more easily soften somebody's heart regarding you, by admitting yourself as being guilty, even though you aren't. And you will progress by doing that without being yourself guilty. And then you will add to that a good knowledge and the content of seeing that one having a softened heart. The kindness will finally overcome the evilness, as the communion too overcomes the egotistic loneliness.

774. The memory doesn't retrieve all my deeds and all my thoughts. But they imprint my way of behaving. And sometimes those ones come back into awareness out of an unconscious that I am bearing with me.

775. He who contests the received teaching he proves to reckon himself as superior. So, he has not humbleness. But also, he who repeats his teaching, he proves himself as wanting to forcedly impose his advice to someone.

776. It is impossible to practically operate a separation between the man's contribution and God's contribution in the committed sin. The synergy is shown as a divine-human whole. One cannot tell who starts first and who gives more. The whole good deed belongs both to God and to the man. It is being told here that the man gives the leaning towards good, and God gives the power for fulfilling that good. But not without the man's contribution. This is because the man's freedom could lean towards evil as well, despite the man being helped by God. And the power which one does the good with, it doesn't belong only to God but it belongs to the man too. Right in the man's power there is the power of God too, and in using the power of God there is the man's effort as well. The good committed through the man is the product of the man imprinted by God, or of the deified man and of God descended on the level of the man and humanized and living the man's effort. The power of God is being glorified by the man's effort; the man's power is being glorified by being strengthened by the power of God.

777. The done good elicits your content each time you think at that good, namely for eternity, as Saint Gregory of Nyssa said too.

778. We cannot brag about anything good done by us, even though we do not realize that God gave us the power to do that good, so that we better not take pride of the good done by us. This is for the pride, regardless how small, it will grow up and it will bring many evils to us and to others.

779. The opinion that the ill man can show himself to the doctor but he must cogitate that without God neither the doctor can bring him health, it frames within the teaching about synergy: the man must do everything he can but in everything there is God collaborating too, if we pray Him,

and we cannot know what the man gives and what God gives. The man's effort, the man's skillfulness are filled up by the power of God. God Who created the nature, He can accomplish it through a plus of power.

780. Only the soul is unperishing. The soul gets ever more beautiful within the kind ones. All the material things are relative; only the soul has an eternal value.

781. The saints will benefit if the unbelievers draw out of their saying conclusions beneficial to their helplessness.

782. Buy mercy by protecting the poor, and not from the powerful. This is for by doing that, you will have bought the protection from God Who is united with the poor. In this sense, one can say that God is the Emperor of the poor, and that the poor are powerful into God. But they do not abuse their power. They do not want to take the place of the rich, and to worldly master instead of them.

783. He who asks while being full of preoccupation with God, he wakes up the responsibility of the asked one as well. Thus, the vibration of the conscience of the presence of God crosses from him who asks to him who is asked. Or the asked one will be moved by the responsibility wakened up in him, so that he will pray God for giving him the true word. A serious interlocutor makes the another to be serious too.

784. It is characteristic to the man to have self-control. That's why the man has conscience and freedom. The animal lacks these.

785. The man will be able to be at peace also while doing his job, if he calls upon God in everything he does.

786. The life by oneself, not warmed up by the love of somebody who is close to us as a son, it is cold on earth too. Such a life couldn't be happy in heavens either. This is for the happiness consists of the warmth of the communion. And if you haven't done anything on earth for others, you haven't been able to gain their love. On the opposite, because you haven't done anything for them, or if you haven't done everything you could have, that will be a thorn that will make you suffer forever. Jacob is the symbol of God. The sons of Jacob are all of us. I cannot see the face of God without having Beniamin with me, another son of His.

787. Get yourself out of the prison of the sad egotism here on earth, in order you to escape your egotism also in the future life.

788. Properly-said, he who has been constantly postponing the time for his repentance, after exiting the time he will vainly try to repent. He will be petrified in the drowsiness of his soul, in insensitiveness, and that will be equivalent to the end of the time for him. The time will stop for him also in the sense of this helplessness of his soul to get out of his inertia. His

repentance from there is a sorrow for his life lived wrongly, but united with the impossibility of moving out of it.

789. In time there is change, in eternity there isn't change.

790. The moment of our passing away is the moment by excellence. It is the las moment, that moment which all other moments we have been having will be concentrated in, and after that moment we won't have any other moment of life.

791. If you do not soften yourself, and if you don't pray and repent for yourself, all the less will you be able to do that for somebody else, neither will be able your brother, who is in the same situation as you are, to do that for you. There hasn't been a deep communion, a sincere communion, between you and him here on earth. You have been communicating only in superficial material things serving passing interests. All the less will you be able to communicate there.

792. It is about the bottomless deep (abyss), without offering any support, in an emptied existence, one rather apparent and reduced to abstract schemes of the human wisdom, an existence that doesn't know about God and about the mysterious richness of the reality. God too is an ocean an abyss of the meanings, of the love, of the light that is communicated, unlike the darkness that doesn't communicate anything. Within God you feel yourself everywhere engulfed by the endless Being, but not by the void which you will remain after the corruption of the present image of the world, because you haven't been able to find the another, by cleaning up your egotism. This is the wedding coat: the celebratory coat of the clean life that is pleasant to everybody, by which we enter the chamber of the communicative gladness of the wedding.

793. There where is love among people, nourished out of the love for God, there won't be the fear among people. This is for no man can commit menacing deeds to his fellow humans. No one takes care of his interests, no one wants to assure himself against somebody else. Each one knows that his life comes to him through loving communication from another, and he does everything he can to assure such a communication through his love for another.

794. They who sing aren't divided, but they are in harmony. At least on those moments they live the joy of the mysterious union of love among themselves. That's why during the Holy Liturgy, by feeling themselves in front of God, the people sing together. It is a mode of gathering themselves into God.

795. God doesn't love that man who because of his laziness he doesn't develop himself. God doesn't love the inert man. That's why no good thing is done without the help of God, and that's why we must ask God

for help; but neither any good thing will be done without the contribution of the man.

796. The shepherd has the responsibility to guard his flock and to feed the sheep. The hireling serves for a payment, namely for himself. If the hireling leaves, there will remain the shepherd and he will hire another hireling. But the shepherd cannot forget about his sheep.

797. Neither must somebody strive at all costs to become a priest if he doesn't feel the calling to priesthood, neither one must easily disregard the calling he feel within himself or the calling ascertained by others in him. God doesn't give any gift vainly. He who disregards the gift he will be held accountable in front of God because of not cherishing and because of not developing that gift as he should. Where there is a gift, there will be a duty too (*Gabe und Aufgabe*).

798. If we cannot fully obey with our inward thoughts, let's at least be obedient in our external deeds.

799. God asks us questions by starting the dialogue with us. And we must not only answer these questions, but themselves His questions are imprinted within us and they make the man a being who asks questions endlessly. Any answer given by man to a question he is asked, it will give birth to another question.

800. In the fact that the man doesn't find a definitive and total answer neither within himself nor within world, the man feels that the definitive answer is beyond him and beyond the world, in an absolute infinite. That's why the man will ask endlessly, but he will never reach or cross the border. With the asking character of the human being occupied the German theologian W. Pannenberg, in his study "*Die Frage nach Gott*", in his book "*Grundfragen systematischer Theologie*", Göttingen 2/1979. But one answers God's questions by fulfilling God's commandments, which are directions for following the road that we can advance on, in the knowing and in the real imprinting of God within us. That's why the saints gave the best answers to the questions from God, and through the answers with the deed they advanced into the knowledge of God Who was reflected ever more clearly within their being. At Saint Gregory of Nyssa, the answers to the questions from God, as practical progresses towards God and within God, by fulfilling God's commandments, those answers are called "epektasis", extensions beyond the levels reached by the own being, into God.

801. And the man asks questions not only on himself but also for others. And the man receives the best answers from God through the mouth of the saints. But God gives him answers through the saints according to the level which that man has reached on. By this it is shown that him who asks he too helps to the answer, or he makes that answer to be given him according to the level he has reached on by his efforts. This is

for the answer equals the understanding occurring within man. But the saints, they occasion to the man and they confirm to the man that understanding. This shows again the intimate union, or the reciprocal interiority between him who is spiritually advanced and he who asks him questions. But that depends also on him who asks. The responsibility wakened up in the questioned one, in front of God, it determines him to receive also that answer that is appropriate to him who asks.

802. The man must give answers to himself for he must ask questions to himself. Or, the man must ask for answers to his questions from another as well. But the man often doesn't accept the true answers given him by his heart or by a holy man. But the man wants superficial and inappropriate answers to his questions. That's why the man remains locked up into darkness. And in the end, the man renounces to ask himself essential questions. Thus, the man comes closer to the animal by no longer searching except for that what fulfills his bodily instinct. The man must answer according to the question from God, namely according to God's will, for the man's natural development. In the possibility of using the world in a liar manner, it is shown the man's freedom. On the other hand, it is characteristic to the man a ceaseless progress in finding out ever more conform words for expressing the indefinitely complex reality given by God. As the man advances into the discovery of the creation's complexity, he sees the creation as imprinted by the human personalism, in last analysis by the divine personalism. But if the man reduces the reality only to the material reality, the enrichment through words expressed by the man, it will be unilateral and remained in superficiality.

803. Even if we cannot give the answers according to the measure of the questions, we will still gain a lot by admitting this fact. This is for by doing so we admit our limitation, and so we know Him Who surpasses us infinitely. By this we humble ourselves and thus we still receive the gift of a true knowledge.

804. The world's wisdom by the fact that it is defined, it locks up that what it knows within separating limits, by remaining far from the reality which all the things are united in, mysteriously and undefinably. This unity of theirs, we will be able to see it, at the fullest, within God, if we open ourselves to Him.

805. The participation to Christ is one with the full communion with the Church.

806. Only by fighting with the whole your power, there will be God too as present within yourself, and God will fight with His power that will be intertwined with your power. If I fight drowsily, God won't fight powerfully within me. God wants me to be strong, but I am not strong if I

don't feel my power straining. And in this straining of mine there is God too working, on the measure of my straining.

807. Here we have a change of a sole word from the Socrates's sentence: "I know that I know nothing". But only a Christian can operate this change. This is because the Socratic pantheism contains in this sentence a contradiction. The Christian knows that he is a creature, and that he is not part of the supreme Being. And the supreme Being differs from the creature. But the Christian can sip power out of God through prayer. Only if the Christian has not prayer, only thus he will be nothing, though if the Christian hasn't God within himself, he won't live his nothingness.

808. All of us are weak. All of us get discouraged when being alone. This is an experience we always have. Even a simple word uttered by somebody else it strengthens us. All the more is our prayer strengthened by the prayers of others. There is a flux of power crossing from one to another.

809. This is the steadfast formula of the saint: when we set all our power in motion, God places His power too within our power; or, when we set in motion the whole our power, that is a sign that God works powerfully within us. Then we surely succeed. God sets the whole our being in motion. Or, by setting ourselves the whole our being in motion, God has a propitious environment to work in. If there remained only our power, even if we set all our power in motion, we wouldn't succeed to do that what we want to. Our power is limited but God makes us cross over its limits, over its "helplessness".

810. The Truth is Christ for He is God and for He has within Himself the humanity in the fulness of its content brought back to normalness and to the living in a human form of the infiniteness of God. He who fights for this truth or for this human life into the godlike infiniteness, through him God himself will defeat his adversaries by showing them how empty they are in comparison to them who have Christ within them. The fact that the Son of God embodied Himself as man means that the man must be completed through God. Then the man lives the truth. The truth becomes reality to us when we too contribute to fill ourselves up evermore with Christ Who is God and true man. So, on one hand the truth is a given, and on the other hand we achieve the truth by fulfilling our need for being us united with God. We will fully have the truth in the eschatological future. The truth is given and it is being given to us, but we too advance towards discovering it by advancing us towards actualizing the truth within us. We live the truth, anticipatedly, by prayer.

811. God will be extolled through you if you show how much you love Him by enduring so many troubles for Him. But God too will strengthen you into your patience. And these things will be seen by others and they will wonder about God's power shown through you. Our power that extolls

God is not shown when the things go well for us, but when we endure patiently the hardships. That's why we glorify Christ not only for His resurrection but also for His cross and for His descent, out of love for us, through embodiment, by taking all our weaknesses, pains, human emotions – except for the sin. That's why the whole Church's cult is doxological. Through the cult we show the glory of God in everything He did for us by descending to us. By that He has given value to our humanity, because by itself our humanity would have been nothing.

812. The Church isn't a reality locked up into present. The Church represents a tension and an eschatological perspective. Christ isn't only present within Church and within world. He comes too, and in His coming He is ever closer. But we too contribute to His coming. And for Christ is the spring of the good, the good doesn't only exist but the good also comes fighting against the wounds which attempt to remove the presence of the good and to impede the coming of the good. But to the continuous coming of the good, to imposing the good over the evil that impedes it, we too must contribute. This coming of the good will last until the end of the world, and the evil will resist the good to the very end. But the fuller coming of the good depends also on people and many of the people could remain evermore attached to the evil, so that the evil could increase. And, the more the evil makes out of this world a place less able to tolerate it, the closer will be the coming of Christ so that the coming good to change the present image of the world. This is for the good cannot resign from expending. The good must come. Until the good could fit in this form of the world together with the evil, the good will be content to be in the world. But because of the evil tending to hold an ever-greater power in the world, just by that the evil contributes to need for changing the world. This will be shown by the lessening of them who believe in Christ, even though their faith will be strengthened.

813. The interdiction to go to the theaters is maintained up to these days by monks. The interdiction given back then by the Church regarding the attending of the theaters was probably because the theatrical creations were then inherited from antiquity and in them was affirmed the faith in gods.

814. The circumstances change, but the man's thought changes too. Within man too there is a virtual torrent out of which can come other and other thoughts. And God give us freedom. It might be that right out of the connection with the godlike torrent can come out other and other thoughts from the human torrent. Does God foresee those? But isn't God free on each moment to decide according to a new circumstance? This is the unfathomable mystery of God.

815. Only if you do not doubt the help from God, you will be able to pray with the whole your trust. But you must pray for only from God comes the help.

816. The righteousness is, in the biblical language, the totality of the virtues.

Footnotes to The Romanian Philokalia -Volume XII -

1. God looks at us, with a special care, when we eat, because then, while nourishing our body, there is a bigger temptation us to fall into the bodily lusts. Then the angels too stay more around us and they fight away the demons which tempt us more while we are eating. When eating, we come closer to the non-understanding animals. Adam and Eva, before their falling, they mastered over all the things (animals, nature's products). After their sin, the things can tempt the people.
2. Since the early Church there was done something for the body too, because they saw that the soul works through the body and the body too is influenced by the soul. All the Holy Mysteries use also a means for sanctifying the body. So, it was used the anointing of the body with oil, accompanied by prayers, in order to be the body sanctified by that. The demons have a weaker influence over the body. By anointing the body with oil, accompanied by prayers, there will be banished away the demons working within that body. Often the anointing with oil had healing effects too.
3. There is a spiritual communication among souls even when not shown in deeds, and it is that what the modern psychology ascertains as phenomena of psychosis and suggestion. The difference consists of the fact that the psychology ascertains these phenomena only when the will is active, while they take place also when the will doesn't accept them.
4. Gossiping another means not seeing that within the gift had by each human being there is manifested the glory of God Who has bestowed those gifts.
5. There is too a liar conscience. The man cannot renounce to the will of enlightening himself and of enlightening others as well. But the man can crook the thirst for enlightening himself and for enlightening others. He

places his will in the service of the narrow egotism, by believing that he widens up the content of his self, by reducing it to himself. By that he renounces to God. But the man cannot renounce to the world. And the man doesn't renounce to the world, because he can master the world, and because, on the other hand, the world masters upon the man's body's weakness.

6. If it happens during the singing and the prayer, or during the reading, for somebody to speak or to laugh, he immediately must untie his girdle and, having his head bowed down and his hands kept together, him to be brought in front of the altar and him to be rebuked by the hegumen of that monastery. The same must be done in the gathering of the brothers when they gather together for eating. (*Pachomius*, G.P. 40, col. 948).

7. They who forsook them whom they had the duty to take care of, by invoking the excuse of a life dedicated through monasticism to God, but they didn't fulfill these monastic aspirations, they will be shamed up also in front of these ones.

8. The man was in his normalcy until he was in connection with God. The man fell into that what is contrary to nature when he separated himself from God through his disobedience. The teaching from this text reckons the man in his natural state when he is united with God, or when the man lives in harmony with God.

9. "Full man" is the formula from Chalcedon. Just because He didn't take our sin, He made Himself full man. The fact that the Son of God can make Himself also a full man is the great mystery and it is a great valuing of the human, by God. God created the man as such for God to be able to make Himself man too, and not by changing His godhead. This is because, otherwise, that would be pantheism. This is the mystery of the person and of the person's character of luminous light and of endless mystery. By that, the godlike Subject can replace the human subject. This is for the human subject too is an endless luminous light and endless mystery as the godlike Subject is too. But the godlike Subject is also a Subject of the infinite godlike nature.

10. Through his sin the man fell into that what is contrary to nature (*para fisin*). Christ has brought the man back to that what is according to nature (*kata fisin*). But in both states, He doesn't totally leave His connection with His nature; the Son of God, by making Himself man, He didn't change the human, but He brought the human back into his authenticity.

11. Bringing the man back to the things according to the nature equals the man's reintroduction in the Paradise of the communion with God and into his glory that is a reflection of God's glory.

12. The desire and the love for the material things according to the nature is characteristic to the mind and they are equal to desiring for and loving of God. It is in the nature of the human mind to love and to desire God.

13. Through desires, our nature is made for that what exceeds it. The bodily pleasures attract our nature, on the contrary, downwards.

14. Here is being affirmed the appurtenance of the anger and of the lust, to nature. It is about a lust (a desire) characteristic to the nature and one contrary to nature. Likewise, there is an anger characteristic to the nature and an anger contrary to nature. Otherwise, the human nature would be passive, indifferent, a corpse. Through the lust and wrath according to nature, the nature grows up and it surpassed itself into God. Through mind is cleaned up the nature of that what is inappropriate. Through that anger according to the nature, characteristic to the mind, the mind fights against the devil and against the seed sown by the devil within the man's body as deceiving pleasures.

15. The humbleness and the restraint mean also a gentle politeness.

16. We have everything as gifts from God. And that what each of us receives, he doesn't receive that exclusively for himself, but also for others, in order the man to grow up in love among themselves too.

17. The prayer is the light of the soul and it opens to the soul the path to Christ, as role-model for not judging others, by escaping you from being locked up in the egotism of your pride.

18. Speaking evil about a brother it is one with committing sin against God, for God loves everyone and He wants to gain them through forgiveness, united within Himself (Jn. 13: 35).

19. You cannot remember your sins and repent for them except in front of God, or by thinking at God, in the same time. If you do not think at God, you won't be able to see your sin in any of your deeds or thoughts.

20. Anyone who does evil to somebody else shows that he is disobedient to God, so that he needs God to forgive him too, and it is not good us to limit only to the forgiveness given him by us, but we too must pray God to forgive him.

21. The Fathers reckon the heresy as the biggest evil. They who remain into the right-faith they can repent more easily, but they who no longer know the true God, regardless how moral they claim to be, they are strangers to God and they will be able to *easily justify their deviations they wanted.*

22. The young people who haven't reached yet the full control over their bodies, they must not search for the virtues of the Fathers in a full quietude, because the Fathers have gained those virtues by fighting the temptations. So, the young people must not get sad if they still are tempted. This is for, only by perseveringly fighting the temptations, the

young people will reach the serene possession of the virtues of the Fathers who fought the temptations.

23. When within your soul there is some evil thought, you do not obey that evil thought. By thinking at God, you must raise yourself above that evil thought, in order that thought not to master you but you to master that thought. We can achieve a doubling within ourselves, one that helps us to control ourselves.

24. The dialogue of the man with himself in the matters posed him by the evil, it is all the more accentuated as the Third Participant to that dialogue is God Who determines the man to oppose the passions from within himself. That's why it is good for us to remember God in the dialogue we have with yourselves, by knowing that all our things are unveiled to God.

25. Always, behind the passions there are the devils. If you defeated the passions once, you won't get pride of that. Because, otherwise, the devils will move against you again. You must stay sheltered in your stronghold. And your stronghold is your prayer or you thinking at God.

26. We mustn't believe that God doesn't hear our prayer, when we ask Him for something and that something is not granted to us. It only seems to us that God doesn't hear us because we do not hear Him, and because we lock up ourselves not to accept His will or not to do that what He wants us to do. God always hears us for God is not far away from us, but we reckon that God doesn't hear us because of us not wanting to hear Him.

27. The unpleasant (bad) suffering is contrary to the pleasant passions. It consists of all sorts of hardships. The bad suffering and the humble cogitation help the man to spiritually fructify, as the land yields up fruits out of seeds and water.

28. Here is affirmed a duality between conscience and our being. Our conscience is that one which we can guard our being through, against the attractions towards sins. Our target must be that of achieving a unity between our conscience and our being. But neither our conscience is totally clean in the beginning. Only to the measure which our conscience gets liberated of temptation in, our conscience can also help our being to get liberated too. But even higher than our conscience, there is our self. If your self doesn't obey our conscience, our conscience will leave us. We will become insensitive or lacking the guarding from our conscience, namely the warnings issued to us by our conscience.

29. The word of the Savior is interpreted like this: reconcile yourself with your conscience which, if you disobey it, it will tell you to the judge. Your conscience urges you to avoid the evil, and therefore your conscience will help you if you obey it, and if not, your conscience will accuse you on the

day of the final judgment. There are three entities in man too, differing from the Supreme Third. The conscience as the third one within man (as differing from the self and from the own will) is strong within man, especially when having within it the Supreme Third, or God.

30. The conscience is holy, for through conscience God speaks to us. And our conscience can become our accuser if we do not obey it. In conscience is shown the fact that the man isn't separated from God, but the man is united, through nature, with God. If the man no longer hears the voice of his conscience, the man won't hear God either.

31. He who totally obeys his conscience, he obeys God, by doing only the good. And by that he will become a saint.

32. The humble cogitation is a great noblesse in the relationships with others, while the pride is rude. That's why God loves especially the things done by us hiddenly, without others knowing about that thing done by us, namely a thing which we don't try to impose ourself through.

33. Before you told any word to somebody else, you should analyze whether that word is approved by the judgment of God. Only God has the quality of judging by knowing everything. You must try to conform yourself, through your conscience, to God's judgment. But God, generally, He doesn't judge but he forgives or He waits for the man to correct himself.

34. If you know the meaning of a word from Scripture which the brothers are talking about, but there is another brother who knows that too, you will let that bother to tell it. This is for the best word you can tell on that occasion is your humbleness. Out of your humbleness will be best shown that you have understood all the words of the Scripture.

35. There is also a "devilish wisdom". It is that wisdom that searches for all arguments to demonstrate that there is no God or to justify its pride and its egotistic passions. But this "wisdom" that is called also as "false knowledge", or pantheistic gnosis, it rather darkens him who practices it, by depriving him and all the realities of any meaning.

36. He who thinks that he is master upon himself and so he doesn't allow himself to be mastered by God, he actually will be under the mastery of his pride that is a passion upheld within him by the enemy demon. The man is himself only into God, for the man won't lock up in himself but for the man remains in connection with Him Who has created the man, and the man remains in harmony with all the realities.

37. Do not ask - after you have done something - about your thought that told you to do that thing, but you must ask about your thought before materializing it. And you must do this in order you not to feel sorry because of committing something before thoroughly thinking at that thing or asking about that thing. Only by asking in advance you will decide in total freedom whether or not you should do something.

38. You must ask about a thing that you think at, whether you should or you shouldn't do that, before you have done that thing, but by cogitating at yourself as being in the situation of one who has done that thing, in order you to be able to feel the whole joy or sorrow consequently to that thing.

39. God accepts anyone's prayer. Though you are spiritually inferior, you should pray for the superior ones to tell you that what is good. Thus, you will accept that what you are told by believing that that comes from God. By that you do not humiliate your superior, for you admit that God tells him that what you are not sure that you should do.

40. It is being asked here not to study the Scripture while forgetting about God and that we must have God in our conscience, in the first place. Only then we will have reached the mastery over ourselves, namely we will have got rid of the slavery of the sin. He who studies the Scripture while forgetting about God, he is mastered by the pride of knowing the Scripture more than others do, but of not knowing God from direct living.

41. Living on God gives us the power for fulfilling God's words from the Scripture. He who searches for God, he shows that he loves God. And his love for God keeps him clean of sins, namely including among those sins also the pride of studying the Scripture.

42. He who is aware of his nescience regarding God, he will receive within himself the richness of God. This is for even the sentiment of the not-knowing is produced by the overwhelming richness of God. And this living into humbleness of the richness of God is a way of knowing God, one matching the man's power as creature infinitely inferior to God.

43. He who searches for the glory from people, he will urge the people to lie to him. But he will lie to himself by not remaining into the humbleness that corresponds to the truth.

44. If you extol those who have glory within the world, you will actually weaken their true glory.

45. Somebody assesses himself because of wanting to see how important he is or how much he has grown spiritually, namely out of his pride.

46. The "light" can be seen in the appeasement of the man, in his lack of disturbance when attacked by others' evilness and by the diverse hardships. All of these, if they disturb him, they will take away from him his light or his right-reckoning.

47. One who doesn't see the value of another, he has narrowed his sight, he has got darkened, and he doesn't receive within himself that what is luminous light. The egotism is that state that darkens the man up, by reducing the man to himself, in a liar manner. The egotism is non-communication.

48. The wandering from place to place, the scattering, they mean non-deepening within that that is in all the things. It means remaining at the surface of the things.

49. One cannot find within matter any profound or spiritual content.

50. We have here a remarkable description of the forgetfulness. The forgetfulness doesn't allow us to continue the good which we have started doing it, it makes us fall off that good, and it won't allow us to grow up spiritually. The forgetfulness invades us without us willing it. The Philokalian Fathers opposed the watchfulness to forgetfulness, and the watchfulness requires a ceaseless effort of will and of awareness.

51. It seems a contradiction between the fact that Jesus is the peace of the world and his affirmation that He hasn't brought peace but sword. But He has brought the sword of the forgiveness and of the mercy, one that kills all the enmity. He has brought the sword as a fire burning everything that is evil, as it will be said in the following quote.

52. "The fire and the most outer darkness" is the darkness of the ultimate non-understanding which have been cultivated to themselves by they who haven't wanted to know the truth that everything has a meaning only by coming from a conscious and loving Creator. Given their lack of knowledge, because of coming out of their lack of love, they won't have any joy, but they will live an endless torment, like a burning fire. Both of them will be at the extreme edge of the existence, somewhat outside of existence, for the superior degree of the existence is shown in the endless love and knowledge of God: the supreme Tripersonal Love.

53. They will be poor because of not having any spiritual content. The material richness which they have been trying to gain it will have been melted away, and from God and from people whom they haven't welcomed they won't receive any joy because they haven't opened themselves by their deeds to the love coming from God and from people.

54. The justice of Christ will allow our enemies to be present on the left hand, at the judgment, in order to be shown the extent which we served them to. But by being shown our love for Christ and for people, a love produced within us by our faith in Him, the evil powers will run away from us because of not being they able to endure the love. And the angels sitting on the right hand, they will rejoice of the love of each one, a love that was directed towards all the people. Then, the love will unite everybody, in an unveiled manner, and the egotism from on earth will be then plainly shown and it will singularize them who practiced it.

55. The word of Lord Christ about love is the highest mountain which we must climb on, so that we to become a steadfast stronghold founded on His word. But the word of Christ about life actually is one with Christ. Christ is the highest spiritual mountain. And Christ is a mountain of the

love Who calls us too to be united with Him on that height. The devils do everything they can to separate us from Christ, of from love. This is a disorder brought into God's creation, because of them wanting to show God as having created a world incapable of happiness.

56. Out of Christ's word about love, there has been detached, as a rock out of a mountain, that Apostle's and of his descendants' word, and not by being carved out by a human hand, but by Christ's power. And this Word crushed the devils' image imprinted within people, an image seeming to the people as being made of gold, but it actually was made of silver, or brass, or iron, or terracotta, namely without power for lasting.

57. Even the name of God uttered by the believer has power to protect him against the enemy, for the power of the godlike name is united with a power corresponding to each of us.

58. If while fulfilling your job you criticize another who is not fulfilling his job, your efforts will be in vain. Serving God but not loving your neighbor will cause your serving not to be accepted by God. The love for your neighbor is superior to the serving claimed by you as brought to God.

59. Neither the friendship with another we do search for our interests, but we search it for it is the commandment of God given to us in order us to love everybody.

60. The humble cogitation is not a stranger to the love, because of not being possible to exist love without humble-cogitation. If you value yourself more than you value another, you won't be able to love him.

61. God cannot be within man together with the man's passions, the passion representing the man's egotism. God cannot be within a man who is exclusively preoccupied with himself. In order you to feel God, you must forget about yourself.

62. Christ had to show, before allowing Himself to be crucified, that He was stronger than all the sufferings caused by passions, and that He was stronger even than death. He was able so to convince His apostles that he defeated the death, and He even in His death showed an even greater power and His death has an even greater significance for He was able to defeated death even after he allowed Himself to be brought in state of death, for He resurrected but not for turning back to His historical life, but He has opened us the life for eternity.

63. The mind awakened from its indifference can climb up the savior cross. Otherwise, the mind will still endure the torments of the cross, but that will be a cross not leading to the eternal life. This is because God won't see in that mind the acceptance of the self-sacrifice brought to God because of the mind's indifference, but that mind will stubbornly refuse to know God and to ask God for mercy.

64. We will enjoy the union with God if we are no longer mastered by our passions through which we are searching for own pleasure, or through which we regress in our egotism.

65. "God wants to make the man like Him in everything and therefore He came to transform the man's sclerotic nature". By the human nature assumed by Him, He communicates to us the godlike power of His godhead, in order Him to make us like Him; He fills us up with the godlike gifts. He helps us to no longer follow our egotistic wills, but us to follow His will by surpassing any egotism of ours; He sets us free from the false or from the claimed knowledge that makes the center of the universe out of our own self; He helps us to know Him through a direct experience, as a center and as a spring of the existence of ours and of all the realities. If they want, all the realities will be filled up with the godhead of Christ, but without ceasing to be themselves.

66. The animal remains submitted to the law given him by God by creation. The man by using in an evil manner his freedom and his conscience given him by God when God made the man in His image, and the man by disobeying his duty of becoming himself increasingly like God through his freedom and conscience, the man used his freedom and his conscience in an evil manner because he wrongly understood that he was in the image of God by reckoning himself as god, by carving gods to himself out of the nature's forces giving him bodily satisfactions. The knowledge depends too much on the man's nature, so that the man uses it even when he no longer perceives through it the reality or the truth, but he perceives a reality or a truth imagined by the man, and therefore it becomes an imagined knowledge. The man perceives the unimportant things as important and he locks up his mind to the really important things.

67. God wants each man to obey his neighbor. This reciprocal obedience allowing the man to be both master of others and their subject, it makes the people equals and it also unites them, or it makes the people to help on one another, by teaching and by helping on each other. In order Him to show the need for the man to obey his fellow human, and also the need for his fellow human to obey him, the Son of God has come like man Who, by being God as well, he asks us for our obedience but He also submits Himself to us by helping us. Christ shows to us the value of our fellow human by the obedience He asks us for, and also by the great help which He provides us with.

68. The praising of the self is the enemy of the man for he is mastered by the enemy making the man to fear the fact that there can be somebody better than he is. Such a man doesn't see, by and large, his shortcomings, namely the qualities he doesn't have.

69. Nothing unclean can enter the Kingdom of God. If you haven't cleaned yourself until your death of the pleasant memory of some of your sins, even if you committed that only once, you won't enter the Kingdom of God.

70. Do not teach somebody who hasn't asked you for it. But if he asks you for teaching him, you must tell him the truth even at the expense of you suffering the death for that. So were supposed to do the servants of the church during the communist regime. That is the way which the man can show himself free in.

71. Judging a member of the Church means despising a limb of Christ, or it means fighting a limb of Christ. Each limb must help all the other limbs.

72. The temple as image and the church in reality is the house of God where the man meets God by bringing sacrifices to God or by bringing himself as sacrifice to God into Christ. The initiative belongs to God, for He was The One Who commanded to be built-up the temple, and His Son founded the Church. But the man answered those commandments by building those ones up. And Christ Who has built up the Church and Who brings Himself sacrifice as man within it, by attaching to Himself also the people who believe in Him, as His brothers, He is man but also God. In the temple as image, but in the churchly dwelling place as reality, the resting of God comes over the man. The man is ridded of his worldly worries, into Christ. The man feels himself protected by the shelter providing him with the eternal life through the love of God.

73. In his *word no. 30*, Saint Isaac the Syrian says: "Before the mind having appeased the senses". But the apparent power of the senses is rather a weakness of the senses. This is because this is shown in their too strong attachment to the material realities. The man will more easily climb the cross, or he will be able to more easily endure the cross's pains, if his senses no longer live (because of weakness), with much intensity, the pleasures or the pains of the attachment to the material realities. The increased pains felt by a man with his senses, while the man is climbing the cross, without getting the man rid of their weakness, they are also a punishment from God, or they are an absence of the power from God within that man. And the increased pain can lead the man to rebel himself against the cross, as that thief from the left hand of Christ did, or the man could try to get rid of the cross.

74. Without being strongly aware of the help coming from God, we won't search for the cross. Let's not trust that we can endure the cross without His help. But our awareness about the need for the help from Christ must be accompanied by our awareness of our sin and by our awareness of our helplessness coming to us out of that cause, so that we cannot bear the cross by ourselves.

75. Do not try to see how great you have become by doing some deed, or how much you have progressed spiritually by doing that deed. Namely, do not cherish your own deeds.

76. If you obey your Fathers God will dwell within you, for the Fathers convey the commandments of God to you. Through your Fathers there is God speaking to you.

77. By proudly affirming yourself you will show that the devil has taken you into his mastery. This is for the devil aims to separate us from God and to divide us from one another.

78. We are having here a paradox: The more efforts you make into the good things, the more quickly and the more surely will come to you the resting of the quietude from God. By doing the good deeds you will liberate yourself from the worries about you and you will become indifferent into troubles. You will be satisfied with the good done by you.

79. If the humbleness brings forgiveness of all the sins, the sin will consist of the absence of the humbleness. Through humbleness you know God and the reality of the world created by God and not by us. Humbleness means framing oneself as a dot on a huge personal and impersonal line and in dependency on the infinite life of the godlike Trinity. The pride is the irrational affirmation of the self-existence of this droplet. And if many human persons do that, they will try to bring a disorder in all the things. And this is the sin. The fear of God is an inward witness of the soul about the presence and the power of God.

80. A man who lacks his kindness, he can't stand to be told about somebody else that that one is a kind person.

81. The more careless one is in cultivating to himself a certain virtue, the more he will reckon himself as having that virtue like God has it.

82. The passionate one, he is proud, he stupidly trusts himself, and he reckons himself alike to God. He who lacks the passions, he will lack the pride too, and so he will realize his nothingness and that's why he will get ashamed of reckoning himself as able to know God. He who thinks that he can easily know God, he will lower God on his level and therefore he will actually no longer see God as God.

83. Actually, him who looks at this world hoping for something, he is blind. If he doesn't admit but the reality of this world, he won't see that that means having from this world only the definitive death. But he who hopes in a life differing from the world, he sees the reality.

84. He who limits himself to this world he is lame, namely he cannot move away from this world. But he who loves God, he can walk, namely he no longer remains paralyzed within this world. He moves out of this world.

85. He who is scattered with his mind he won't hear the voice of God Who shows him the way towards Him and the need for following Him. He won't hear that what is essential for his life. All the things get confounded in his hearing.

86. Through baptism we pleasurably impropriate a life of suffering for sins and a quietude from the part of the agitation maintained within us by our sins or by our searching for pleasures which we are invited to by the world seen outside God.

87. He who accepts the unpleasant suffering for Christ, he prepares himself for receiving the cross too, and that is a crossing towards resurrection. This is for the cross as willing receiving of the death for God, it is the last act of the non-cherishing towards the world or of detaching oneself from the world, in order him to reach at God. This detachment from the world was shown by Christ when rejecting the faithlessness of the Pharisee and of the Sadducees, and we too must show it in rejecting the faithless and the hypocrites.

88. After Lord Jesus Christ totally defeated those ones by word, He then passed to His last deed which He showed His love by, as God, for people, namely the crucifixion. Or, after He showed Himself victorious over all the passions of the living man, he passed to conquer the death through death.

89. That mind that is no longer mastered by anything from the world, that mind will prepare itself and it will gather its senses which were previously directed towards the world, and it will aim at a sole target: at preparing itself through death towards the crossing to the immortality of the future life together with Christ Whom we see as role-model in this. The senses have become a body to the mind, a body united with Christ, namely, in the same time of one body with Christ, through the impartation with Him. And Him Who has defeated the death through cross, He imprints to the body of him who has been imparted with Him, this urge towards death and towards crossing through death to the eternal union with Him.

90. Properly-said, Jesus doesn't pray for Himself for that cup of the death to pass away, but He does that for us. He could endure that cup by Himself, but He impropriated our fear within Him, by asking for the help from His Father, in order Him to make us too to ask for this help on the moment of our cross. Only with the help of the Father we can defeat the cross which we have received in order us to defeat it, after we will have defeated all the other egotistic passions of ours through our unpleasant sufferings.

91. The gall drank by Christ is the image of the bitterness which we must drink because of being us disgusted by the bitterness brought by our

passions within us, and the vinegar is the sourness of our passions making us to reject our passions from within us.

92. The spitting which Christ was despised with, let's reckon it the spitting coming from people when we fulfill the will of God, and also as it is the true intention within the praises forming from people. Let's therefore receive the praise from people as also a lie, one equal, in reality, to a spit.

93. The liar crown placed on His head in order to mock His imperial power, which they do not believed in, let's reckon it as the mockery brought to us when we serve to Christ Who is the true God. Let's show ourselves too our quality as member of the Kingdom of Christ, with humbleness, despite that making His enemies laughing at us. In everything: in accepting the gall, in accepting the vinegar, in accepting the crown of thorns, let's reckon ourselves as united with Christ. He undeservingly receives those on our behalf, while we must receive those deservingly. But He received those for us, for in union with Him us too to have the power for receiving those. He receives the crown of thorns as an undeserved mockery because He truly is Emperor, while we must receive that crown of thorns deservingly because of us wanting to be emperors while we are not. But by receiving it we will escape our pride of wanting to be emperors.

94. In order you to reach on that cross that saves you, you must climb on that cross together with Christ. But in order you to climb on the cross together with Him, you must do or endure, previously, everything that He did and endured.

95. We too shout out after a long suffering for our passions, humbly: "My God, my God, why have you forsaken me?". Properly-said, Christ didn't shout that out for Himself, but He did it for us. But He impropriated this shouting out of ours, in order Him to communicate it to us, with filial feeling and with understanding, and not with rebellion.

96. It is admitted here a power of the name itself, the power for helping us to forsake our sins and to enjoy His mercy and the communion with Him, according to our poverty. When we utter the name of Christ with faith, Himself comes to us. His name is a bridge between Him and they who utter His name with respect. When somebody utters my name, I am attracted in the connection with him.

97. With the crying starts the doing phase of advancing of the creation towards the union with God, though the crying isn't a properly-said deed nor it is a start for working the good. But the crying doesn't enjoy the evil either.

98. For how long will I still only cry for my sins while still being lazy in getting rid of my sins by doing good deeds? This sorrow for sins without the attempt to get rid of them is like a drunkenness without wine.

99. Cogitating at own sins without making the effort for removing their effects by doing good deeds, it is a dry (sclerotic) cogitation.

100. Without the effort for making good deeds the heart will get scattered in all sorts of thoughts. And this scattering will bring the forgetfulness about doing the good deeds. And the forgetfulness can advance until the total darkening of the cogitation so that the man will no longer be preoccupied with a meaning of his life and of the world. To this state reaches one who simply cries, for a certain while, for his sins, but he doesn't start doing good deeds which to be contrary to sins. And this scattering, this forgetfulness, and this darkening are accompanied by an increased dryness of his heart.

101. A true friend talks to me about myself, namely about my prayer and about my salvation and not about things or about pleasures which will lose me because of getting me far from myself. But neither I have gained the gift of self-knowledge, in order I to send it to those who cohabit with me. My evil deeds do not unveil my true self for it is not me within them.

102. Until I haven't crossed from the crying for my sins to the deeds which to diminish my sins, I won't be able to covey a good influence to others, namely my gift in this regard, even if I pray them to accept it. This is because they do not see me yet rested through my good deeds and therefore I to be able to communicate them my gift.

103. The Doctor he is speaking here about is Jesus Christ. The wounded one, because of being mastered by his laziness, he doesn't go to see the Doctor in order the Doctor to heal his wounds caused by the unseen enemy's arrows. The doctor recommends the wounds to be bandaged, namely the sins to be stopped. But the treatment is a little too harsh. When the Great Doctor comes, He sees the sinner eating with pleasure because the sinner thinks that that will get him rid of his wounds, and the Great Doctor advises the sinner not to use the things which are pleasant into this life, in order him to get rid of his wounds. But the patient is too deluded by the pleasure provided by those things.

104. It is a state of ambiguity of him who starts living the dissatisfaction for his sinful state, but he doesn't have the courage for forsaking it. The food produces pleasure to him who still is in sins, but the beginning of the discontent because of sins makes him repent for the pleasure he feels while eating, but it doesn't make him ascend above that pleasure.

105. The sin convinces the man to commit it because of being into sin a false sweetness and within man there is an inclination to commit the sin. The man is not fully unmastered by that sin, namely fully strong. He has a certain passiveness within himself, relatedly to that sin.

106. The passion means using the freedom contrary to nature. Because also the sin or the passion which the man is attracted towards, and which the

man allows himself to be attracted to, they are contrary to nature. The man reaches into this state through Adam's sin, because the man wasn't previously kept unwillingly in connection with God. Still, the man hasn't been created to be unwillingly taken into mastery by sin for an unfree existence. But the man was able to accept to be mastered by sin. Christ was the only One Whom the sin wasn't been able to take into mastery, because He was in the same time a divine Person so that He remained always and fully free.

107. The man cannot be free as long as he still angers God Who cannot be but fully free, because God cannot be mastered by anything, for He is above all the realities and He has everything. And the man, because of attaching himself to the world that is inferior to God, he angers God not because God is jealous on man but because the man doesn't enjoy God's limitlessness which God created the man for, or for the role of partner of His.

108. Let's not take care of our body as of one that enslaves us and that gets us far from God, but as of a body that is going to be resurrected, and therefore it exceeds the worldly needs, as a body that has started to be a temple to God and that will fully become free at resurrection, when the body will be liberated from all the slavery to the material things of the world.

109. Until the resurrection we still have the passions of the pain, but if we endure those patiently, we will reach at resurrection without them.

110. In pride and in satisfying the body's pleasures there is not repentance.

111. He who believes that there will be a final judgment for everybody for all their deeds (and this was said by philosopher Kant too), he won't judge anybody because of knowing that he will be judged for his judgments, which he can never be sure if they are right or not, and from which cannot miss much pride and critics addressed to others.

112. The love for poor will come into the way of our soul at the time of our leaving from the body. The poor ones, by the mercy they elicit within us, they help us to be saved. The poor ones are allowed to exist as well by the oikonomia of God. If we do not pay attention to the poor, we will despise this plan of God with them, and so we will despise their sending by God in front of us, God intending to determine us to become more human and us to get rid of our dryness of our egotistic avarice, by the presence of the poor, namely us to be saved.

113. As our avarice will surrender our soul to the hell when leaving our body, likewise the hatred will do that too, if we haven't been living in peace with our fellow humans. These things will be unveiled at that time, but they will be unveiled by enemies and by demons who promoted them within us by using the things tempting us within world. This is the sense

which we say that the demons have become masters of the world because of closing up the world's transparence to God as work of God, by their existence "in the world's skies".

114. The pride had by us while living within world will come in our way when our soul will leave our body. But the humble cogitation which we have been answering our pride with will guard us against the pride.

115. If we have been loving the world, at the exit of our soul that will cast an unfavorable light upon us and that will stop us from entering the light or God.

116. The lie practiced by us will come in our way accompanying our soul at the exit from our body.

117. If we haven't cleaned up our heart and our body of uncleanness that too will come in our way when our soul will leave our body.

118. The repentance too is from the power of Christ. But the repentance is a testimony of the man both about his weakness and about the power for overcoming the sin committed because of weakness. The humbleness is a power into helplessness. The humbleness is a power from God given to the man in order the man to admit both his helplessness and his hope in God.

119. The man won't be saved if he places his hope in the world's things; the man won't be saved by earning the world's things but by despising them. This will be seen at the exit from the body when the man leaves all the things of the world behind and, if it is seen that the man has attached himself too much to the world and too less to God, he won't be saved.

120. You must hate those world's words which are praised or adorned more than necessary, which it is shown us through that by the ideas about the world we can achieve everything, or that the world's pleasures are infinite. Only if we can see that the world is not the ultimate reality, we will be able to see God beyond the world.

121.The fear of God means feeling the presence of the almighty God Who can give us the eternal happiness, but He could also leave us - if we do not do His will - also in the eternal happiness. And only our industriousness for fulfilling His will keeps awake within us the feeling of His presence.

122. Let not your covetousness impede you from reaching at God.

123. He who trusts himself he actually trusts the devil. This is because the devil makes one take proud of his own deeds or of overcoming some passion is his.

124. If you have crossed over all the masteries of temptations of the darkness, you won't trust yourself anymore; trusting yourself is too a

proof that you are slave of such a mastery of the darkness and of the fact that you haven't realized that you are not free of all sins due to yourself, namely you still are submitted to your egotism and you still aren't totally surrendered to God.

125. That sadness that is not according to God it takes place when, at the urge of the enemy one lives the fact of not repenting and of forsaking the restraint. And the sadness according to God won't oppose the man, but the man feels that God calls him to Himself and God strengthens the man's heart against the mentioned thoughts which come from the enemy. He who trusts himself and who measures his progress, he actually isn't in a connection with God, namely he doesn't feel the sadness when tempted by enemy to become discouraged and to leave his restraint. So, it is better for the man to have a sadness when such temptations come and to reckon that he doesn't know himself, than him to trustfully "measure" on himself.

126. In the need for taking care of yourself will be shown your wisdom. In living your weakness or your sickness, you will realize the values of the strength of the health which you don't have.

127. He who fights for the crowned emperor, he too will be crowned. But that doesn't mean that he crowns himself.

128. There are virtues and passions to us because we haven't the quality of unchangeability into good. Only God has that quality. But it is normal to us to persists into virtues. By impropriating the passions, we will become traitors to God and to our nature. And that happens to us by laziness. This is for the laziness isn't characteristic to our nature.

129. One reaches to live into sins and into passions by falling, by carelessness, and by laziness, namely through a weakening of the nature. One reaches to good deeds and to virtues by raising himself up, by taking care, and by an active effort. And the nature has the possibility for the last three mentioned ones even after falling. The nature has also the possibility of the evil ones but they are not characteristic to the nature as the virtues are. This means that is more characteristic to the human nature the effort towards good than the laziness and the carelessness making the human nature to fall. The passions represent a falling off the nature, while the virtues are a strengthening into the nature. That's why the passions are lived like a torment, while the virtues are lived like a joy. But neither the passions destroy the nature entirely. The nature still can rise again. The nature can raise but only through God. It is characteristic to the normal nature to maintains itself into itself and to ascend on its normal stage by the help from God.

130. Not judging another is like a wall defending me, through the true knowledge, against them who wage me war. This is for the non-judging of others is a true knowledge of my worthlessness. And judging others will

tear down my defense wall, by my nescience. This is because judging another means not knowing myself that I am not good so that I do not have the right to judge him.

131. He who takes care of his tongue, he shows that he forces himself to do the good deeds, while him who do not take care of his tongue, he shows that he hasn't the virtue within himself so that the virtue to be the one mastering his tongue. That man who has strengthened the good within himself, he won't speak in an unbridled manner. The talkative, the chatty, he shows that he isn't strengthened into the good things and he is not preoccupied with them.

132. The mercy determines us to overlook other's mistakes by knowing ourselves as submitted to the sins. The mercy leads us towards love. The lack of the mercy means the lack of the virtue.

133. If I love somebody else, I will get rid of the passions which the egotism is manifested in.

134. The soul elevated out of falling is shown in his peace united with the self-knowledge. The scattered one doesn't know on himself and he doesn't have peace.

135. He didn't recommend the total deprivation of sleep but he recommended one to take vigil with measure. This brings salvation to the heart by peace and by self-control.

136. The much sleeping thickens the heart, namely the feeling. The much sleeping makes the man lacking of sensitiveness, while taking vigil with measure makes the man sensitive towards passions.

137. Sleeping into knowledge or using the sleep with measure, by preserving the sensitiveness as also the self-knowledge, it is better than taking vigil without thinking at God.

138. When I do not offend another's conscience, I show that I do not reckon myself as a big deal. By continuously practicing this behavior I will progress into humble cogitation.

139. The more you want to loosen yourself, the more you will fall off the true knowledge. This is for you won't know yourself in depth and in the sensitive relationships with others. But especially the looseness concerning the eating will banish the knowledge away, while restraining the belly will weaken the passions.

140. Abba Isaiah doesn't ask for an exaggerated weakening of the body. He only asks for the body not to be adorned and stuffed with food. But he asks us to take care of the body while thinking that the body is from God towards being us too able to commit good deeds through body, it is a good thing.

141. The silence of the mouth is a sign of the knowledge of God and of understanding God. Then the mouth is silent, for the man realizes that **God cannot be expressed**.

142. The worldly words, the words stranger to God, they will show a lacking-of-virtues soul. The absence of the virtues from within soul will show the soul as darkened, namely as lacking of knowledge. This is the soul that is mastered by passions. The soul won't be mastered by passions if the soul mediates in the fear of God.

143. We love the matter when we love the bodily pleasures. And that disturbs the mind and the soul, because of no longer having the knowledge of the realities and of God, out of which are explained all the realities.

144. When I live the humbleness in my mind and in my soul, I realize that there is a supreme Person-like reality.

145. Telling your worldly thoughts to others means that you want to impose your thoughts and to impose yourself upon others, in order you to gain the glory from the world. But when you unveil your thoughts to the spiritual fathers, you express your stance as condemning your thoughts and you want yourself to be strengthened into condemning those thoughts of yours. Then you get rid of those thoughts of yours.

146. To what avail will you build up a souly house through ascesis, if you let that house open by bragging with it?...

147. The honoring, if you trust it, it will make you no longer be aware of your smallness and you will no longer fight for strengthening yourself into good.

148. Justifying oneself means thinking that he is right in everything he does, namely including here the evil.

149. The evil equals the darkness. This is because the evil is the egotism. But him who reckons himself as everything, he will no longer see anything.

150. He who is able to criticize on himself, he can endure other's anger too, without difficulty.

151. The true knowledge is the knowledge of God that explains everything. He who reckons the world as necessary, he doesn't see that everything he needs comes from God, and therefore he doesn't have a true knowledge.

152. The ascesis defeats the passions while the laziness brings the passions back.

153. The ceaseless prayer liberates you from all the worldly worries. In prayer you feel yourself free of worldly worries for you surrender those worldly worries to God.

154. The laziness makes you forget about the duties to do the good deeds. Or, the forgetfulness brings you the laziness to do the good deeds.

155. That monk that follows the advice of his spiritual Fathers, he will live all the time rested of worries, or of questions, if he applies in practice that what he is told to do.

156. Not the egotistic living brings the enlightenment within your soul, because of this one locking you up into the darkness of a meaningless living, but it does that the good done by you to others out of your responsibility towards God.

157. Again, a paradox, or a seemingly contradictory affirmation, namely you must not believe that your sin (thought) of fornication has been forgiven to you by God, but right that will give you resting from that thought in order that thought to no longer tempt you.

158. If I think at the fact that all of us are limbs of Christ, I won't envy him whom I see as being more honored than I am, for the whole honoring brought to that limb of Christ will affect the whole Christ's body, namely it will affect me as well as a limb of the same body. Neither will I condemn somebody else, in order I too not to suffer because of the condemnation brought him by me, because both of us are limbs of the same body.

159. God lets you, by being you despised by your neighbor, to be submitted to the enemy's temptation in order that to occasion you to endure that contempt without you getting upset.

160. Between love and the worriless regarding the people, there seems to be a contradiction. But that is not so, if we mean by worriless of anyone the absence of the will of being praised by people. I want to pay the man the whole my attention, but I want no attention in exchange. I will be able to reach this disposition if I think at the fact that the close death deems unimportant all the things given me by people within the world. These two uphold my ascension through the mentioned virtues.

161. By assuring them that through their love for Him they will have Him and the Father within them, Christ gave them the courage not to fear the troubles from within world. In Him and into the Father they were to have peace, despite all the troubles coming from the world. And in that peace had by them, through the presence of the Trinity within them, they were to defeat the world.

162. The cross is the killing of all passions by enduring it. Christ didn't remove the pains as consequences of our passions which He bore willingly, but He endured the pains and He totally defeated the pains though death. We, with the help of His power of suffering, we still can defeat the pains together with the passions which cause the pains within us, passions which weren't within Him. But we defeat them not by dying

on the cross as He did, but by souly dying towards them together with Him.

163. God, by knowing since the beginning, the evilness of the devil and the fact that through the devils' temptation we were to fall into sins, He has given to our nature also the possibility of repentance. The devil doesn't have this possibility because his evilness has different proportions and it is not due to some foreign temptation but it is due exclusively to his will. Within us the sin hasn't been born exclusively through our will and it neither erased any possibility of good, namely the regret for the perpetrated evil. The regret for the committed evil means also the possibility of the total coming back, through ourselves, to the good. We are helped by God to do that. But the help from God is united with our regret for the forsaken good, or with our desire for good. The good is not forcedly imposed to us. The help for the full coming back to good, for exiting the sin, namely for salvation, it has come to us through Christ. This is for, by uniting ourselves with Him as man, we united ourselves with Him as God.

164. The repentance, whose possibility has been given us by God in order us to receive the help from His Son when He were to embody Himself, it is like a candle. We must fuel up the light of that candle with the oil of our good deeds. And only if we will be lightened by the light of our candle that comes to us through Christ Who is the source of light of everybody, only then we will be able to enter the Kingdom of the Light. Only if we will be lightened by knowing and by accepting Christ as the Light of the world, as meaning of our existence, by the fact that Christ shows God as a loving Father Who loves His Son, we will be eternally partakers to light. The repentance is the lightened candle which illuminates our being, for through it we see how we should be and we see also our connection with God and with our fellow humans.

165. The darkness of the hell is the product of the devils who do not know God. So, the positive sense of the existence increases the darkness in which have started to live those souls who haven't wanted to know God, for God explains the existence and He gave happiness out of His love as fulness of life.

166. The soul himself when has got ripen, when has got matured, it is the fruit that will be brought by angels into the storehouse of the living souls who are reciprocally loving and loving of the Kingdom of Heavens. And every soul who hasn't brought forth such matured fruits will be the tares thrown into the eternal fire. The material things piled up from this world will rotten, as in a fire, in this very world. Nobody takes the material things into eternity. But by bestowing themselves to others, the material things receive an eternal value, for through this bestowing the souls have shown their love for the people who needed those material things, during this short time, and the material things produced in the receivers the

love for the bestowers. The people are eternal through their soul, and by resurrection they will raise their body too to a spiritualized life. The spiritual relationships among people in this world, either loving or unloving, they will be eternally lived forever, and they will bring happiness in the first case or unhappiness in the last case. In this world we can set down the foundation of the eternal happy communion among us, or the foundation of the eternally tormenting egotism.

167. The repentance being a regret for the sins of the egotism, it is also a forcing to coming back into communion with the others. And the bodily pleasures are accompanied by a scattering of the cogitation. They make the man not to focus on himself in order him to see the joy brought him by committing good deeds towards another. Therefore, the pleasure impedes the self-knowledge of the man, knowledge that is a light projected within man by grace, and also projected in the man's relationships with all existing realities, including God as well.

168. Into the Kingdom of Christ there is the resting which Christ is asked for during the Orthodox burial service. That resting is the resting of the bodily needs, but also of the temptations from the evil, for they from there who will be definitively strengthened into their love for Christ and for one another, that is, in the same time, a great and uninterrupted joy.

169. All of us, as much as we can, we must keep hidden our toils for doing the good deeds, in order us not to fall into the passion of the vain-glory. We are tempted to make our achievements known especially through our tongue. But that means surrendering our achievements to our enemies so that they will be able to use them against us, or to make people praising us so that us to take pride of our achievements. And the enemies use our achievements for tuning them back to us associated with the temptation of the pride.

170. The highest destination of the body is that of being made as temple of God, in order God to work within it and God to show Himself through it. This doesn't mean a passiveness of the body. The body must be brought by the soul to a state of refusal of pleasures, and to a joy for the clean things committed through body by the soul, and through the soul committed by God. The hand of Christ wasn't totally passive when He touched with His hand, with mud, the blind's eyes. The wills of the soul as surrendered to God and manifested through body won't disappear. Both the soul and the body participate joyfully to the work of God committed through them.

171. He who fulfills only his wills, he will live a tearing apart of his heart, because of not being able to always fulfill his wills. In the end he will live a complete slavery by ascertaining that he is totally unable to fulfill his wills, and he will be mastered by his passions, of by law, or by other people. And this is a real perdition of his as own person.

172. Knowing God means being yourself aware of your sins. On the opposite, he who doesn't know God he doesn't know his sins. This is because whom he would commit sin against? That one doesn't know himself, neither can he start walking on the way to correction.

173. One will not be able to have peace with his fellow humans if he doesn't have the peace within himself. This is a peace between mind (ghost), feeling (soul), and body. But the inward peace comes out of the peace with God. And the peace with God is brought within man by the Holy Ghost Who brings the whole man's inward content to a consent. This is for we can achieve our inward peace only into God.

174. In making the efforts for defeating the evilness from within himself the man must use his mind that has the knowledge of God, for that gives power to the man to fight against his sin as narrow egotism and as founded on the non-knowing the existence and the existence's meaning.

175. You won't be conquered by demons if you despise the material matter understood as reality in itself and as means for pleasures. Actually, the material matter doesn't exist in itself, but only in connection to spirit from within man, and especially in dependency on God. The "seen material matter" is the immediate mater. This is for the universal material matter, unseen in the immediate closeness, it is not a temptation to the body.

176. Let's shun ourselves from that sadness that is united with our desire for assessing ourselves in order to see how big we are, as also let's shun from that sadness brought to us through others' reproaches or by the fact of not seeing our name tied to the special events of the world. These states are brought by the devil of the sadness.

177. It doesn't suffice to us to be poor of material things, on the seen plan, but we must also search for the poverty of praises from others, as also we must search for the poverty in evil deeds which we believe about, because of our egotism, that they enrich us spiritually. Let's always be hungry for remembering God. Let's always reckon ourselves as poor in this regard. This truly enriches us.

178. It doesn't suffice to one only the liberation from passions as liberation brought by troubles, but he also needs to take care of his inward man and to renounce to his wills in order him to achieve the virtues. Here too we have a paradox, for only by renouncing to the own will we can gain the virtues which are the result of an intense effort. But actually, the greatest effort is that of renouncing to the own will and to fulfill God's will.

179. When the senses get weakened, they mix the evil within their perceptions. It is here about a moral weakness of theirs and not about a physical weakness of the senses. This makes the man to be taken into

slavery by his passions. He who endures and restrains himself, he will manifest more power in his senses for having his mind focused and unscattered. A scattered mind allows the weakened senses to be invaded by the things bringing a weakening to the mind. The senses which have a moral feeling upheld by a strong mind, they will clean the passions from within perceptions.

180. When we are into sin, we are in a state contrary to nature as inherited from Adam. When we do the will of God, we will have been elevated to the state conform to the human nature characteristic to Christ. Our nature as assumed by Christ and as partaker to the powers coming from Him as godlike Person, it will be brought back into that what is characteristic to our nature. As it is characteristic to the body to breath clean air, likewise it is characteristic to the human nature to be nourished by the godlike powers. It is characteristic to our nature to rejoice of the godlike help and to be aware of that.

181. If the nature was in its proper state by doing everything without the help from God, the nature wouldn't need humbleness or obedience or fear of God or prayer. But if that was the case, how would the nature be into that what is characteristic to the man?

182. The man cannot do the deeds characteristic to the man because of not being him able to liberate himself from the enemy's powers without the help from God. The man doesn't even know what is beneficial to him without being him enlightened by the light from God. That's why, the man's will in itself doesn't know what it has to do. That's why the man prays to God to unveil him His will, so that the man to know it and to fulfill it in his own interest. The man doesn't know through himself either the evilness as coming from the devil and as being evilness. The man thinks, because of his pride, that everything he wants is good, and so he submits himself to temptations.

183. The own will isn't narrow and it doesn't want to be restrained, but it wants to do everything. This will for looseness, which is reconciled to laziness and which doesn't want to be commanded to do anything, it despises the restraint imposed to it by the will of God, a restraint that, on the other hand, it deepens the man into the spiritual realities which are the good realities.

184. He who fears the weakness of his body he won't fight to clean himself of the passions which bring him to the non-conform-to-nature state. But if he falls into prayer to God, and if he asks God for help, God will give him power to fulfill the toils of cleaning himself up of passions and so him to feel himself rested even in toils.

185. We have here a continuation of the idea that the man doesn't accomplish himself as man except into God, and by surpassing his body as existence in itself. When the man remains alone and separated from

God, the man doesn't see the godhead and he doesn't willingly broaden his knowledge. The man who lives by himself he gets weakened because of being taken into mastery by his passions.

186. One doesn't know his sins until he parts with them. This is because, until the man still commits his sins with pleasure, he won't know God towards Whom certain deeds are sins. In pantheism there are no sins. That's why in pantheism there is no humbleness, no prayer, and no crying for sins. The thief from the right hand reached all of these. The thief from the left hand remained in darkness, in indifference, and in pride.

187. Christ has given the whole His power to the man, out of His love, in order that everything the man wants God to do to him, the man to be the first to do that. Without this gift of the love, the man couldn't be able to do to another than what he wants God to do to him, neither after God has done that to the man and He imprinted the man by that deed. All the less could the man to do to somebody else that what he asks God to do to him, before asking God for doing that to him. Actually, we will see all the forgiveness granted us by God only at the final judgment. But we must show now this forgiveness to our neighbor.

188. At the final judgment we will be forgiven to the extent we have forgiven others.

189. If the man doesn't reach a sinless state, namely to a state that is according to the nature or a state identical to that of Christ's human nature, all the man's toils will be in vain.

190. By going together with Christ all the way to death in suffering the reproaches, the reproaches will no longer have power to upset or to divide us and therefore we will have peace among us in the wake of that, for the reproaches won't be able to harm us any longer.

191. If we really impropriate the sufferings of Christ, namely His pains for our sins (pains which Christ was the first One to impropriate), we will get rid of our sins as Christ defeated our sins through His sufferings. But this freedom of sins comes to us from Christ by being us too born out of the Holy Ghost, as Christ was. This birth takes place at Baptism. The presence of the Holy Ghost within us instills to us too, the state and the thought of the brotherhood with Christ.

192. The true knowledge of all the dimensions of the existence, or of the width, or of the broadness, or of the depth, and of the height of the existence, it comes to us through the Holy Ghost and through Christ Himself. If we are locked up within ourselves, with pride, we will have no real knowledge. If it hadn't been shown to us, through Christ, that God is a Father Who has from eternity a Son, namely that God is a God of the love from eternity, and out of His love God sent His Son to the people

who were created out of love, in order God to make the people brothers of His Son according to the grace, and God to elevate the people, escaped from death, into an eternally happy communion with Him, where would have been known from these deep and high meanings of the existence?

193. The eternity, the happiness, the joy, and the richness of our spiritual life come from God and not from us. The clay pot of our soul too is from God. But our body has been given us in the fewness of its power, in order our weakness to be seen when we remain into ourselves.

194. The peace doesn't grow up out of us but it comes within our heart from God, as a coronation. But if the peace comes as a crowning, that means that it will be due also to an effort of ours. In all the good things there is an encounter, or a together-working, between God and the man. But hasn't been God Who has given the man the power to collaborate with Him? But the man can also not to use the collaboration power given to him.

195. The Ghost makes to shine "from darkness", within our hearts, the light of the knowledge. By ourselves we are a darkness. But within us there is a thirst for light and a capacity for becoming bearers of the light of God, a light coming within us through the Holy Ghost. God is the whole light. In God there is the whole meaning of the existence for God is the limitless and eternal conscience. But we too are capable of receiving the light; we have been given a conscience capable of receiving and of bearing - like a hand – the light coming within us from God. But this light, or knowledge, it is full only for being the light of the knowledge of the glory of God Who gave us too the eternity. If we have been lightened only as some passing existences, or even if God had been illuminated only as a passing conscious, and if the human person had come out of an eternal unconscious essence, that wouldn't have been a full light because of not being a light of the eternal glory of God. Only in the light of the eternal glory of God or of an eternal meaning of God, the man too is enlightened by an eternal glory (or by an eternal meaning). Only out of the eternity of God it comes to the man his eternity.

196. But each man, as a servant who has lit up his light from his Master, he too must take care of holding in his hand that lit light, until his Master will turn back to the last judgment.

197. The humbleness consists of one not assessing himself in order to ascertain what level he has reached on through some of his deeds. And that is not humbleness one to always compare his deeds to somebody else's, in order to ascertain how great he is. Humbleness means not taking your deeds in account.

198. Let's not go fruitless to the eternal life. If that was the case, what would we look at? What would we have contributed with to the common content of the eternal life thanking to one another?

199. Only if you have reached to know the good things you will be able to truly know their opposites, which you have been complacent into. This is because, until you haven't reached to know the good things, you won't know the ugliness of the thing which you have been living into. You have been thinking that all of those are good. Vainly other people have been telling you that those things are bad. You haven't believed them. About those things you have had your own opinion. And there have been many not daring to tell you that those have been evil. So, you have been living into darkness. Despite you seeing the evil you have been committing to others by your dees, you have been indolent. This has been because of you despising those ones. You have been reckoning that only you have had an importance. Your look widens when you see others' value as well, when you have forsaken your egotistic deeds. Only if you have reached to taste the sweetness and the broadness of the good things, the ugliness and the narrowness of the evil things which you have been living into it will be unveiled to you. A real comparison between both ways of living cannot be done except by him who has been elevated to the good mode. That's why, him who has been elevated to the good things, he will assertively fight not to fall again into evils. But there are some who do not do this.

200. One cannot enter the Kingdom of Heavens except being dressed up in all virtues and disrobed of all passions. It doesn't suffice only to be disrobed of passions, but it is necessary also the putting on of the virtues. This is because of not existing a neutral souly state. The virtues represent the totality of the good impropriated by man. In the Kingdom of Heavens there is the relationship among those lacking any passions and who have become good, in reciprocal love. Only thus one can live in it the resting and the joy.

201. Until the man who still is in this life, he still takes care of working, he shows that neither his sin has entirely died, nor he has reconciled himself totally with the virtues.

202. Sin is the whole man fallen into that what is contrary to his nature. The repentance urges us to oppose this man who is totally fallen off the normalcy of the nature. It is a striving of the whole man to become a new man, a man of the good.

203. The sin is the scattering, or the scattering is a sin. And the scattering caused by paying attention to the world or to the things offered us by the world, it makes us forgetting about God.

204. The world, in a bad meaning, it means working the things which are contrary to nature. And contrary to nature it is forgetting about God and getting out of the connection with God.

205. The world, in a bad meaning, it means understanding the world only as a simple means for satisfying the own will regarding to the body. It

means the independence from God and it means reducing all the needs to the bodily needs.

206. The world in a narrow meaning means one to reckon that there is no other life except in this world, without eternity.

207. The world in a narrow meaning means one not to know the Father, but him to valuate more the lust of his body and of his eyes, and the haughtiness of this life. And not knowing the Father means not knowing God as love, namely not being one able to be imparted with the love from God. It means reducing everything to some passing bodily pleasures, namely it means actually not knowing a meaning of the existence. That man who doesn't know God, he will narrow the world to the dimensions which he conceives himself in, or it means narrowing the world to his relationships as a being reduced to that what bodily is passing in it.

208. He who commits the sin because of him not knowing God as Creator and Upholder of all realities, that man brings the disorder of his egotism in all the things, and he stays under the influence of the devil.

209. The world urges us to sin when we reckon the world as a reality standing by itself and therefore as being opposed to God. So, it was the world used by the devil in order to attracts Adam and Eva to sin.

210. We are not here in order us to eternally use the world for our body. But we are like some travelers who are preparing themselves in this world for crossing into eternity. In this sense, let's have a certain estrangement from the world.

211. When your eye is clean you see or you lighten up the whole your body. When your eye is evil, you leave the whole your body into darkness. When your mind is clean of sins, you see God and through Him you see the entire world. If the separation from God darkens your mind, you will no longer understand anything.

212. The sin or the evil is placed like a darkened wall in front of the mind so that the mind will no longer be able to see God and the broadness of all the realities into God. The sin is placed like a wall separating from God out of Whom the light is spread over all realities. In such a case the soul will be emptied of a real content. The world itself will become unexplainable and crooked.

213. It is remarkable the union between the godlike light and the human candlestick of the mind. The mind won't be able to illuminate if it doesn't have God as light within it, or if the light of the godhead doesn't come withing the mind. The light of the godhead becomes the light of the mind. That mind that is locked up against God, that mind won't have a real light within it. Or, if the mind is reduced to its own light, that mind won't see except the man having that mind and the world in itself, namely it will have a narrow light that won't explain either the man or the world. If

the mind is made as a candlestick of the godlike light, when united with the godlike light the mind will realize that what is characteristic to mind's light.

214. Fulfilling the commandments bring the light of God to the man. Fulfilling the commandments highlights to the man the importance of any other man, even of his enemy. It shows him God Who keeps each man in existence, even though not everybody fulfills God's will. Fulfilling the commandments broadens the light of him who fulfills them, or the widened light of his knowledge helps him to fulfill the commandments. That's why Jesus Christ fulfilled the commandments as an example to us. Thus, the light is one with the good. This is for, by being the good always done to others, it will widen the horizon of the known things and their value.

215. Christ as God, He is always near to us and He can be within us. Only our passions separate us from Him, because, if we have passions we won't love Him, but we will love something belonging to the world, or we will love on ourselves. Through passions we are locked up to Him.

216. If the man doesn't renounce to his sinful and egotistic claims, he will remain alone, he won't gain others for Christ and for the good things. Only by renouncing to his egotism the man will be able to gain many other people for Christ.

217. The Apostles will judge all the nations – all their members – for the Apostles too forsook the things of the world and they followed the example of Christ, and they loved the Heavenly Father together with Christ, and they loved on one another.

218. The mind climbs willingly the cross when no longer cares of anything from the world. This is the cross which one willingly climbs on, of which one willingly endures it. This is the cross of the thief from the right hand, a cross that saves. But that cross that is unwillingly imposed to the man, that cross won't save the man, because of not coming to him and because of not climbing on it and because of not enduring it willingly, and because he hasn't renounced to all the things of the world in order him to be able to value them not, and such a man will be like the thief from the left hand. Actually, these ones do not climb the cross with their mind, or their mind will descend from the cross if the cross is imposed to them. That's why they won't be saved.

219. It is not required the hatred of the people close to us except if they remain attached to the world as means of separation from God. And neither this hatred is actually a hatred, but it is disapproval of this disposition of theirs. He who knows God, he must actually persevere to gain those people for God. The "hatred" is the remaining in souly separation for them who do not want to know God as long as they stubbornly remain so.

220. The doing is the wedding coat, the beautiful coat of somebody. The good deeds are seen. The beautiful words are not seen; they fly away. The deeds make the man beautiful. They remain imprinted within man. Due to the fact that the deeds are committed by intervening among the world's things, but in this is shown that hating the world doesn't mean despising the world or despising the activity from within the world, but it means avoiding the influence which the world can have in providing pleasures. The world is good when within the world and through the world one commits good deeds.

221. The enemy is being beaten by the good ones. The enemy could not accuse the good ones at the final judgment for the good they did. This is for the good things are pleasant to God for being the fruit of the godlike Ghost, or for being godlike. There is no law to condemn those good things, as there is a law than condemns the evil things.

222. When God says: "I do not know you", He doesn't actually show that He no longer knows them. This is for God knows everything and everybody. He tells them: "You do not belong to Me", because you haven't imprinted My things within you, because of you not taking within you anything of My things. You are like an offshoot of the vine that doesn't bring forth fruits, and therefore you show yourself as having nothing from Me.

223. Only those who are not from within the world will be guarded by the Father against the evil one, because Jesus prays only for them the Father to guard them. For them who are from the world He doesn't pray the Father to protect them, as He doesn't pray either for the world by and large. By this He shows that the world belongs to the evil one and the people from the world belong to the evil one. By world Jesus understands here the world as cogitated by the evil one and by them who do their wills, a world subservient to the wills of the evil one: a world separated from God and used to fulfill their lusts contrary to the will of God. Actually, God has given to the man, through freedom, not only the possibility for the man to willingly impropriate the will of God, but also the possibility for impropriating the will of the evil one, so that the people can use the world not only for fulfilling the will of God within the world, but also for fulfilling the will of the evil one within the world, so that they will be one with the will of the evil one. This is because both the evil one and the man can cogitate the word not only as a masterpiece of God and as a road to God, but also as a world existing by itself and as definitively perishing as all the objects from within the world. They who don't cogitate thus, but they see in the world a road towards God, they see themselves able to unite, through their soul, with God, as is His Son made man. These ones can reach there where Jesus the Son of God is.

224. They who love Jesus they too are loved by Him, so that they won't be only members of the Kingdom of Heavens, but they will even be together-emperors with Him in that Kingdom. Everybody is free in the Kingdom of

Heavens and they have at their disposal all its godlike goods, together with Him. That's why He has made Himself as man Emperor of the Kingdom of Heavens, in order Him to make all of us who unite ourselves with Him, by liberation of passions and by the kindness impropriated by us, together emperors with Him in that Kingdom bestowed Him as man by the Father.

225. In the world seen as separated from God there reigns the death. We must part ourselves with the world seen and lived like that. And the death reigns in the world seen like that because of us not living the love for our fellow humans within the world. The egotistic division among ourselves it spiritually weakens us, and this weakening of our ghost brings us the death of our body, because of this weakening of the ghost being due to our separation from God. That's why Saint John says further on: "He who doesn't love his brother, he will remain into death". Lo, therefore, three things related to this world: the separation from God, the definitive death, and the lack of love; in the case of the world united with God we have: the defeating of the death and the love.

226. He who is born out of God he won't die and he won't commit sin for out of God comes to him the non-contrary and endless life. So, that one is not only created out of nothing but he will also receive the uncreated life from God. That's why we say that he is born out of God. Of course, not as a Son of God, because of having a created existence too.

227. The devil too speaks ceaselessly attempting to convince us to use the world contrary to God, in order us to satisfy our bodily egotism. He crooks the rationalities of the things by presenting the things as means for satisfying our bodily and passing pleasures. Also, God the non-embodied and then embodied Word uses the words and the right-rationalities of the things in order us to see Him through them as Creator, in order us to love Him and to strengthen our ghost so that us to advance into the union with Him. Both the words of the devil and of Christ have within them the intention and the force to bring us to good deeds; these words do not have only a theoretical purpose.

228. They who are united with Christ they are sons of the light. They have discovered within Him a purpose of their lives. They know that the man is destined to eternity. This is for the human has become proper to the Son of God. But by that He has showed to the people the kindness as road to happiness and as foundation of the happiness, given the joy brought by communion. And the power of the communion is bestowed us by Christ through the Holy Ghost. That's why, by deeds as means for achieving the communion, we reach into the happiness of the Kingdom of Heavens.

229. Let's believe with the whole our assertiveness that God takes in account our repentance. Let's have no doubt and let's not postpone

manifesting our repentance in front of God. This is for God will immediately take our repentance in account. Postponing our trust that God will take our repentance into account, it will weaken our repentance. The more we trust God for taking our repentance in account, the stronger our repentance will be. And the more we postpone our repentance, the weaker our repentance will become and the less will God take it into account. This is for God's mercy on the pained ones is an important feature of His. And there where a great repentance is, there will be also a great pain. Thus, the repentance is an assertive turning of the man away from his previous life in evilness, and towards a life into good things, a turning out of pain and with pain. As such, the repentance is a true affective revolution of the man.

230. The cross means the renunciation to sins. The cross accepted willingly is one with renouncing to all egotism because the egotism is the root of the sins. The cross isn't only a renunciation but it is also action: it is love for somebody, for God or for some human being, or for all. By cross I renounce to myself in order other people to live the superior life into God.

231. The author cherishes "that anger according to nature" that opposes all the evil. An anger that doesn't tolerate the evil. An anger that is not indifferent towards evil. But that anger fights the evil and it fight not to commit the evil, and it fights to urge others not to commit the evil. This anger against the evil is being nourished out of the fear of God and out of the love born by that fear. So, there takes place a union between the anger against the evil and the love for God and for people. This is for the love is not indifferent towards evil.

232. The cross, or the willing death for God and for people, it is united with the love for them. In this, one can see that the love is the highest among all virtues or that the love is the totality of the virtues and it is the exceeding of any passion and of any egotism.

233. He who is able to receive the cross, or the death, he shows that he has exited this world which we are tied to by our egotistic passions of pleasures, and he has reached to the full love for God and for people. Only this exit from the world gives us the light of the full knowledge that the world isn't the last reality, and this exist gives us the true knowledge of the existence's purpose.

234. The forgetfulness is a veil of the darkness, it is a means of nescience.

235. The repentance is a light for showing who we actually are: it shows to us our sins which narrow us into egotism and which keep us into darkness regarding the infinite glory of God and regarding our duties towards people.

236. The same light of Christ will shine out of all the saints, even though some of them will shine stronger than others. But each of them will

reckon that he will have had the shininess as much as he will have been able to, namely to the greatest of his capacity. And the humbleness will make all of them not to reckon himself more illuminated than others.

237. Christ shed His blood for us also in order Him to show us that we must forsake the blood of our former man and that we must receive His blood as the blood of our new man. This was shown as image in the shedding of blood at Jews through circumcision.

238. Only by being circumcised into ghost, or baptized, one can eat the innocent Lamb or one can be imparted, by preparing himself for ascending together with Christ towards the Kingdom of Heavens where he will have the eternal resting (Sunday). This is because only thus he will be escaped from the eternal death by the Lamb's blood. He must have the girdle that protects his waist against the inferior bodily pleasure and he must hold his staff in his hand during his travel towards heavens and he must wear in his feet the footwear protecting his mind against the pricks of the sins.

239. By receiving the death, Christ abolished all our reproachable passions and also His irreproachable passions which He took from us, and so He has given us too, the possibility of crossing from the first ones to the second ones and also the possibility for us to get rid even of the second ones. Abba Isaiah insists much upon this original explanation given by him to Christ's death on the cross. One could reckon that in this explanation there can be identified an Origenistic explanation that affirms a will of the soul to detach himself from the world and to turn back to God. This Origenistic influence is resisted by simultaneously explaining the cross as out of love from people. When used with love for people and as occasion for loving God, it no longer has a negative meaning. As he also says further on, through cross, or through the death received willingly, Christ has killed the enmity within bodies and not the love.

240. Examine whether you too have died in Baptism the death of Christ towards sins. Better said, see how far your death is from His death. He died to all sins.

241. If you answered evil to the evils done to you by your fellow humans, contrary to what Christ did, for He treated everybody's sins with kindness, how could you say that you have died to the passions as Christ did? How could you, then, say that your death is like His death?

242. If Christ wants to lead us through fulfilling His commandments, into His Kingdom, that means that through His commandments He shows us His love. But He shows us His love when we do not love those people who praise and honor us. When people love us, He asks us for humbleness and tiredness.

243. He who will show himself in front of the Righteous Judge Who still has within Himself the glory for the passions He endured and defeated for us, and he won't have within himself the sign of these defeated passions – the hatred on other by love, the insults from others by gentleness etc. – he will rightly hear being told by That One: "I don't know you", because you have nothing in common with Me, because of you being totally stranger to Me, so that you cannot but remain further on far from Me, even though I would want you to be together with Me; you are uncapable of receiving My love and of opening yourself to Me.

244. The saints go in their kindness all the way not to answer evil to those who did them evil, and the saints go all the way to feeling compassionate because the saints know that those people didn't commit the evil from themselves but because of being them tempted by the devil. Still, the saints didn't reckon either as staying in their power to rid the people who harmed them of their punishment, but they let that to Christ. Christ will be The One Who knows if those people did the evil while being forced by the devil or they too put their own will into the evil they did.

245. It won't be given then to your will to criticize or to judge somebody, neither to hide yourself, but the coat of your deeds which you have put on while you have been living on earth, that one will speak out of you and about you and about what others will say about your deeds. Your deeds have been gradually intertwining a coat of your person, or better said they have imprinted a seal into you, or maybe a complex and full of nuances and variously colored coat, but one still giving a general and unitary impression. This seal can still be called as a coat, for there is a difference between the creature whom you have come with into the world from God, and that what you have imprinted into your creature. The place achieved by you will be according to the color of your coat. You won't be able to occupy a place nonconforming to the colors of your coat. This shows the objectivity and the justice of the final judgment. You won't be able to occupy a place nonconforming to the objectivity of your deeds. It is shown in these assertions how stranger Abba Isaiah was from Origenism, once he said that on the deeds committed by us in this life depends the happiness or the unhappiness of each human person. The earthly life has a decisive importance for the happy of unhappy eternity of the man.

246. That endless pain of the "eternal crying" it will be awful. That will be a pain which won't give us the possibility to correct ourselves, because we will no longer have that power. There will be a callousness into helplessness, one united with the pain.

247. The virtues are the light for being us seen by other people and, in the first place, by God. The virtues assure us about the seen value of God and of the people and of our worthiness, namely of the purpose of our life. The evil like egotism will lock us up into darkness and into the

meaningless of our life and of the existence by and large. We will no longer see but some blind and implacable and inexplainable laws which create all the things only in order they to destroy all the things.

248. He who locks himself into the egotism of his sins, he won't be able to advance towards God. This is for God is the Creator of all the things and God wants all of them to be united within Himself. Only into Him they can advance into the more-existence.

249. It is necessary one to renounce to the own will in favor of the neighbor "into knowledge", namely being aware of his value and of my duty towards him, and not in a sentimental manner in order to gain him by that for my pleasure.

250. Not comparing myself to others doesn't only mean I do not search for being satisfied with the measure which I have reached at, but it also means crying because of being I aware of being myself nothing, because I haven't accomplished anything of my duties.

251. Not judging somebody means not only stopping myself from condemning him because of an indifferentism of mine towards him, but it also means loving him. In all my relationships with another I must not only stop myself from committing the evil, but I must also to advance into committing the good.

252. I must show long-patience not only in abstaining myself from answering evil to evil, but the long-patience consists also of not having any thought of discontent towards the neighbor who had committed that evil upon me.

253. The quietude consists of not bragging myself with that what I do not have. And, actually, I have nothing by myself.

254. The virtues can advance endlessly. There is no end to virtues.

255. God doesn't want from the man except for the man to be humble towards his neighbor, and the man to cut his will off in his relationship with his neighbor. God makes the neighbor's cause as His cause. This is for God is the Creator and the Upholder of the neighbor and God wants Him to be shown as such also by the man's help. This is also a cherishing given by God both to him who helps and to him who is helped. God wants the man to help another man, but God also wants the man to ask God for His help. God and the man reciprocally ask for the care for the neighbor. In this too there is a trinity. Two strengthen their care for a third one. God asks the man for his care for the neighbor and the man asks God for His care.

256. In another place Abba Isaiah said that the man's nature is good, for it is accomplished by the help from God. Here we must understand that Abba Isaiah reckoned the man's nature as evil when the man doesn't

want his nature to be accomplished with the help from God asked through prayer. So, the prayer is necessary to the man's nature in order the man's nature to be accomplished.

257. It belongs to God to guard us, but it also belongs to God to give us the power for guarding ourselves. So, guarding ourselves belongs to us too, but we cannot truly have this power except from God, namely by praying ourselves to Him. There is a relationship between God; the man cannot be without this relationship with God.

258. We cannot be poor except into God and by God's help. Otherwise, our egotism will push us towards getting rich, towards the egotistic trust into ourselves, and that is one with the deceit and with the slavery. This is because cherishing the richness means making yourself slave to the material things. The poverty makes you free from everything. Only that conscience that you have God won't disturb you and it will make you truly free. You are free only into God and into the conscience that you have everything into God.

259. In our turning towards God there is His power or His work that turns us; there is His attraction giving us to feel the attraction.

260. The thankfulness we live towards God for the things He bestows us, it still is His power and work. God turns Himself towards Himself, but by that he turns us too towards Him. There is impossible to separate our work from His work. "Lord, I am thanking You for giving me the power for thanking you!".

261. The quietude is one with the humbleness and with the death towards any deed of the evilness; the quietude is the fear of the conscience for any sin whose ugliness is always kept in front of our conscience.

262. The enemies talk to you through temptations; they whisper within your own self the urge to evils.

263. Enduring the evil with the conscience that that evil has its cause in your previous indifferences, it will make you understand those. The thief from the right hand understood that he suffered because of his previous indifference towards good.

264. The enemies tempt us through inward thoughts but not without the contribution of our senses which are in touch with the external realities. That's why fighting the temptations from within must be accompanied by the painful retaining of the senses from enjoying the pleasure of touching the outside things.

265. The knowledge, or the conscience, by fighting the inside temptations it gives birth to virtues and it also guards the virtues. There is not fight against the passions which darken and for the virtues which enlighten

the meaning of the life, without being there a conscience of this meaning. This knowledge gives birth to virtues and it guards them.

266. You must not be content for having resisted a temptation that came upon you. Otherwise, you will weaken your fight and the temptation you thought that you have defeated, it will tempt you again. Only by not trusting yourself and by making bigger efforts and by asking with bigger insistence for the help from God, God will give His help to you.

267. You must not think that your ask addressed to God for His help it was pleasant to God and that God has given you the true help. This is because of you not being able to ever know that surely. If you think that you know that, you will trust yourself and so you won't continue to pray God even more fierily for His help.

268. Until your conscience still rebukes you for something contrary-to-nature from within you, the conscience judges you too. You are under the judgment of your conscience, so that you aren't totally free or unsubmitted to condemnation. We are not allowed us to feel free from under the possibility of being us condemned, before the last judgment from God. Only then we will be given the true freedom for we will have been fully living the love of God. But there is the possibility for somebody to anticipatedly be living this freedom, and that is a true resting. Only the saints are from now around Him, as ones who do not feel themselves as accused of anything.

269. The human person is within God's tent. God goes like a cloud before him, in order God to prepare for him the resting which He attracts the man to. But the man too has God within himself, like a sun during day and like a moon at night. God enlightens the man ceaselessly. The man must be evermore attracted by the will of God towards the Promised Land, towards the Kingdom of Heavens. And this fits the Churches too.

270. The fear is produced and upheld within us by the godlike kindness out of mercy for us. The fear wakes up our remembrance about our previous sins and, concomitantly, it wakes up the humbleness that takes our heart under mastery.

271. One must recall his sins by feeling sorry for them and by feeling the pain for having committed those, and by feeling the pleasure for repeating them.

272. When you haven't got disgusted because of your sins after committing them, but you keep committing other sins, these sins will estrange you from your neighbor.

273. Answering the evil from another with evil, it means being far from being sorry and from the crying because of having done that evil.

274. Making yourself the slave of something from within the world and producing important imaginings about that what ties you to the world, it means not-understanding with the mind the world's meaning as masterpiece obeyed to God, or that what the world truly is in its miseries which come to an end at each man's death. It means not seeing the fact that the world isn't the only reality. Imagining about something important from within the world, it means every wrong judgment done by somebody about something from within the world, or about people. This is a deceit leading you to mistakes because of you not being you able to exactly know the things from within the world and because of you lacking your humbleness.

275. Saying about somebody else that he is worse than you are, you judge him and so you become worse than him.

276. The true crying is that crying for your sin, because of your insufficiency. But if you cry because you feel offended, that means that you do not truly suffer for your weakness or for your sin. And such a crying won't correct you.

277. If you keep your sins before your eye, they will help you to resist him who wants to souly kill you, because of you wanting to keep the creature built to you by the Maker. In this case you will know that you will have truly known yourself as a humble creature and you will no longer proudly trust yourself by reckoning that you have achieve the victory upon your sins. The real victory upon sins is united with the humbleness that doesn't claim that it has gained that victory.

278. One is pleasant to God by fearing God. This is for the fear of God makes the man to avoid sinning. The fear of God is the beginning and the companion of the virtues.

279. The sadness for sins makes the mind gaining the bodily senses and to master them, and the sadness also guards the mind's spiritual senses which the mind intuits the things' meanings through.

280. The man must always be discontent with his deeds and he must not wait trustfully for God's judgment, neither must he cogitate that others' salvation will depend on him. The eternal fate of each one must be seen as depending on God. The man must always be mastered by sadness because of the state which he is in, and he must cry for his discontent because of that state.

281. At the general resurrection the war waged against the man will have stopped, so that also the division between soul, body, and spirit will have come to an end, for the man will no longer be mastered by passions. The death and the resurrection of Christ made the three ones to be one within Him, and then He will make them to be one within us too, for our ghost strengthened by the Holy Ghost of Christ will take the body and

the soul into his mastery and all of them will be one. So, the man will no longer be worried by the three divided ones, for they will have reached at the full overwhelming by the Holt Ghost. The people on earth fight for the three ones, because of the three ones still being non-consummate and that's why still being non-fully united, and they also fight for those who are dead with their body in order their soul to found mercy at God and through the Holy Ghost their soul to be united with their body at resurrection. So, Christ died and resurrected also for restoring the man's unity divided by sin. This is for He killed within Himself our sin as cause of man's division. The whole Abba Isaiah's spirituality is the consequence of the Christology. But while until here he has been speaking only about the death of Christ as death of the human passions, now he is speaking about Christ's resurrection as that one that restores the man's unity by liberating the man from passions. We are given here new elements of Christology as a deepening of its richness.

282. Our fight will come to an end at the final judgment. Until then, but especially during the earthly life, some people fight in the stadium and they advance into virtues. Others, because of their pride, they commit sins right through the deeds which they think through about themselves as virtuous. These last ones do not fight in the stadium for advancing towards the target of their consummation.

283. Abba Isaiah constantly stresses upon knowledge. They who advance into the good things they are shamed in front of God for their sins, because they know that those are sins, and for they take care for healing those sins by the knowledge of combating those sins. The knowledge about sins is united with the knowledge of God Whom the sins are committed against. He who doesn't know God he won't either know certain deeds of his as sins. That's why on the knowing God as a person-like existence Who wants the good to be lived in harmony by everybody - and the people by not fulfilling it they get out of the harmony that blesses them – it depends any knowledge of everybody, or on their meaning.

284. Only when somebody reaches to live the fact that the love never falls etc., only then he will have reached above sins.

285. He who fights against his sins feels himself unworthy even of uttering the name of God. But he unites in his utterance the sentiment of his unworthiness with that of needing to utter God's name. Lord, I *cannot-not-to* call Your name but, in the same time, I feel myself unworthy of calling Your name. I am calling You while feeling that right in calling You I am putting something of my proud trust that my calling will make Your hearing me. But the fact that our Lord Jesus Christ came to us in order Him to help us to get rid of our passions, it still gives us the courage for calling Him. I wonder: am I worthy of uttering God's name?

286. This is a remarkable definition of the dispassion. The dispassion is into God and God is in it. So, the dispassion has everything. The dispassion doesn't lack anything. In passions you passionately desire for something, so that you are obeying your passions. You have no quietude. You are unfree. In dispassion there is freedom. It is the consummate love. This is for the love has within itself the whole freedom. God is passionless for He is not submitted to anything and for He is not limited.

287. The relation between man and woman, while the man is absent from home and when the man comes home, it is a wonderful image for the relationship between mind and soul. Within them who pray to God in a clean manner and who do God's will, their mind and soul become a harmonious unit. As the man gets harmonized with his woman, likewise the mind gets united with the soul into heart or into ghost, and that makes the body too to be clean; and as the man and the woman harmonize themselves into Christ, likewise is united the mind with the soul into heart when they see Christ within heart.

288. Here is being given again the relationship between man and woman as image of the relationship between Christ and the man's heart. As long as the heart feels itself attracted by sinful thoughts, Christ won't be within man as in His woman. As long as Christ isn't within man, neither the man's ghost will be rested. The sin keeps the man's ghost agitated, while Christ brings the man's ghost to resting, as the woman is brought by the presence of the man.

289. It is contrary to man's nature not being together with God, more specifically together with Christ. If separated from God, the man's nature will live not with her natural husband but with satan who is enemy to God. In such a case the man's nature lives contrary to that state that makes the man's nature forever happy by showing it the true meaning of the life.

290. Christ asks us for all the mentioned qualities for allowing us to enter the Kingdom of Heavens. And let's gain these by conscience and by striving for them. He asks us "to become like little children are", so that us to become again like they are after we have got far from their qualities because of the life's temptations. We must become again like the little children are, but by conscious fight against the world's cunningness and by bringing to the childhood the awareness about the goods had by children as simple gifts. Through conscience and through a weak will, there are actualized the sinful potentialities of the man. But through conscience and through an increased knowledge and through a strengthened will are defeated the sins as actualizations of those sinful potentialities. But this will is strengthened by Christ and by knowing Christ.

291. The word of Jesus which He asks us through for us to become like the little children must fill us up with fear. And that fear must be a force determining us to fulfill that commandment. This is because by saying "Amen" Jesus told us that this is the truth. And the truth is Himself. Be convinced about the need for what I am asking you for, for the truth of this fact is founded on Me for I am The Truth by excellence. By not respecting what I am telling you, you do not respect Me.

292. The hatred, the anger, the thought, and the evil word about our neighbor, they darken our soul because of stopping our souls from truly knowing our neighbor's mystery, namely that what is wonderful within him from God the Maker, and we no longer know ourselves either in that what we can do for our spiritual growth in order us to advance towards God together with our neighbor.

293. The salvation is constantly being made dependent on the perspective of the hell, and entering the Kingdom of Heavens is being made dependent on the love for our neighbor. Hating and despising our neighbor leads one to the sad loneliness that will eternally be lived in hell. And the joy of the communion from the Kingdom of Heavens is being prepared by the striving for loving the people during the earthly life.

294. The Ghost of Christ received at Baptism gives the man power to leave any egotism and to be towards people as Christ was, for He made Himself man, He sacrificed Himself for people, and He remains forever man out of His love for people. This is the new man born out of Christ at Baptism.

295. Let's grow up in humbleness, let's grow up in not reckoning ourselves as being important, and let's grow up in cherishing and serving our neighbor. Let's grow up towards the man whom the Son of God descended to. We can reach the great age of the consummation by leaving the claim for glory and by gaining the humbleness and the non-pretentiousness of the child. By tending towards the state of the child we actually tend towards the consummation of Christ. This is for the Son of God didn't make Himself a proud man desiring for the worldly glories, but He has made Himself a humble man and full of appreciation for all the people. By giving birth through the breath of His Ghost to His apostles as new men, He made them as children but also as consummate. And it happens so to all of those born anew through baptism. We become consummate as He is by being us made like the children are. But we grow up into the consummation of the child's cleanness, while Christ is that consummation which there is no longer growth in. He is Alpha and Omega. He is always the center of the new mankind and He is the consummation which the mankind must reach at, without growing old and without weakening in power.

296. The Son of God shared the body and the blood of the Virgin Mary who was clean like a child, so that later on the other people too, united with Him by faith, to receive His body and blood clean like those of a child.

297. Christ like man, He has the cleanness of the child and the fulness of the spiritual age of the consummation. Towards this age of the man's spiritual fullness, we too must tend to, we who have been born out of His cleanness as spiritual children.

298. Behold the mode of uniting the state of child with the state of adult: one must make himself or he must be a child, or small in his evilness, in order him to be able to be great in the war he wages against the enemy. So, somebody can be both, spiritually.

299. The death is the night which I am wared of, and therefore it torments me. Knowing the love of God shown within Christ, it is luminous light, it is the day, it is the satisfying meaning of my life. This daylight has removed the surrounding night. But this death is not only one with the darkness, but it is also one with him who sinks into it. This is because, that one unites himself with the darkness and with the death, and he does that somehow unconsciously to such an extent that himself become the death and the darkness. On the other hand, between sleep and drunkenness and night, there is some identity with the death. The night makes us sleeping and it urged us to drunkenness; and these two makes us desiring for the night even more. The sleep too is darkness and spiritual death, and the sleep increases these two; the drunkenness is likewise. But the spiritual sleep isn't a total unconsciousness too, but it is a tormenting nightmare or a string of tormenting nightmares. The drunkenness is likewise. In sleep and in drunkenness we crook and we make meaningless the whole reality. So will be the hell.

300. The sleep and the drunkenness aren't one with the night and with the death, as some worst nightmares which darken and crook the reality, but they are one with the passions. This is because of the passions make you rushing upon the momentary pleasures, and so to lose the perspective of the long life or of the endless joy.

301. The soul has his godlike features when the soul is mixed with God. But God's features do not become soul's features by nature but by union with God. This is the deification by grace. This example was used by many of Holy Fathers. But Abba Isaiah specified that by this deification by grace the soul's nature gets activated. If the soul remains in himself, the soul will get covered all over by the rust of the sin contrary to nature, and the soul will spiritually die.

302. The soul forsakes his nature when forsaking his connection with God. The soul is not a god by nature, but the soul's connection with God is necessary to the soul's nature. Without God the soul will spiritually die.

303. The world has desolated the soul because of lowering the soul under the soul's natural level that is the life in God. That's why if the soul remains exclusively within the world, that will mean death to the soul. This is for the world gives the soul an infinite life, and the soul is made having the aspiration for the infinite and eternal life.

304. The full love cannot come except from the Son of God made man. But also, the faith confessed in Him cannot be full except when united with the love for Him coming from Himself. "The godhead is love" said Saint Apostle John, and only him who has loved God has truly known God (1 Jn. 4: 8). So, until the soul hasn't been united with God into love, the soul will haven't known God, but such a soul is at most looking for God. And a soul is known as not having God when that soul doesn't fully love God, but that soul loves the world too even though partially. This is because such a situation keeps the soul not only separated from God but also divided within himself. And a divided and doubtful love isn't a true love. He who truly loves, he will totally bestow himself to the person he loves.

305. It belongs to the soul's nature to unimpededly advance towards God. But the soul cannot advance unimpededly towards God except by virtues. If the soul has something contrary to virtues that soul won't be able to unimpededly advance towards God, despise that soul partially trying to advance towards God. And non-advancing towards God is contrary to the soul, as it is contrary to soul's nature that that is contrary to virtues. Knowing God is therefore conditioned by virtues. The virtues have a power for knowing of God. And the virtues by belonging to the soul's nature or by truly accomplishing the soul, also the knowing of God will belong to the soul's nature, or to the man's nature. The man's nature won't become accomplished if not having by virtues the direct experience of knowing God, namely the man's nature won't become accomplished without having the experience of the virtues.

306. As I said before, there isn't a neutrality of the soul. Either the soul cultivates the virtues, or the soul will be mastered by passions. In the first case, the soul will live according to the nature, while in the second case the soul will live contrary to nature. But the soul can both have the virtues and still not being totally free from passions.

307. We rebuke another, we despise him, we hurt him, pretexting that we do good to him and that we correct him.

308. Neither the troubles and the dangers, nor the tempting realities from outside, neither the thoughts insufflated within our heart by unseen enemies can separated us from the love of Christ.

309. The Son of God made Himself man; the man became snake through Adam, or enemy to God. But the Son of God made Himself man without having sin, and that showed that He was like the brass snake which

there is no longer venom and sinful breath in. That's why, at the commandment of God Moses the Jews represented Christ as a brass snake and people who were bitten by snakes got healed by looking at that brass snake. But Christ, the true man and full of the godlike power, He will get the people rid of the eternal death too.

310. The turning back to God coincides to the forsaking of the sins. Committing sins is one with forgetting about God. Turning back to God and forsaking the sins are one with the repentance. And the repentance is a birth anew out of God.

311. The self or the subject remains the same, as a certain permanence of the same conscience. But the image, or the clothing, or the seal do change. This means a certain duality of the man. On one hand the man can become from former to new, but on the other hand the man remains an identity as subject. The man changes, but the changed one has a continuity with the previous one. The change united with the identity of the subject it means the repentance. I don't want to continue being as I have been previously. It pains me because I have been as I shouldn't have. I must be different, but the same me.

312. The repentance is constantly presented like a gift coming to the man from God. The man is the one who must see the repentance as a proof of God's love, as a new try of God to bring the man back, as son, in His house. In repentance there is God Himself as a mother inviting us to drink her nourishing milk, in order us to grow up in union with Him. God Himself is the One Who moves us, through the repentance which He gives to us, in order us to turn back to Him and to rejoice ourselves of the union with Him. He gives us this power, but He has also given us the capacity for receiving this power.

313. The repentance is like a mother of ours whom we can cry to, and we ask it for praying our Father to cover us against our enemies and to avenge us on them for the evils they did to us. The repentance is ours, but it is also God's, or it is like a mother united with God and who can pray God for us if we pray her for that. This is a trinity among me, the repentance, and God. The man is not totally alone. He is by himself, but in this self whom the man is in a relation within, there is present his enemy too. And the conscience as double of the man receives special highlighting when the man is in connection with God. The man's conscience is filled then with repentance, by the relationship with God.

314. Let's leave away from our will, let's estrange ourselves from our will, in order God to save us. If we want to be saved through our will, we won't succeed to. This is because in such a case we remain into our egotistic pride. God is with us when we have forsaken our will, so that we allow His will to work upon us.

315. God rejoices within him who manly endures the evil from others and who doesn't get angry of those who do him evil.

316. He who claims himself as being righteous, or without sin, he will kill the repentance within himself.

317. I give that what I have in order I to earn it back multiplied by the fact that I have given it. This is for, I by giving to my neighbor, I actually am giving to God and God answers me with the joy He overpours into my soul. In the relation of love between two people, which each of them sees another in, there is God who unites them or Who is united with them.

318. Any given away thing is a gained thing, or it is a winner thing. But the soul wants to give away as many things as possible, in order the soul to gain as much as possible. The soul wants to give everything in order the soul to gain everything.

319. The damaging thing is the kept thing. When the wise soul finds this out, the soul tries to get rid of things.

320. Everything that seems to us, egotistically, that it is in our benefit, it actually is towards our loss. We cannot earn Christ or His goods, with any of those things.

321. The soul himself is a mirror whom the man sees Christ in, if there are not within the soul sins which are identical to stains. And the soul is in the same time a bridegroom seeing the Bridegroom Christ within him. If the soul as mirror is stained, the Bridegroom won't be mirrored in it so that the Bridegroom won't like it. Only if clean of any stain the soul will mirror the Bridegroom, so that the soul will be united with Him as the bride with her Bridegroom, without being confounded to one another. And there is a great joy in this union.

322. The soul's virginity gained by the rebirth can be an eternal youth, and it can be a permanent non-oldness by removing the "corruption".

323. The soul made clean bride by repentance will be made "one body" with Christ, but a body that doesn't abolish the persons; as Adam and Eva were made a body by God while they still remained persons. This is an allusion to the Holy Impartation which the believer is becoming one body with Christ without him being lost as differing person.

324. The sinlessness keeps the soul non-obsolete, and being the soul constantly renewed into Christ who keeps always young or new the human nature assumed by the Son of God Who is and Who will be Alpha and Omega from ever and to eternity, the beginning and the consummation, or the consummation since the beginning.

325. Adam, after his falling, he was no longer able to eat from the tree of the life, or out of cleanness, because out of that tree one cannot feed himself except by remaining united with God Who is the spring of the life without

beginning, and endless. God and the cleanness and the life are one. Christ reintroduced the human being assumed by Him "in the hidden Paradise", in the unseen Paradise, not in the seen nature but on the spiritually lived plan. In the first place, He introduced the nature assumed by Him into the spiritually lived Paradise, and then He will introduce there on them who will unite themselves with Him. But one cannot earn that cleanness - which He introduced the human nature in as assumed by Him, and then on them who are united with Him by faith – without knowing Him and His commandments and without keeping His commandments. This is for in His commandments which are one with His words, there is the way of living of His like man, totally conform to His godlike will.

326. Bringing the woman to existence out of one rib of Adam, it is a symbol of the fact that the new man receives his existence out of the humanity of the Son of God. This is for out of His sinless body we too are born anew. As each of us are born out of his own species, likewise the deified man is born out of the deified humanity of Christ Whom the humanity is the most united with the godhead, by belonging to the same Person of the Word of God. The man cannot become a new creature except out of the Son of God made man.

327. Not by theoretically affirming our faith into Christ or our connection with Christ will the soul know that the Ghost of Christ – namely Christ Himself – dwells within the soul, but the soul will know that out of his deeds which are like the deeds of Christ and which Christ's power is present within. The union between Christ as Bridegroom and the soul as bride can be know out of the soul's deeds, deeds which cannot belong only to the soul but to Christ as well. In these deeds one lives the presence and the work of Christ. This is for the soul realizes that the kindness of these deeds cannot come only out of his own power.

328. Many learn the words of Christ but only few people pass those words into their deeds. And only the deeds change the man, only the deeds imprint into the man the seal of Christ, and the deeds show the man as one who has impropriated the power of Christ, one who has become a clean female virgin united with Him through true love.

329. If we haven't cleaned ourselves and if we haven't transformed our nature by the power of Christ's power pressed on our nature, we won't encounter Him for we will not have been united with Him.

330. The pleasure for being asked for advising hides in it a pride. Do not trust him who asks you for advice, because he could do that aiming at flattering you, and also because there is the danger to allow yourself to be tempted by the vain-glory.

331. The humble cogitation by throwing itself in front of God, it will bring the love and the love will bring the lack of passions. This is for him who

humbles himself in front of God he will no longer love on himself, but he will love God and his fellow humans. And in the love, there is no passion. This is because in any passion there is the egotistical love for oneself.

332. Only the mercy of God gets us rid of temptations, namely it rids us of the toils for overcoming the temptations. Not every toil of ours brings us the mercy, but the mercy will bring us to its resting end. Let's therefore strive not to trust our toil because we must trust only the mercy of God.

333. How will God have mercy on someone who has no mercy on his neighbor, but he accuses his neighbor? You won't be able to feel the mercy of God if you do not live your mercy on others.

334. There where the fear of God is, there will come His mercy too. The fear must be ceaseless and anticipating the grace as the breath of the man. And the fear is opposite to the sin, and vice versa.

335. We will have taken a step towards cleanness when we have reached the lack of passion in our words, but we still have sinful thoughts within our heart.

336. We won't be able to encounter Jesus if we do not fight until our death to make our body dispassionate, as Christ assumed it. In what cleanness was the body created and under what mastery of the passions the body has fallen! Our body is no longer a means which we can know God through, and which us to commit only the good through.

337. As long as we live, we must not allow our heart to be lost – in the moral meaning – by doing the evil. And as longs as the heart remains alive within us – in the biological meaning – while we still breathe, we must pray God for His help and mercy, until our death.

338. The encounter with Christ which is being mentioned here, it is that future encounter from the Kingdom of Heavens. But the birth of the new man which it is here being said about, that birth must take place before encountering Christ; it doesn't mean that the man can achieve that only by himself. This too is the result of an "encounter" with Christ.

339. Something else is the crying by and large, and something else is crying for our sins; the last sort of crying is a crying which we overcome our sin through, while some other sorts of crying can be because we regret who knows which worldly losses.

340. If you affirm your will against your neighbor, you will allow the enemy to divide you and also to part you and possibly your neighbor too, from God. This is because God cannot be there where the enemy is, the enemy who divides the people from one another and from God. And the man is active or he shows more power not there where he affirms his will, but there where he doesn't affirm his will.

341. The awake mind is that one that knows what the man truly benefits of. And the awake mind has the knowledge that it is beneficial to the man to sit down at the feet of Jesus, and to follow Jesus by doing Jesus's will, in order the man to be in union with Jesus and with his fellow humans, for rejoicing of all the things given him by them, in exchange for his surrender. The mind of that man knows that that what separates him from Jesus and from the people it is the affirmation of his will, in opposition to the will of Jesus and of his neighbor.

342. That body that likes the comfort brought by the world will become an enemy to God. And by that the body is enemy to the man too. This is because, if the man only searches for bodily pleasures, he will lose the eternal happiness. So, the man must fight his body that makes him enemy to God and therefore his own enemy too, in order the man not to allow himself to be mastered by such perishing pleasures and comfort.

343. The virginity, or the souly and bodily cleanness, it is the natural state of the man. And such a man is loved by God as a virgin-bride. He is united with God. So, the union with God is the according-to-nature state of the man, unlike the dirty agitation that is unnatural to the man.

344. The withdrawal from the world is like some sort of anticipated death. But, as I said before, the withdrawal must not be understood in an Origenistic manner as a contempt addressed to the world as an existence created by God for the man's growth, but one must despise the world as used egotistically for perishing pleasures as reckoned the only purpose of the human life. This is for, immediately after urging one to withdraw himself from within the world, Abba Isaiah praises the peace with the neighbor. Only there where the peace is, there is God too. And the peace is not only a negative absence but it is also a positive state: a joy for doing good to your neighbor. This is for in that peace dwells God. "Love on one another as I loved you" says Christ. Not the dwelling in a place situated far away from the world will bring the man's elevation above the egotism's sins, but the humble cogitation does that, and the humble cogitation cannot be shown except in the relationships with the people.

345. Even in the moral aspects, when the man is strong then he is weak. These states follow to one another as some temporary states, so that when the man feels himself strong, he feels mercy for that what is weak within himself, until that weakness will get healed.

346. It is recommended to the monk not to reconcile himself during his prayer even with those thoughts which, though not passing into deeds, they do not refer to God, even though the monk reckons those thoughts as not being sins. The monks must not only reckon such thoughts as his as sins, but he must also reckon as sins even the service of his prayer united with the silence about those thoughts.

347. He who doesn't fight for cleaning himself of the passion of his egotism, he won't pray to God to make him partaker to His mercy. This is because such a man forgets about the fact that he needs God's mercy, because of him reckoning that he earns that what he needs by himself.

348. We must water daily the tree of our heart with the thinking at God, in order not to get it withered or, otherwise, it won't bring forth fruits.

349. Praying God for them who have done evil to you, for they have helped you to be saved by imitating Christ, it is the supreme state of the forgiveness.

350. If He has redeemed us with His all-precious blood, from our slavery of the death, we will live the escape from our death only due to Him, namely as being His. And Him Who spilled His blood and Who resurrected Himself for each of us, in order Him to see us how we use the resurrected life, or the life destined to resurrection, that He has given Himself to us. He looks right within our heart in order Him to see what thoughts we have regarding Him.

351. Before doing anything, let's think at whether that is according to the will of God and which is the real reason why we feel the urge to do that thing. Let's confess openly in front of God about any word, or deed, or meeting, or food, or resting, or anything else coming into our mind and urging us to fulfill it. We must not start doing anything before thinking whether or not that is by the will of God, in order us not to be sorry after doing it. This means being us in a dialogue with God regarding everything, not only after committing something, but before doing anything. We must not allow ourselves to be driven only by our personal thought coming to our mind. We must not feel by ourself even for an instant. Whether God sees in advance that what we follow to do, we must ask God about everything we think at doing. By doing so, you will be in a permanent relationship with God, and you will be daring in the answer you are going to give for your deeds.

352. Do not expect to have a comfortable life, because not through such a life one advances towards the Kingdom of Heavens, as neither Christ opened the Kingdom of Heavens to Himself like man by having a comfortable life.

353. When troubles come to you, you must not speak-against, but you must reckon those troubles as coming upon you because you are worthy of those troubles, and you must also think that those troubles will help you to avoid committing future sins.

354. Do not accept any escape from trouble or any easing of your life as coming through an unjust deed of yours or of another. It is preferable a smaller thing coming to you through an honest deed of yours, but out of the fear of God, than a bigger good coming to you on a dishonest way.

355. You must fight for getting yourself accustomed to silence, in order you to achieve the power to get accustomed to it. God won't give you any virtue if you do not fight for that virtue. But neither will you be able to gain any virtue if God doesn't help you. In all the good things there is a collaboration between God and man.

356. Abba Isaiah recommended very much the silence to the monk. The silence means reflection at the mystery of God and at the mystery of the own person. The human person communicates by speaking but also by silence. By both speaking and silence the human person lives and makes to be lived the light and light's mystery. It suffices to me to see the human person cogitating in order I to realize not only the human person's mystery but also the human person's luminous light. By silence the human person sinks not only in her/his mystery but also into God's light. A person speaking all the time and not interrupting the speaking with cogitation, that person will fall into verbosity. And the big mystery and the big light are from God. In silence is shown the feeling of the presence of God as inexhaustible mystery and light. There where isn't God, there won't be either inexhaustible mystery and light; in such a case one can have the impression that everything can be understood and that everything can be comprised with the own mind.

357. The passions separate the man from God because of the passion locking the man up into his egotism.

358. The passions are wounds of the soul. The separation from God brought by passions to the soul, it won't allow the soul in a simple state of neutrality, but they make the soul ill by the wounds they cause to the soul. The man who is addicted to his passions he doesn't only wound others but he wounds himself too. Such a man is below his normal state that is according to the nature. Such a man is in diverse painful helplessness. The repentance is the force that heals him, for in repentance there is God's power too. And by repentance the man is elevated above his passions and he is dressed up into the coat of the virtues, and this shows again that the man cannot be in a neutral state, but the man is dressed up either in passions or in virtues. And neither of them is simple external covers, but they are either ugly or beautiful shapes imprinted into the soul. They who will be found at the final judgment as non-covered by the shiny shapes of their virtues, but they will be find as imprinted by the non-understanding cogitations of their passions, they will be thrown into the darkness of the Gehenna, according to their own darkness. This is because one who doesn't understand the reality of the loving communion with God and with the fellow humans, she/he is in an internal darkness that is prolonged outside her/him as a hell. The doomsday is called as "the time of the need" because nothing could get the man rid of his damnation given him then. The man will have lost the whole his freedom.

359. The hell's darkness and torments are "the outer darkness" because of that being the poorest area of the existence and they who reach there won't understand anything from the meaning of their existence.

360. The liar knowledge isn't a real knowledge but it still gives one the impression that it is a real knowledge. The passions conquer by giving the impression of sustaining the man's life, while they actually not only don't sustain the man's life but they even weaken the man's life. So, the passions do not totally destroy the existence. This is because God no longer destroys the angels and the people He created, but He allows them to use the features given to them, but that don't bring progress to them but it keeps them in a tormented existence. The liar knowledge continues to give the impression that is a knowledge of the reality, due to the fact that the liar knowledge doesn't actually take the man totally out of reality, but the liar knowledge crooks the reality so that that reality will no longer be the real reality but it will be a crooked reality, a reality that will have become darkness, but right that darkness still have a certain reality, but that reality is a minor reality, or a lame reality, but it is taken as a supreme and whole reality.

361. Christ, by receiving the death and by killing the death, He has killed our weaknesses assumed by Him. This is for He resurrected without those.

362. Our passions tie us up souly, as the strips tied the Lazarus's dead body. The passions originate in demons and the passions aren't present except there where the demons are present too, and the passions are sustained within people by demons. Only Christ assumed the passion willingly and the passions were kept within Him as irreproachable passions, and that's why was possible to abolish His passions through His death.

363. This is a clear difference between the Christian teaching and Origenism: in the Christian faith one doesn't only desire for her/his soul to leave her/his body, as if the body wouldn't belong to human being's nature, but one desires for the getting out from the present body and for the encounter with Christ in His resurrected body, with the hope for resurrecting in His likeness, for resurrecting in the body ridded of passions, like the body of Christ. But neither the Son of God reached that body except by assuming the earthly body and by fighting on earth against the weaknesses which the mankind fell into by Adam's sin.

364. The full love brings the total lack of worries. He who has reached such a love he will no longer be scared by anything, and he won't be bothered by anything. He won't have any worry about the things happening to him in the future.

365. Until one still loves the realities from the present world he won't have the full love. This is for one cannot consummately love something that is

non-consummate. And the worry of not having forever the things provided by the world it shows, at its turn, that I cannot fully love the things from within world.

366. God collaborates with them who do not keep their will that separates them from God. They work, but they work as God wants them working. Only thus, God can cut off their passions. This is because their will which sustains their egotism it also sustains their passions. And he who is mastered by his passions, he works for his passions, or for his passions' egotism.

367. "The flesh and the blood cannot inherit the Kingdom of God, neither the rottenness inherits the incorruptibility" (1 Cor. 15: 50). If we do not strive ourselves to advance towards the spiritualized body, we won't inherit the incorruptibility of the body of Christ. This is because, despite the bodied from the hell won't totally disappear either, they will suffer certain sorts of torments which are characteristic to the corruptible bodies: the pains caused by the burning fire, or by pricks, or by the work of the worms.

368. We do not see that, within us, there grows in the same time with the incorruptibility the rottenness as well, and the rottenness will take us to the total death and not to the godlike right-judgment. So, we think that there won't be a judgment of God which to give us, or a judgment which to eternally pay us for our deeds committed by us while living on earth.

369. Despite us being able to grow up into the light of a meaning of the existence, we grow up into the darkness of a lack-of-meaning, because of being us deluded by the short pleasure offered us by the passing earthly life.

370. It was appropriate to our nature given us by God, us to become eternal churches of the Son of God Who embodied Himself on that purpose. But instead of that, we have made ourselves dens of the evil ghosts or tools of the ugly temptations. And what is even more than that, we reckon this as an own feature. We reckon the dirt and cleanness, and the darkens and luminous light. But in this too, it is shown that we are made for cleanness and for light.

371. The sin as deed and state opposed to God and unnatural, it usually maintains a division within man, because the soul doesn't allow us to be totally peaceful while obeying the body that satisfied its bodily pleasures. The unity of the man is brought only by the fulfilling of the good deeds which satisfy the soul and which start from the soul especially when the soul thinks at God. This shows that the man is made by God to stay in connection with God. This is the man's natural state.

372. We love to be praised for the good and clean deeds like those of the saints, but we do not fulfill those deeds. This too shows that our nature

is made for good and clean deeds. But by loving the praises for deeds like those of the saints, without us actually having their deeds, we make our sin whole. This is because we add to our committed sins also the vain-glory and the love for lie.

373. The sin resorts to all sorts of contradictory subtleties. The man defends his sins by covering them with the claim that he hasn't committed those sins, but he commits sin just by doing that coverup. By covering his sins one admits them but in the same time he doesn't admit them.

374. He who fears God, he has God and God's angels near to him, for he shuns from sins and he doesn't boast with pride. He who fears God won't be partaker to the punishment from God which he fears of. He who doesn't fear God, he will be partaker to the punishment from God as locking himself up towards God's love and gifts. The fear of God is united with the joy for God's closeness.

375. While we could mix ourselves with the incorruptibility, we have remained non-partakers to the eternal corruption because we have preferred the incorruptibility. As long as we are with our body on earth, the power of Christ works within us as a down-payment which will lead us to the happy resurrected into the eternal incorruptibility. There is a potential incorruptibility, as an irradiation of His resurrected body, within our body. The detachment of our body at death will leave within our soul that power that, by being strengthened by Christ at the general resurrection, it will contribute to the resurrection of our body into an actual total incorruptibility. The relics of the saints are proof in this regard about a certain incorruptibility strengthened even in their bodies on earth.

376. Being the saints cleaned up of passions, they have achieved even in their bodies, by the help from God, a certain liberation from the total rottenness and decomposition. This is because, while the passions keep us into slavery, the cleanness of passions brings us some freedom even from facing the process of decomposition. This is for the soul who is full of the power of God and after that man's death Christ will remain with His power close to that body. The unity achieved by man through cleanness during his life on earth it has a certain prolongation after the death too, as there remains too the big dissonance between soul and body within them who obey themselves to pleasures and that will keep their soul much more separated from their body.

377. They who remain into the pleasures of the sins, they will get sad after no longer being able to feel those pleasures, but that sadness is useless, because they actually should get sad by repenting for their sins, and that means a useful sadness.

378. They who look at the people's faces judge according to the people's pleasure and not according to the will of God. They do not know the authority of God so that they do not know God either.

379. The proud one is able to reckon himself even above God because of the sake of being independent from God.

380. The faithlessness in God brings to the man all his delusions and it makes the man preferring the passing pleasures which are followed by the full discouragement. The height in good is shown also in the unity among the components of the human person. Descending into the evil things means also an inward division of the man. This is because the man's soul doesn't fully agree the bodily pleasures. The more one satisfies his pleasures, the more grown up a certain disapproval of his soul. This is for the man cannot totally get out of his nature that has been created for progressing into good.

381. One of the prayer's purposes is that of keeping us thinking at God and separated from the devil and from the temptations coming through all sorts of thoughts, some of them very deceiving by their seeming importance and value.

382. When you lie, you reckon that you can hide that even from God, and that means that you no longer fear God.

383. In your desire for unveiling your good things to everybody there is manifested your love for vain-glory.

384. By despising somebody else you will associate yourself with the devil which gets pride against God.

385. By quarreling for your words, you strengthen your pride within you.

386. The humble-cogitation is also conditioned by some external states: by poverty, by the discomfort of being you among strangers, and by troubles. And the humble-cogitation makes you forgive all the others' sins. This is for you reckon yourself inferior to everybody. And if you forgive others, God will forgive you. On the opposite, your pride against others won't bring the forgiveness either to you, because you actually do not ask God for forgiveness.

387. The humble-cogitation stops me from reckoning myself as not needing the help from God, it stops me from reckoning that I have within myself the whole power I need. This is a devilish thought. The humble cogitation implies feeling the existence of God as Him Whom everything starts from.

388. The monk is required to always be sad and to cogitate at his sins. But he must receive, with the light of the joy, the brothers who visit him. Through both of these there lives the fear of God.

389. The whole delicate politeness recommended to the monks is founded on the thought at God. The people cannot see all the inappropriate things but God does see everything. And in respecting the people is shown the respect for God Who cherishes all the people and Who cherishes the reciprocal respect among people.

390. There is a moral connection among senses. If you guard one or your senses against inappropriate things, that will help you guard all other your senses. The man remains in the good things in an untorn unity.

391. The monk is advised to be like a stranger to the brother whom he dwells together with, not in the sense of not having a brotherly feeling for him, but in the sense of not commanding him like to one who is compelled to obey him; he must treat his brother as a free and totally independent man. He must not command him, but he must obey the brother's commandment even if he doesn't like it. In this too there is manifested the humble-cogitation.

392. A main effect of receiving the body and the blood of the Lord is our cleaning up of passions, given that the state of sacrifice of the Lord's body and blood is contrary to any egotism manifested through passions.

393. Do not increase the temptations you can bring as a young man upon women by putting on a beautiful coat. At the old age there will no longer be a danger in this regard. And, also, the young man himself has a motif of pride in wearing a beautiful coat.

394. The mind is the most enlightened by the godlike light at night for the mind is no longer impeded by the things seen within the world.

395. If I hear somebody accusing one who criticizes me, I must not rejoice of what I am hearing, but I must tell him: "Brother, I am a sinner as that brother reckoned me being, and that's why I cannot hear you accusing him".

396. Not him whom I hate will suffer because of my hatred, but I will suffer because of suffering of a passion that lowers me and that makes my salvation impossible.

397. How will our Lord live within ourselves – for He lives the death in order to clean us of our passions – if our passions continue living within us? How will feel the Lord within us – for He is above any egotism – if our being is relentlessly dominated by our egotism? Aren't we making Him suffering in continuation, but without result, for us?

398. Do not trust your toils, but you must trust the mercy of God. This is because your toils do not give you the surety and its peace as they are given you by trusting the mercy of God.

399. If an illness or a trouble come upon you, you must not get discouraged, but you must thank God that those ones will make you

praying Him more, and you must not trust your powers. The more you feel your weaknesses the more you will get closer to God and the more you will hope in Him (2 Cor. 12: 10).

400. The demons often tempt the man with the illusion that he can accomplish good things which are above his measure, so that they to be able to tempt the man when he cannot accomplish those things, as for instance: to fasting for a longer time, to sleep less etc.

401. By not having material things which you to occupy yourself with, you will occupy yourself with God and you will get attached to God.

402. The saints and the angels who are into happiness, they cannot but cry for feeling pity for those who are being lost. Poet Vasile Voiculescu wrote somewhere that the saints ask God to allow them go and live near to them who are in hell, and the poet drew from here the conclusion that there cannot be an eternal hell. But he forgives, by affirming such an Origenistic idea, that the people from heel aren't forsaken there because of God wanting that, but because they stubbornly refuse to know about God. There is the big mystery of the freedom and of the pride in affirming one's freedom. Even in their sufferings they want to stubbornly affirm their defiance towards One Who is superior to them. But the mercy of the ones from Paradise isn't comparable, as pain, to the torment of them who are in hell. In a way, they too respect the freedom of them from there.

403. He who hasn't been fighting here for gaining his faith into God, he will have prepared to himself as state of eternal stubbornness into faithlessness.

404. He who has been on earth in communion with the sinners and he approved them, he will discover on the day of the judgment that he was in communion with the devil.

405. If you have been some teacher to the sinner during the earthly life but without correcting him, you will be partaker to his punishment one the judgment day.

406. A brother not fighting to keep other brothers into the clean life by obeying the Fathers, him too will be souly killed at the final judgment as being brought out of the protective cover of his spiritual father.

407. Only God has the right to judge. This is for God gives the people their eternal fate. He who judges another and he speaks evil of another, he impropriates to himself this right of God and God's power, which he doesn't actually have. So, he claims himself to be a god without him actually being a god. He wants to take the place of God without him being able to do that.

408. The Ghost isn't rigid but alive. The Ghost gets sad because of the perdition of them who do not want to receive Him or to rejoice through Him of the loving communion with Christ.

409. The laughter is a sign of superficiality, it is the sign of the lack of reflection, of unnoticing the own insufficiencies, of non-fulfilling the duties towards God and towards others.

410. The laughter doesn't see the profound reality and the care for remaining in union with the profound reality and for advancing into the profound reality.

411. The life reduced to the realities from the world and to the world's pleasant things, it feels well in the monotony of the world that is equivalent to the spiritual death. This monotony is protective, but for how long?

412. The laughter takes no value seriously. The laughter looks leniently at all evils and at all disorder and fight among people. So, the laughter is a weapon of the devil.

413. The laughter doesn't recognize that what has been actually accomplished, but it contrives the lie.

414. The laughter is a sign indicating the absence of the true life. The laughter doesn't deepen itself into the life's richness. The laughter doesn't feel the need for understanding or for knowing the life's richness.

415. If even our mercy too is wakened up not by him who laughs but by him who is sad, all the more he who is sad and fearful will wake up the mercy of God. He who laughs he elicits the mercy of God, but not that mercy that could save him but a mercy united with the ascertainment that he who laughs will be lost.

416. Your thoughts drive you to external activities and they do not allow you to persevere in prayer as unique thinking at God. You want to show your own will by external deeds, while in prayer you do not want to show your own will.

417. He who has advanced into God by his quietude, he won't only strive himself to feel the presence of God, but he also feels himself as watched and penetrated by God. God has reached him as a power that has taken him into mastery. And that makes him more easily feeling God. He lives both his work and God's work in encountering god. It is a both subjective and objective state.

418. The "hidden meditation" is the reflection at the godlike mysteries, which are limitless and which are above our thoughts referring to the bodily pleasures. Cogitating at those mysteries gives the man the true meaning of his existence and it enlightens the man and it fills the man up with power from God.

419. Here is being ascertained a connection between passions and demons. While God wants us free, for He wants us to love Him and there is no love without freedom, the demons enslave us by passions and by giving us the impression that we are free while we actually aren't, because we do not get out from under their mastery as forms of the egotism which are contrary to God. Both the passions and the demons enchant us with the appearance of us doing our own will, in order they to separate us from God. By that, the demons want us to be like them.

420. The man needs to unveil his evil and egotistic thoughts, in order him to be able to get rid of them. The man needs somebody else's help and power and judgment. Itself the communication is an act of humbleness and of getting out of the proud trust in oneself.

421. The heart is not empty. The heart shows its life in good or evil thoughts, by expressing its intentions and its connections with the realities it knows: with the world, and with God. And the heart's thoughts bring to the heart its coronation or its condemnation, even though the heart doesn't succeed to put those thoughts in deeds. Through the heart, or through the heart's cogitation and feeling, it is shown that the man is not alone. These thoughts, if they remained only to the connection with the world they would be from devils, but if the thoughts do not see the world as the ultimate reality, they will be from God. So, the man is through his heart in connection with the ultimate springs of the good and of the evil. But because the man is the one willingly accepting ones of others of thoughts, the man will be crowned if he receives the good thoughts from God, or the man will be taken to torments if he receives the thought of the egotistic pleasure from the world or from the devil.

422. The monk must pay attention only to himself namely not to the world's things. But when he is focused only on him and not on the world, he will willy-nilly find God. This is for the monk cannot be only by himself. And if the monk pays attention only to himself, in connection to God, the monk will enjoy quietude, he won't be attracted here by a lust and there by another lust, or by worries about a trouble or another, or by a worldly fear or by another. The monk will have within himself only the fear of God and that will provide him with peace.

423. Out of each virtue there is a danger for a passion to be born, immediately as the man weakens his thought at God and the man rather thinks at himself, with satisfaction for the virtues which he reckons that he has advanced into, or when a virtue has been brought too far because of self-trust: for instance out of too much fasting there can be born the belly's covetousness, or out of too much tiredness there can be born the laziness. The humble-cogitation and the measure in everything are two means which protect the virtues from becoming causes of some contrary passions.

424. Any passion comes out of not knowing God Who is above ourselves and Who protects us from reckoning ourselves as able to achieve the salvation – or the eternal life - by ourselves, namely we must not reckon ourselves as making by ourselves a sense of our existence.

425. The evil or cunning thoughts do not allow the man to see the existence as it is, namely as having God as its spring and as its peak; and God wants us to be kind and to recognize the value of all the people and us to believe into the future life. Those thoughts which God is absent from, they narrow the existence and they lock up the existence in time, and they lock up the man in reasonings that he has only a short temporary life. They make the man blind to the infinite, eternal, and meaningful existence.

426. We must not speak with our lips while praying and having in the same time our heart thinking at all the things coming into it in a tempting manner.

427. When I pray with my tongue I must pray with my ghost too. But then I pray with my mind too. But by praying the mind doesn't produce its own thoughts; the mind remains fruitless of such thoughts. The mind too will bestow itself to God.

428. The mind doesn't tell many words when praying, for it is better not to scatter itself in many thoughts. That's why neither the tongue's words must be many.

429. All the sorts of the mind's works have in feeling some kind of organs of theirs.

430. The lust towards good and towards evil is directed towards those both by cogitation or without cogitation. Towards the good the soul is moved especially by lust, while towards the evil the soul is moved by lust and anger.

431. At their turn, the opinion and the imagination claim having a role in knowledge, even though they do not know the true reality. The feeling too is in a relationship with the reality that differs from its subject.

432. The man doesn't have only knowing functions which he knows the rationality through, or it seems to him that he does it, but the man also has functions which he decides his life through, on the basis of the knowledge functions. We firstly know what is it good or evil, and then we chose between good of evil. The monk must know what is true and good and then to choose that.

433. Those prayers with we bestow ourselves entirely to God, by forgetting us about ourselves, they are a sacrifice or the burnt-offerings, for we do not mix within those the thoughts of our capacity which we proudly affirm ourselves into, in front of God; we also must not reckon such

prayers as a feat of our will. The cutting off of our will is like a spiritual death of ours, it is like a shedding of our blood.

434. Getting content by thoughts we content ourselves also for our capacity for producing our thoughts, so that we boast ourselves in front of God. Those thoughts are mixed like a stench within the good fragrance of our prayer which should be our total sacrifice brought to God.

435. The man has been given an untold honor but he has also been given and untold responsibility. This is because the man must keep all his things clean in order him to be able to have God within them.

436. The whole thinking of the spiritual Fathers of the Christendom is personalistic. The Person-like God, the angels as persons, the demons as persons, all of them stay around us a work upon us on diverse ways. From persons there come to us the eternal joys and the eternal torments. And we only as conscious persons live those consciously. Otherwise, there won't exist either real joys or real pains, and the whole existence would lose any meaning being the whole of it blind and lacking of rationality.

Prologue

We didn't dare to place a *Foreword* to this theological florilegium put together by us from the footnotes of Saint Father Confessor Dumitru Stăniloae, so that we have resorted to place a *Prologue* because of still feeling the need to clarify a few aspects of our endeavor.

All the footnotes given in this florilegium are taken from the twelve volumes of *The Romanian Philokalia*, as translated by us from the Romanian language into the English language. All the translation manuscripts can be found by the interested reader on www.academia.edu and on www.internet.archive, from where one can freely download them.

We are the first to admit that our translations aren't perfect, and how could they be, because of taking us thirteen years of very intense work, between 2012-2025, and we have had not the necessary time for proofreading those manuscripts. So, small typing mistakes like, for instance, typing sometimes *if* instead of *is* or of *it*, typing sometimes *d* instead of *s* and so that the verb tense became past instead of present etc. I strongly hope for in the future a commission composed of theologians and linguists to revise our translations in order they to provide a result worthy of the huge importance of Saint Father Confessor Dumitru Stăniloae's works.

For any questions we encourage the reader to email us at goleam@yahoo.com.

Dr. Marius Golea
Arad, 12th of May 2025